CHRIST CRUCIFIED:

OR, THE

MARROW OF THE GOSPEL,

Evidently holden forth in Seventy-two SERMONS

On the whole Fifty-third Chapter of ISAIAH.

WHEREIN

The Text is clearly and judiciously opened up, and a great many most Appofite, profoundly Spiritual, and very Edifying Points of Doctrine, in a delectable Variety, drawn from it: with choice and excellent Practical Improvements made of them.

Wherein alſo ſeveral Adverſaries of the truth, as Socinians, Arminians, Antinomians, *&c.* are ſmartly, ſolidly, and ſuccinctly Reaſoned with, and Refuted.

Wherein moreover, many Errors in Practice, incident to Profeſſors, otherwiſe ſound and Orthodox in their Opinions, are Diſcovered; And not a few grave, deep, and very concerning Caſes of Conſcience, ſoberly and ſatisfyingly Diſcuſſed.

By that able Miniſter of the New Teſtament, Mr. JAMES DURHAM, ſometime Miniſter of the Goſpel at GLASGOW, and ſolemnly called to a public Profeſſion of Divinity in the Univerſity there; and alſo his Majeſty's Chaplain in Ordinary, when he was in *Scotland.*

1 Cor. ii. 2. *For I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.*

Gal. iii. 1. *O fooliſh Galatians, who hath bewitched you, that ye ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you?*

1 Cor. i. 23. *But we preach Chriſt crucified, unto the Jews a ſtumbling-block and unto the Greeks fooliſhneſs; but unto them which are called, both Jews and Greeks, Chriſt the power of God, and the wiſdom of God.*

2 Cor. v. 21. *For he hath made him to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him.*

1 Pet. ii. 24. *Who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs: by whoſe ſtripes ye were healed.*

Auguſtinus in Pſal. 120. Sacerdos noſter a nobis accepit, quod pro nobis offerret: accepit a nobis carnem; in ipſa carne victima pro nobis factus eſt, holocauſtum factus eſt, ſacrificium factus eſt.

THE SEVENTH EDITION.

GLASGOW:

Printed by JOHN BRYCE, and Sold by him at his Shop in the Salt-market.

MDCCLXIX.

38

MUSEUM

Unto all afflicted and Croſs-bearing ſerious Chriſtians; and more particularly to the Right Honourable and Truly Noble Lord, WILLIAM, *Earl of* CRAWFORD.

IT is one of the greateſt practical debates and conteſts betwixt God and his own people, privileged with a ſpecial intereſt in him, which they are naturally inclined longeſt to keep up, and are lotheſt to let fall, *viz.* Whether he ſhall guide and govern them, and ſhape out their lot to them, while they ſojourn here in the world, as he himſelf, in his own infinite wiſdom, ſhall think fit, having a blank ſubmiſſion put by them into his hand, to be filled up with what kind and quality, with what meaſure and quantity, and with what continuance and duration of troubles, trials, and afflictions himſelf pleaſeth? Or, whether he ſhould, as to ſome things at leaſt, conſult their will and pleaſure, and as it were, take their advice, and allow them a liberty to preſcribe to him, how he ſhould guide and diſpoſe of them? And, indeed, to be here denied to their own will, and abſolutely ſubmitted to the will of God, is one of the higheſt and moſt difficulty practicable points of ſelf denial, (to which, notwithſtanding, all the diſciples and followers of Chriſt are expreſly called, and wherein he hath great delight and complacency, as ſavouring ſtrong of intire truſt and confidence in him) yet, if we conſider theſe few things, it will be found that there is all the reaſon in the world, why they ſhould come in his will, and ſweetly ſubmit themſelves to it in all things, how croſs ſoever to their own inclination, without any the leaſt reluctation or contradiction; which is our privilege, and the reſtoration of our degenerated nature to its divine and primitive integrity.

Firſt, If it be *conſidered*, that he hath moſt ſovere gn, abſolute, and incontroulable dominion over you, as the potter hath over the clay; for *ye are the clay, and he is the Potter*: Nay, he hath more abſolute dominion over you than the potter hath over the clay, for the potter maketh not the clay, both the clay and the potter being made by him; but *he hath made you, and not you yourſelves*; *ye are all the work of his hands*, Pſal. c. 3. Iſ. lxiv. 8. He hath made you living creatures, rational creatures, and new creatures; *If any man be in Chriſt, he is a new creature*, 2 Cor. v. 17. which is the very flower of the creation: And *ye are his workmanſhip, created in Chriſt Jeſus unto good works*, Eph. ii. 10. If therefore it be unſuitable and incongruous for the clay *to ſay to him that faſhioned it, What makeſt thou?* or for *a man's work to ſay to him, that he hath no hands*, Iſa. xlv 9. it is ſure much more for you to ſay to your great Potter and Faſhioner, What makeſt thou of us? why dealeſt thou ſo and ſo with us? *Wo to him that ſtriveth with his Maker; let the potſherds ſtrive with the potſherds of the earth: Hath not the potter power over the clay? And are you not in the hand of the Lord, as the clay is in the hands of the potter?* Rom. ix. 21. Jer. xviii. 6 He might have made you *veſſels to diſhonour, veſſels of wrath, fitted for deſtruction*, without being juſtly chargeable with any injury done to you; and when he hath, in the ſovereignty of his moſt wonderful free grace, made you *veſſels to honour*, and *veſſels of mercy, which he hath afore prepared unto glory*, will ye dare to quarrel with him for diſpoſing in his own way of your external condition in this world, and of theſe moveables and acceſſories that are wholly extrinſick, and not at all eſſential to your ſalvation and true happineſs? (For, let all the pleaſures, riches, and honours of the

world, even all the delights of the ſons of men, in their very extract, ſpirits, and quinteſſence, and when in a manner deſtilled in a lembick, till they be made to evaporate the pureſt perfumes of their utmoſt perfections, be heaped on the Chriſtian; as they make him no better Chriſtian, nor make any addition at all to his true happineſs; ſo, when he is deplumed and ſtripped naked of them all, every bird, as it were, of theſe earthly comforts taking back again from him its own feather, he is made never a whit the worſe Chriſtian, nor his happineſs in the leaſt impaired.) It were certainly much more becoming you to ſay, It is the Lord, who can do us no wrong, and who hath undeſervedly done us much good; let him do to us what ſeemeth good in his ſight.

Secondly, If it be *conſidered*, that he is of infinite wiſdom, and knows much better what is good for you, than ye do yourſelves, who often miſtake what is good for you, through your corruption, ignorance, partiality or prejudice; but he, by the moſt abſolute perfection of his bleſſed nature, is infinitely removed from all poſſibility of miſtaking what is good in itſelf, or good for you. And if you will adventure your eſtate and livelihood in the world on able and faithful lawyers, when ye yourſelves are much unacquainted with, and ignorant of law, and are diſpoſed to think that the ſuit that is commenced againſt you will ruin you, while they think otherwiſe; and if you will commit your health and life to skilful and painful phyſicians or chirurgeons, and receive from the one many unpleaſant and lothſom potions and pills, and ſuffer from the other ſuch painful inciſions and injections, ſuch ſearchings, lancings, and pancings, ſuch ſcarifications, cauterizings, and amputations; from all which ye have ſo great an averſation, if not abhorrency: Will ye not much rather, and much more confidently commit the conduct and care of yourſelves, and of all that concerns you, to him, *of whoſe underſtanding there is no ſearch*, as to what is good for his own people, and *whoſe faithfulneſs* in his dealing with them, *reacheth to the very clouds, and never faileth*? Pſal. xxxvi. 5. Pſal. lxxxix. 33. The skilfulleſt of theſe may miſtake, none of them being infallible; and the moſt faithful of them may poſſibly at ſome times and in ſome things be found unfaithfully neglective, none of them being perfect: but it is ſimply impoſſible for him, either to miſtake or to be unfaithful; for otherwiſe he ſhould deny himſelf, and ſo ceaſe to be God, whereof once to admit the thought thereof is the higheſt blaſphemy. Let therefore your confident truſting of men in their reſpective profeſſions and callings, make you bluſh at, and be aſhamed of your diſtruſtings and jealouſings of God, and of your quarrellings with him, even when ye know not for the time what he is doing with you, and when what is done would have been none of your own choice, but doth very much thrawt and croſs your natural inclination. Is it not enough that he is infinitely wiſe in himſelf, and for you? may you not therefore ſafely truſt in him, and with unſolicitous confidence, commit the conduct of yourſelves and of all your concerns to him, as knowing that he cannot himſelf be miſled, nor miſgovern you? may you not in faith, without diſtruſtful and perplexing fear, follow him, as faithful *Abraham followed him, not knowing whither he went*, Heb. xi. 18. and caſt all your care on him, *who careth for you*, 1 Pet. v. 7. and hath made it your great care to *be careful for nothing*, Phil. iv. 6. and thus even ſing care away?

Thirdly, If it be *conſidered*, that ye have in your experience (as the reſt of the people of God have in theirs) found, that in all his bypaſt dealings with you, even theſe that for the time were moſt afflicting, his will and your true

true welfare have been unſeparably joined together, and that but very ſeldom and rarely your own welfare have tryſted together; ſo that ye have been conſtrained, when at yourſelves and in cold blood, to bleſs him that you got not your will in ſuch and ſuch things, however for the time ye were diſpleaſed with the want of it, and have been made to think, that if ever ye had any good days or hours along your pilgrimage, your moſt croſſed and afflicted ones, wherein God took moſt of his will, and gave you leaſt of your own, have been your beſt days and hours: Dare you ſay, upon ſerious and juſt reflections, that it hath been otherwiſe? or that ye have not reaſon, as to all bygone croſs providences, even the moſt apparently cruſhing of them, ſince the day that ye were firſt brought under the bond of his covenant to this day, to ſet up as it were your ſtone, and to call it Ebenezer, *The ſtone of help*, ſaying, *Hitherto the Lord hath helped us*? 1 Sam. vii. 12. May you not, and ſhould you not then humbly and confidently truſt him, that ye ſhall through grace have reaſon as to preſent and future ones, how ſadly and ſurpriſingly ſoever they are or may be circumſtantiated, to ſay, *Jehovah-jireh, the Lord will ſee, or provide*? Gen. xxii. 14. O but it be a ſweet, pleaſant, ſpiritually wholeſom and refreſhful air that breathes in that walk betwixt Ebenezer and Jehovah-jireh, wherein a few turns taken by the moſt afflicted Chriſtians in their ſerious, compoſed, ſpiritual, and lively contemplation, would, through God's bleſſing, very much contribute quickly to reconcile them to all their reſpective croſſes, how croſs ſoever, and to the keeping of them in better, firmer, and more conſtant ſpiritual health!

Fourthly, If it be *conſidered*, that by your pettiſh, fretful, male contented and unſubmiſſive contendings, ſtrivings, and ſtrugglings with him, ye will not help yourſelves, ye may well make your own burden the more uneaſy, and your chain the heavier; *Should it be according to your mind*? Job xxxiv. 33. *Shall the earth be forſaken for you*? *Or ſhall the rock be removed out of his place*? Job xviii. 4 *Will ye diſannul his judgment*? *Will ye condemn him, that ye may be righteous*? Job xl. 8. *Will ye ſtrive againſt him, who giveth not account of any of his matters*? Job xxxiii. 13. Will ye tax his wiſdom, as if he did not underſtand what is convenient for you? *Will ye teach God knowlege*? Job xxi. 22. Is it fit that he ſhould come down to your will rather than ye ſhould come up to his? ſhall God change and break all his wiſely laid meaſures and methods of governing his people, and take new ones to gratify your peeviſh humours? He will not be diverted from his purpoſe; *When he is in one way, who can turn him*? *what his ſoul deſireth, that he doth; for he performeth the thing that is appointed for you*, Job xxiii. 13, 14. He is more juſt to himſelf, (to ſpeak ſo) and more merciful to you, than to degrade, as it were, his infinite wiſdom ſo far, as to ſuffer himſelf to be ſwayed againſt the dictates of it, by ſuch ſhort-ſighted and forward tutors as you; the great Phyſician of ſouls is more compaſſionate and wiſe than to permit his diſtempered, and ſometimes even in a manner diſtracted patients, to preſcribe their own courſe of phyſic; but he will needs do, what he thought fit and reſolved to do, *whether ye chooſe, or whether ye refuſe*, Job xxxiv. 33. only he would (to ſay ſo) have your conſent unto, and your approbation of what he doth, for the greater peace and tranquillity of your minds: *Surely therefore it is meet*, meekly and ſubmiſſively, *to be ſaid to God*, whenever and however he chaſtiſeth, *I have borne chaſtiſement, I will not offend any more; that which I know*

not

not, teach thou me; if I have done iniquity, I will do no more, Job xxxiv. 31, 32. It is the ſureſt and ſhorteſt way to get our will, in ſo far as may be for our well, to allow him to take his own will and way with us; for he hath a ſpecial complacency in this, and therein gives wonderful vent to the bowels of his tender compaſſion toward his chaſtiſed and humbly ſubmiſſive children: *Surely,* ſaith he. *I have heard Ephraim bemoaning himſelf thus, Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed to the yoke: turn thou me, and I ſhall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was inſtructed, I ſmote upon my thigh: I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth. Is Ephraim my dear ſon? is he a pleaſant child? for ſince I ſpake againſt him, I do earneſtly remember him ſtill: therefore my bowels are troubled for him; I will ſurely have mercy on him, ſaith the Lord,* Jer. xxxi. 18, 19, 20. Thus, when ye come ſubmiſſively to his hand, he comes as it were ſweetly to yours: And as ye gain nothing by your ſtriving with him, ſo ye loſe nothing, but gain much, by your ſoft ſtooping and ſilent ſubmitting to him; If ye *humble yourſelves in the ſight of the Lord, he ſhall lift you up.* James iv. 10. *Humble yourſelves therefore under the mighty hand of God, that he may exalt you in due time,* 1 Pet. v. 6.

Fifthly, If it be *conſidered,* that ye ſtand in need of all the troubles and afflictions that ye meet with; whenever *ye are in heavineſs through* one or moe, or *manifold temptations,* it is alway, and only, *if need be,* 1 Pet. i 6. And if ye be well ſeen in the ſtate and poſture of your ſoul-affairs, what graces of the Spirit are to be quickned and drawn forth into more lively and vigorous exerciſe, what of theſe precious ſpices in your gardens are to be blown upon, not only by the more gentle and ſoft ſouth winds of conſolations, but alſo by the more ſharp and nipping north winds of afflictions, and to be beaten as it were in the mortar thereof, that they may ſend forth their pleaſant and fragrant ſmell; what religious duties are either much neglected, or but very lifeleſly, coldly, formally, lazily, ſuperficially, and heartleſly performed, and to what a higher pitch and peg of ſpirituality in the manner of performing them they are to be skrewed up; what luſts and corruptions are to be further mortified and ſubdued; how little your hypocriſy, your ſelf love and ſelf-ſeeking, your pride, paſſion, impatience, unpliableneſs and unſubmittedneſs to the will of God, your carnalneſs, earthly-mindedneſs, your immoderate and inordinate love to the things of the world, your murmering and fretting at, your diſſatisfaction and diſcontent with your preſent lot; how little theſe and many other corruptions are crucified and brought at under: If, I ſay, ye be well ſeen and verſed in the knowledge of your ſpiritual condition, ye will upon ſerious and thorow reflections find, that ye ſtand in need of every affliction ye meet with, as to all the circumſtances thereof; or, if ye do not, in ſo far ye are unacquainted with, and ſtrangers to yourſelves, and to the ſtate and poſture of your ſpiritual affairs; nay, ye will eaſily find, that all, even your heavieſt croſſes and afflictions, have enough ado to work you up to what you ſhould be at; and though ſometimes ye may be diſpoſed to think that ye could hardly bear any more, yet ye will upon due ſearch find that ye could have wanted nothing of what ye have met with, without a greater prejudice than the croſs hath brought along with it. We are naturally froward and peeviſh, bent to fretfulneſs and diſcontent, inclining rather to reſtleſs endeavouring to have our lot brought up to our ſpirits, than to be at ſuitable pains to have our

ſpirits

ſpirits brought down to our lot, and therefore have much need to be tamed and calmed by the croſs; this rugged and uneaſy temper of ſpirit being the great hinderer, yea, oppoſite of that ſtayed and ſweet contentation of heart with and in every ſtate, which is the very life of a Chriſtian's life, *conſiſting*, as the Lord ſaith, *not in the abundance of the things which we poſſeſs*, Luke xii. 15. but in our ſatisfiedneſs with them, whether abundant or not: To the attaining unto which bleſſed temper, the ſhorteſt cut, and moſt compendious way, is, in the *firſt* place, to be well-pleaſed and ſatisfied with God himſelf, and with a ſolidly ſecured intereſt in him; and to endeavour, in the *next* place, to be well-pleaſing in his ſight, to be gracious in his eyes, to ſtand well in his thoughts, even *to do always theſe things that pleaſe him*, John viii. 29. to which deſirable frame of ſoul, if we were once through grace brought, (whereto our bearing of the yoke, and putting our ſhoulders under the croſs, is not a little through God's bleſſing contributive) O how good-natured then and eaſy to pleaſe would we be found to be, and how ready to conſtrue well of all that he doth to us! ſeldom out of humour, ſo ſpeak ſo. Now, if we ſtand in need of all the afflictions we are tryſted with, in all their moſt ſad and ſorrowful circumſtances, (as certainly we do, becauſe God, whocannot lie or miſtake, hath ſaid it) why ſhould we not ſubmit ourſelves to his will in meaſuring them out to us? or what juſt reaſon can there be to be diſſatisfied with, or to complain of God's giving to, or ordering that for us, whereof we ſtand in need, and which we cannot want, without being conſiderably prejudged and worſted by the want.

Sixthly, If it be *conſidered* that in all your chaſtiſements and afflictions God is graciouſly driving the bleſſed deſign of your ſpiritual *good* and *profit*, making them *all to work together* for that deſirable end, cauſing them *turn to your ſalvation, through the help of the prayers of* others of his people, *and the ſupply of the Spirit of Jeſus Chriſt*, Rom. viii. 28 Phil. ii. 19 Giving you aſſurance by his faithful word of promiſe, that thereby *your iniquity ſhall be purged*, and *that this ſhall be all the fruit* (O ſtrange and admirable condeſcenſion of grace! *all the fruit*!) *to take away ſin*, Iſa. xxvii. 9. and that he will not chaſtiſe you *as parents according to the fleſh do their children*, to wit, *for their own pleaſure;* who, however they may have a general deſign of good in their chaſtiſing of them, yet, through a remainder of corruption in the beſt of them, they are often ſubjected to ſuch hurries and tranſports of paſſion, when it comes to the act of chaſtiſement, that they much forget to conſult the good and advantage of the chaſtiſed child, and too much gratify their own pleaſure and humour; but that he will chaſtiſe *for your profit, that ye may be made partakers of his holineſs*, Heb xii. 10. Now, if this be his deſign in chaſtiſing, and if this be the promiſed fruit of your chaſtiſements and afflictions, why ſhould ye not therein ſubmit to his pleaſure, which hath your own profit inſeparably joined within it, if ye yourſelves do not ſinfully lay obſtructions in the way thereof, as otherwiſe, ſo particularly by your being diſpleaſed with this his pleaſure, which yet his grace in his own people ſuffers not to be invincible nor final? I do not ſay, that our chaſtiſements and afflictions do of themſelves produce this profit, and bring forth this fruit: for, alas! we may from doleful experience have ere now arrived at a ſad perſuaſion, that we are proof againſt all applications, except ng that of ſovereign, efficacious, and all difficulty-conquering free grace, and that nothing will do at us ſave that alone; whatever means be made uſe of, this only muſt be the efficient producer of our profit: It is a

piece

piece of God's royal and incommunicable prerogative, which he hath not given out of his own hand to any diſpenſation, whether of ordinances, never ſo lively and powerful in themſelves; or of providences, never ſo croſs, loudly alarming, and clearly ſpeaking, abſtractly from his own bleſſing, effectually *to teach to profit*, Iſa. xlviii. 17. and therefore doth (as well he may) claim it to himſelf alone, as his peculiar privilege, while he ſaith, *I am the Lord that teacheth thee to profit*. Since then this is his deſign in all the chaſtiſements inflicted on his own people, and ſince he only by his grace can make it infruſtrably take effect, let him have our hearty allowance and approbation, to carry it on vigorouſly and ſucceſsfully; and let us pray more frequently and fervently, that, by his effectually teaching, our profiting may be made more and more to appear under our chaſtiſements; and withal; *in the multitude of our* ſad *thoughts* about them, let *his comforts delight our ſouls*, and this comfort in particular, that in them all he graciouſly deſigns and projects *our profit*, even the making of us more and more *to partake of his holineſs*.

Seventhly, If it be *conſidered*, that all our trials and troubles are but of time continuance, and will period with it; they are but *for a ſeaſon*, 1 Pet. v. 6. yea, but *for a moment*, 2 Cor. iv. 17. *He will not contend for ever*, knowing well, if he ſhould do ſo, *the ſpirits would fail before him, and the ſouls which he hath made*, Iſa. lvii. 16. Though they ſhould follow cloſe on you, and accompany you to your very dying day, yet when they will leave you, and take their laſt good-night and everlaſting farewel of you; *ſorrow and ſighing will* then for ever *fly away*, and *all tears* on whatever account *ſhall be wiped from your eyes*, Rev. vii. 17. and xxi. 4 It is a great alleviation and mitigation of the moſt grievous affliction, and of the bittereſt and moſt extreme ſorrow, to think, that not only it will have a term-day and date of expiration, but it will quickly, in a very ſhort time, even in a moment, be over and at an end (as a holy martyr ſaid to his fellow-ſufferer in the fire with him, *It is but winking, and our pain and ſorrow is all over*) and that there ſhall be an eternal tack of freedom from it; and that everlaſting ſolace, ſatisfaction, and joy without the leaſt mixture of ſorrow and ſadneſs, ſhall ſucceed to it, and come in the room thereof: It is but for the little ſpace of *threeſcore years and ten*, or *fourſcore*, Pſal. xc. 10. (which length moſt people never come) that his people are ſubjected to trouble: and what is that very ſhort moment and little point of time, being compared with a vaſt and incomprehenſibly long eternity? in reſpect of which, *a thouſand years are but as one day, or as a watch in the night, when it is paſt*, Pſal. xc. 4. And no doubt the little while's trouble, ſadneſs, and ſorrow of ſojourning and militant ſaints, is, in the depth of divine wiſdom, ordered ſo, that it may the more commend and endear that bleſſed calm and tranquillity, that fulneſs of pureſt joys, and theſe moſt perfect pleaſures at his right hand, that triumphant ſaints ſhall for evermore enjoy.

Eighthly, If it be *conſidered*, that all along the little moment that your trials and afflictions abide with you, they are, even the ſaddeſt and moſt ſevere of them, and through his grace portable and *light*; 'In meaſure he 'debateth with you, and ſtays his rough wind, in the day of his eaſt wind,' Iſa. xxvii. 8. And whatever difficulty ye ſometimes find under ſore preſſure, to get it ſolidly and practically believed, yet 'God is faithful who hath pro-'miſed, and will not ſuffer you to be tempted above that which ye are a-'ble, but will with the temptation make a way to eſcape, that ye may be

'able

'able to bear it,' 1 Cor. x. 13. *He is a God of judgment,* (Iſa. xxx. 18.) and diſcretion, that ſuits his peoples burdens to their backs, and wiſely proportions their ſtraits to their ſtrength: *He puts not new wine into old bottles,* Matth. ix. 17 neither *doth he break the bruiſed reed,* Iſa. xlii 3. and even *when he hides his face, and is wroth with his children, and ſmites them for their iniquity,* Iſa. xlii 17, 18. it is only fatherly wrath: And however dreadful that may be, and difficult to be born, yet there is nothing vindictive in it; it is a Father's anger, but compared with a Father's love, where alſo love predomines in the contemperature. And indeed the moſt extreme, and the very heavieſt of all our afflictions, are moderate, and even *light,* being compared, 1*ſt,* With what your ſins deſerve, exceedingly far *beneath the deſert whereof ye are puniſhed,* Ezra ix. 13. even ſo far, that ye may without all compliment moſt truly ſay, *That it is becauſe his compaſſions fail not, that ye are not conſumed,* Lam. iii. 22. that ye are kept out of hell, and free from everlaſting burnings, to which your many, various, and grievouſly aggravated provocations, have made you moſt juſtly liable: So that ye have reaſon to think any affliction, ſhort of everlaſting deſtruction from the preſence of God, to be a highly valued piece of moderation, and to ſay, 'Wherefore doth a living man complain, a man for the puniſhment of his ſin? Lam. iii. 39 We will bear the indignation of the 'Lord, becauſe we have ſinned againſt him,' Mic. vii. 9. 2*dly,* With what others of the people of God have readily met with; for *we have not reſiſted to the blood, ſtriving againſt ſin,* Heb. xii. 4. We have, it may be all this while been but *running with the footmen,* when they have been put *to contend with horſes,* Jer. xii. 5. 3*dly,* With what ourſelves have ſometimes dreaded and been put to deprecate, when horrid guilt hath ſtared us in the face, and when God apprehended to be very angry, even threatning to 'ſmite 'us with the wound of an enemy, and with the chaſtiſement of a cruel one, 'to run upon as a giant, to break all our bones: And again to ſhew himſelf marvellous upon us, by taking us by the neck, and ſhaking us in pieces,' Jer, xxx. 14. Job xvi. 14, and 12. Job x. 16. 4*thly,* With what our bleſſed Lord Jeſus ſuffered for his people, who, all the while he ſojourned here on earth, was *a man of ſorrows, and acquainted with grief,* Iſa. liii. 4. and might moſt juſtly have ſaid, beyond all men, 'I am the man that hath ſeen affliction by the rod of his wrath: Is there any ſorrow like unto mine; 'in the day when the Lord hath afflicted me?' And 5*thly,* Being compared with that 'far more exceeding and eternal weight of glory, which they 'work for you,' 2 Cor. iv. 14. Seeing then that the ſharpeſt and ſoreſt of your afflictions are, in theſe and many other reſpects, very moderate, gentle, eaſy, and light; is there not reaſon why ye ſhould in them, without grudging, ſweetly ſubmit yourſelves to his will, heartſomely ſaying, It might have been much worſe; this falls infinitely ſhort of what we have deſerved; bleſſed be God that it is only thus, and no worſe.

Ninthly, If it be *conſidered,* that often, when in any more than ordinary ſpiritual and lively frame of ſoul, ye have in prayer deſired the Lord, that he would take any way, and make uſe of any means he pleaſed (wherein your ſin might not be) to make you more ſerious in the exerciſe of godlineſs, more effectually to mortify your corruptions, and to further your conformity to his image in holineſs; and that ye ſhould through his grace be content, putting as it were a blank in his hand, to be filled up as himſelf in his own infinite wiſdom ſhould think fit, declaring that ye were ſatisfied, on the terms propoſed by Jeſus Chriſt, to be his diſciples, and to take up not

only *a croſs*, or *the croſs* in general; but, Matth. xvi. 24. *your croſs* in particular, the croſs that ſhould be ſhaped out for you, however circumſtantiated. And when under ſome very ſad affliction, he on the matter beſpeaks thus, I am now about to grant you your own deſire, though it may be in ſuch a way, and by ſuch a mean, as either would have been none of your own chooſing, had it been left to your choice, or poſſibly ſuch as ye did not think of; will ye be diſpleaſed with me, or miſtake my hearing of your prayers, fulfilling of your petitions, and granting you according to your own heart's deſire, becauſe I do it in my own way, and by means of my own chooſing, wherein ye left and allowed me a latitude, and not in your way and by your means, which ye then renounced, as not thinking yourſelves competent judges thereof? Alas! here we are often found at beſt to border upon a practical rewing, retracting, and lifting up again of the blank ſubmiſſion which we profeſſed to lay down before him; and to ſay, by our fretting, repining, diſſatisfaction, immoderate heavineſs, and deſpondency of ſpirit, that we were ſomewhat raſh, and not ſo well adviſed, when we ſubſcribed and gave in ſuch a ſubmiſſion and ſurrender of ourſelves to him; that we did not think he would have taken ſuch advantage of us, or would have put us thus ſore to it; and that, if we had thought he would have done ſo, we would have been better adviſed, before we had thus ſubmitted to him, and with our own conſent put ourſelves in his reverence; and that, if it had been any thing but this, we could have born it (whereas he ſaith, Nothing but this) Whereby we do not only, not a little reflect upon him, as dealing unkindly, and doing what we would not have expected at his hand; but alſo make a ſad and humbling diſcovery of much unſoundneſs in ourſelves, as to our offering up of ſuch general deſires, and as to our making of ſuch abſolute ſubmiſſions to him: Let us therefore, in order to the juſtifying of him as both righteous and kind, and to the vindicating of ourſelves, at leaſt from allowing of any unſoundneſs, diſſimulation, or unfair and merely complimental dealing with God, in our ſubmitting ourſelves to him in the general, without any *But's* or *If's*, any *reſtrictions* or *exceptions*, hold at the ſubmiſſion given; ſharply expoſtulating with, and ſeverely chiding ourſelves for this diſcovered practical contradiction and contravention; and we ſhall find that he hath done nothing unworthy of himſelf, nor in the leaſt prejudicial to us, but what is according to our own moſt deliberate deſires, and greatly to our advantage.

It were a very wide miſtake, if, from what is diſcourſed in this *conſideration*, any ſhould conclude, that we intend either to commend or allow Chriſtians praying directly and expreſly for croſſes and afflictions, let be for ſuch and ſuch afflictions in particular: For, beſide that we neither find it commanded in the ſcriptures, nor allowedly, if at all, precedented or practiſed by the ſaints recorded there; and that it ſeems to be a ſinful limiting of the ſovereign God to a particular mean: we may eaſily know, from ſad experience, with what difficulty, repining, and fainting we often bear theſe croſſes and afflictions that we are moſt clearly called to take on, and that are unavoidably laid upon us; and how lamentably little, for moſt part, we profit by them: what hope or aſſurance could we then have, that we ſhould either carry Chriſtianity under, or make ſuitable improvement of ſuch croſſes as we ſhould unwarrantably ſeek, and pray for to ourſelves? It is true, we find ſome of the ſaints, and theſe, ſtars of the firſt magnitude, as Moſes, Job, Elias, David, and Jonas, in their diſtempered, malecontent, or fainting fits, paſſionately, prepoſterouſly and precipitantly praying, or rather wiſhing

ing for death: (for which they were nor for the time in ſo good caſe) but that was not for death, under the notion of affliction, but rather to prevent future and further afflictions, or to have a period put to preſently incumbent ones. If it ſhould here be ſaid, Why may not ſaints pray for afflictions, ſince they ſeem to be promiſed in the covenant of grace, as Pſal. lxxxix. 30, 31, 32. Hoſ. ii. 6, 7 and v. 14. and ſince God hath graciouſly promiſed to bleſs all the afflictions of his people, and to make them turn to their ſpiritual good, profit, and advantage, as Rom. viii. 28. and Heb xii. 10, and elſewhere? To the *firſt* part of the *objection*, it may be briefly *anſwered*, That theſe, and other ſuch, are not properly and formally promiſes of the covenant of grace, but rather covenant threatnings, (for the covenant of grace hath its own threatnings, ſuited to the nature thereof, as well as the covenant of works hath its) though dipped, to ſay ſo, in covenant grace and mercy: and to the *other* part of it as briefly, that God hath promiſed to bleſs and to cauſe to profit by ſuch afflictions and chaſtiſements as himſelf thinks fit to inflict and lay on, but not theſe which we ſeek and pray for to ourſelves: neither doth that ſcripture, Pſal. cxix. v. 75. *I know* ——*that in faithfulneſs thou afflicted me*, ſay any thing towards ſtrengthning the objection, or invalidating the anſwers given to it; for, the Pſalmiſt only there humbly and thankfully acknowledgeth God's faithfulneſs in fulfilling his threatning, in afflicting him when he went aſtray; and in performing his promiſe, in bleſſing his affliction to him for preventing his after-ſtraying, and making him learn better to keep his commandments; in both which he is faithful. All that is either expreſt or meant in this *conſideration*, is, That the ſaints often pray God, that he would take his own way, and uſe his own means to bring about theſe great ends mentioned; wherein there is indeed at leaſt a tacit inſinuation, that if he in his wiſdom ſee it meet to make uſe of the rod and affliction in order thereto, that they will not allow themſelves to decline the ſame, nor to miſtake him in it; but that rather they ſhall, through grace, be ſatisfied with, and bleſs him for fulfilling their petitions, and granting them according to their own hearts deſires, though it be by ſuch means: which is not praying for afflictions, but a reſolved and declared ſubmiſſion to infinite wiſdom's love-choice of his own midſes to effectuate and bring to paſs the prayed for ends.

Tenthly, If it be *conſidered* that it now neither grieveth nor troubleth any of all the glorified, triumphing, and palm bearing company before the throne of God, and of the Lamb, that they were exerciſed with ſo many and ſo great trials and tribulations, while they were here below: It troubleth not John the Baptiſt, that he was impriſoned, baſely murdered and beheaded there in a hole, without having acceſs to give any public teſtimony before his death, and at the deſire of a wanting dancing damſel, through the inſtigation of her adulterous and inceſtuous mother: Nor Stephen, (commonly called the Proto-martyr) that he was ſtoned to death as a blaſphemer, for giving teſtimony to the moſt precious and comfortable truth of Chriſt's being the Meſſiah: Nor Paul, that he was thrice beaten with rods, and received five times forty ſtripes ſave one, that he was in ſo many perils by ſea and land, in the city, in the country, and in the wilderneſs, by the Heathen, by his own country-men, and by falſe brethren; that he was ſtoned, and ſuffered all theſe other things, whereof he gives us an hiſtorical abridgment in his 2d Epiſt. to the Corinthians, chap. xi. Nor doth it trouble any of theſe *worthies, of whom the world was not worthy*, that they

were cruelly mocked, impriſoned, ſcourged, tortured, or tympanized and racked, ſtoned, tormented, ſawn aſunder, killed with the ſword, tempted, driven to dens and caves of the earth, and put to wander up and down in ſheep skins, whoſe martyrology the apoſtle briefly comprehendeth, Heb. xi. Nor doth it trouble any other of all the martyrs, ſaints and ſervants of Jeſus, who have in the ſeveral ages of the church ſuffered ſo many and ſo great things while they were here in the world; nay, all theſe their ſufferings go to make up a conſiderable part of their ſong of praiſe in heaven: (where the hiſtory of theſe wars, of and for the Lord, will be very pleaſant to them to read, however ſore and bloody they were on earth.) And not only ſo, but theſe of them who have ſuffered moſt, wonder much that they have ſuffered ſo little, and that they are come to ſo excellent and glorious a kingdom thorow ſo little tribulation in the way to it: believe it, there will be as much matter of thankſgiving and praiſe to God found treaſured up under the plyes and foldings, to ſay ſo, of the moſt croſs and afflicting providences that ever the people of God met with here in the world, as under theſe that for the time were more ſmiling and ſatisfying; let us then, valuing all things we meet with, according to the aſpect they have on our ſpiritual and eternal ſtate, (which is ſure the juſteſt and ſafeſt valuation of them) heartily allow him to take his own will and way in afflicting us.

Eleventhly, If it be *conſidered*, that as this ſubmiſſion to the will of God, in croſs and afflicting providences, is chronicled in the ſacred records, to the perpetual commendation of ſeveral of the ſaints; namely, of Aaron, of whom it is ſaid, when God had ſlain his two ſons in a ſtrange and ſtupenduous manner, even by fire from heaven, for their preſumptuous offering of ſtrange fire before him, that *he held his peace*, Lev. x. 3. Of old Eli, when he received a ſad meſſage concerning himſef and his houſe by the hand of young Samuel, who ſaid, *It is the Lord, let him do what ſeemeth him good*, 1 Sam. iii. 18. Of Job, after, by four ſeveral meſſengers, (each of them coming immediately upon the back of the other, ſo that he ſcarcely got leave to breathe betwixt, or the former to finiſh his lamentable narration) the terribly alarming tidings were brought him, concerning the plundering of his oxen and aſſes by the Sabeans, and the killing of his ſervants with the ſword; concerning the conſuming of his ſheep and ſervants by the fire of God falling from heaven upon them; concerning the carrying away of his camels, and the killing of his ſervants by the Caldeans; and concerning the ſmothering to death of all his ſons and daughters, while feaſting together, by the falling of the houſe upon them; who ſaid, *The Lord giveth, and the Lord taketh away, bleſſed be the name of the Lord; In all this not ſinning, nor charging God fooliſhly*, Job. i 21, 22. Of David, who, in a croud of croſſes, ſaith to God, *I was dumb, I opened not my mouth, becauſe thou didſt it*, Pſal. xxxix. 9. 2 Sam. xv 25, 26. and who, when forced to flee from Jeruſalem, by his unnatural and rebellious ſon Abſalom, and ſending back the ark thither, with admirable compoſure and ſweet ſtooping of ſoul, ſaid, *If I ſhall find favour in the eyes of the Lord, he will bring me again, and ſhew me both it and his habitation: But if he ſay thus, I have no delight in thee, behold, here am I, let him do with me as ſeemeth good to him*: Of Hezekiah, when that heavy meſſage was brought to him by the prophet Iſaiah concerning the Babyloniſh captivity, wherein his royal poſterity were to have their deep ſhare; who ſaid, *Good is the word of the Lord which thou haſt ſpoken*; who ſaid moreover, *Is it not good, if peace and truth be in my days?* 2 Kings xx. 19. if the threatned doom and ſentence

tence ſhall be for a while ſuſpended, and not preſently execute: and of theſe Chriſtians, who, after they had with much weeping earneſtly intreated the apoſtle Paul, deſervedly very dear to them, not to go up to Jeruſalem, where the prophet Agabus had foretold he ſhould be apprehended and put in bonds, and perceived that he was inflexibly reſolved at any rate of hazard to go thither, ceaſed, and ſubmiſſively ſaid, *The will of the Lord be done*, Acts xxi. 14. As, I ſay, it is thus chronicled to their commendation, ſo it is a piece of moſt beautiful and amiable conformity to the practice of our bleſſed Lord Jeſus, of whom we ought to *be followers as dear children*, (Eph. v. 1.) in all theſe things, wherein he is propoſed as a Pattern for our imitation, who in a great and grievous agony of trouble, and when moſt terribly aſſaulted by a ſtrong combination of croſs and afflicting providences, and after conditionate deprecating of that bittereſt cup and blackeſt hour, pleaſantly, ſweetly and ſubmiſſively ſubjoined, and ſaith to his Father, *Nevertheleſs not my will, but thine be done; Not as I will, but as thou wilt*, Luke xxii. 42. Matth. xxvi. 32.

Twelfthly and finally, If it be *conſidered*, that when the whole contexture and web of providences, and more eſpecially about the catholic, viſible, militant church, and every individual member thereof, ſhall be wrought out, and in its full length and breadth, as it were, ſpread forth in the midſt of all the redeemed, perfected, glorified and triumphant company of ſaints, ſtanding round about, and with admiration beholding it; there will not be found, to ſay ſo, one miſplaced thread, nor one wrong ſet colour in it all, but every thing will be found to have fallen in, in the fitteſt place, and in the moſt beautiful ſeaſon and order thereof: O ſo rare, ſo remarkable, ſo renowned and ſo raviſhing a piece, as it will by them all unanimouſly, and with one voice, be judged and declared to be, even worthy of the moſt exquiſite art and infinite ſkill of the great worker thereof! The ſevereſt critics, and moſt difficultly ſatisfiable of them all, while here below, about more public and more particular croſs providences, will then fully and to the height be ſatisfied and with all, without any the leaſt heſitation or jarring, readily and chearfully bear him this concordant teſtimony, that *he hath done all things well*, Mark vii. 37. every thing in particular, and all things in general, though, when he was a-doing of them, they often preſumptuouſly took upon them raſhly to cenſure, and to offer their impertinent and crabbed animadverſions on, and their amendations and alterations of ſeveral of them; and will moſt cordially bleſs him, that he wrought on in his own way, about his church, and each of themſelves, without conſulting them, or following their way, which would have quite marred the beauty, and darkned the luſtre and ſplendor of that moſt cloſe and curious divine contexture.

Every one of theſe conſiderations hath much reaſon in it, to perſuade to this intire and abſolute ſubmiſſion to God's will and pleaſure, in what is croſs to you, afflicted and ſorrowful Chriſtians; but O how much weight and ſtrength of ſound ſpiritual reaſon is there in them all united together, (beſide the many other excellent conſiderations, diſperſed up and down theſe choice ſermons, ſtuffed full with ſtrong cordials, fitted both to recover and preſerve you from fainting under your many ſeveral afflictions) powerfully to perſuade and prevail with you, even the moſt averſe, untoward, wayward, and croſs-gained, to ſay ſo, of you all, without further debate, demur, or delay, in theſe things that are moſt afflicting to you, and do moſt thwart your inclination, to come in his will, and pleaſantly, without any

the

the leaſt allowed reluctancy or gainſaying, to ſubmit to him! How might you thus poſſeſs your ſouls in patience, and how quiet, calm, ſedate and compoſed might ye be, more eſpecially in troubleſome times, amidſt theſe things wherewith others are kept in a continual hurry, almoſt to the hazard of being diſtracted by them?

Let them all, *my noble Lord*, prevail with our Lordſhip in particular, reverently to adore, ſilently to ſtoop into, and ſweetly to acquieſce in the Lord's ſovereign, holy, and wiſe ordering your many and various complicated trials; and more eſpecially his late removing your excellent Lady, the deſire of your eyes, the Chriſtian and comfortable companion of your youth by his ſtroke: as indeed all the ties of neareſt and deareſt relations, betwixt husbands and wives, parents and children, brothers and ſiſters, *&c.* are capable of diſſolution, and will all, ere long, by death be actually diſſolved; there being but one tie and knot of marriage union betwixt precious Jeſus Chriſt and the believer, that by divine ordination is eternally incapable of any diſſolution, even by death itſelf; which though it diſſolve the ſtrait union that is betwixt the ſoul and the body, yet doth not at all looſe the ſtraiter bond of union that is betwixt him and both of them, but it remains ſtill inviolable; and by vertue thereof, the believer's vile dead body ſhall be raiſed again at the laſt day, conform to his own glorious body; and be reunited to the perfected-ſoul, which two old intimates will then meet in far better caſe than when they were parted and pulled aſunder: for he is an husband that cannot grow old, ſick or weak, neither can he die; he is a husband whoſe bride and ſpouſe is never a widow, neither hath he any relicts: the drawing on of which matchleſs match and marvellous marriage, is one great deſign of theſe ſweet ſermons, wherein pregnant reaſons are adduced by this *friend of the Bridegroom*, to perſuade ſinners to embrace the offer thereof made to them in the goſpel; and to make them, who, by his own gracious and powerful inſinuations on their hearts, have entertained his propoſal, toward making up, and final cloſing of the match, to bleſs themſelves in their choice, and to bleſs him, that ever he was pleaſed to ſtoop ſo very low as to become a ſuiter to them, with a peremptory reſolution to admit of no refuſal, infruſtrably to carry their hearts conſent to take him for their *Lord*, *head* and *husband*, to be to them a *Saviour*, a *phyſician* and *treaſure*, even their *all in all*, their *all above all*; which day of eſpouſals, as it was *the day of the gladneſs of his heart*, ſo it will never be any grief of heart to them. Let all mutinous thoughts about his dealings with you be ſilenced with, *It's the Lord*; let not too much dwelling on the thoughts of your affliction, to the filling of your heart ſtill with ſorrow, incapacitate you for, nor divert you from, humble asking of the Lord, what he aims at by all theſe diſpenſations, what he would have you to learn out of them, what he reproveth and contends for, what he would have you amending your hands in, and what he would have you more weaned, ſelf denied, and mortified in, and what he would have a further length and a greater proficient in: he hath told you *the truth, that theſe things are expedient for you*; ſtudy to find them to be ſo in your experience. Sure he hath, by them, writtten in great, legible and capital characters, yea, even as with a ſun-beam, vanity, emptineſs, uncertainty, mutability, unſatisfactorineſs and diſappointment upon the forehead of all creature comforts, and with a lovd voice called your Lordſhip, yet more ſeriouſly than ever, to ſeek after ſolid ſoul-ſatisfaction in his own bleſſed and all ſufficient ſelf, where it is moſt certainly to be found, without all peradventure or poſſibility of miſ-

miſgiving: make haſte, *my Lord*, yet to come by a more cloſe confining of all your deſires and expectations of happineſs and ſatisfaction to your ſoul, to God only, contracting and gathering them in, from the vaſt and weariſome circumference of earthly comforts, aud concentring them all in himſelf as their point; ſtudy through grace, in a ſweet ſoliloquy, to beſpeak your ſoul, thus, *My ſoul, wait thou only upon God, for my expectation is from him*, Pſal. lxii. 5. O bleſſed confinement of derſies and expectations of happineſs and ſatisfaction to the ſoul! where it is as impoſſible to meet with diſappointment, as it is impoſſible not to meet with it from every airth whence it is looked for. Alas! it is the ſcattering of our expectations and deſires of happineſs among other objects beſide him, that breeds us all the diſquiet, anxiety and vexation; whereas, if we keep ourſelves through grace under a more cloſe and conſtant confinement to him, when this and that, and the other creature comfort, whether perſon or thing, were taken from us, there would be no deduction made from, nor anydiminution made of our true happineſs; none of theſe, how dear and deſirable ſoever, being eſſentially conſtitutive of it, nor ſo much as trenching thereupon; and he, in whom only all our happineſs lies, being *the ſame yeſterday, to day, and for ever, without any variableneſs or ſhadow of turning.* There are ſome whom he loveth ſo well, that he cannot, to ſpeak ſo, find in his heart to ſee them thus to parcel out their affections, and to dote upon any painted imaginary happineſs in creature comforts; and therefore, on deſign, he doth either very much blaſt them, as to the expected ſatisfaction from them; or quite remove them, that, by making ſuch a vacuity, he may make way for himſelf to fill it, and happily to neceſſitate the perſon, humbly, prayerfully, and believingly, to put him to the fulfilling of it: and it is a great vacuity that he, *who fills heaven and earth*, cannot fill; a little of whoſe gracious preſence and manifeſted ſpecial love, can go very far to fill up the room that is made void, by the removal of the choiceſt and moſt deſirable of all earthly comforts and enjoyments. Happy they, who, when they loſe a near and dear relation or friend, or any idol they are fond of, are helped of God to make Jeſus Chriſt, as it were, ſucceed to the ſame as its heir, by taking that loſs as a ſummons to transfer and ſettle their whole love on him, the object incomparably moſt worthy of it, as being *altogether lovely*, or *all deſires*! Cant. v. 16. There is no earthly comfort, perſon or thing, but hath ſomewhat in it that is not deſirable, and that it would be the better to want; but there is nothing in him that is not truly deſirable, nor any thing out of him that is worthy to be deſired.

I am, *my noble Lord*, the more eaſily prevailed with and encouraged to addreſs the dedication of theſe *Sermons* to your Lordſhip, more particularly when I remember *the unfeigned faith that firſt dwelt in your grandmother*, as another Lois; and in your mother, as another Eunice; and more lately in your own choice Lady, who, as another *beloved* Perſis, *laboured much in the Lord:* and though ſhe had but a very ſhort Chriſtian race (in which ſhe was much encouraged by coming into your noble Father's family, and her beholding how hard your bleſt mother did run and preſs toward the mark, even when in the laſt ſtage, and turning in a manner the laſt ſtoop of her Chriſtian courſe) yet it was a very ſwift one, where ſhe did quite outrun many that were in Chriſt long before her; (all three Ladies of honour, almoſt (if I need to ſay almoſt) without parallels in their times, in the ſerious and diligent exerciſe of godlineſs, and patterns worthy to be imitated by others) and I truſt in your Lordſhip's ſelf alſo, yea, and in ſeveral others

of

of your elder and younger noble relations (for grace hath ſuch a draught of ſouls amongſt you, as it uſeth not often to have in ſocieties of ſo noble extract, *for not many noble are called*) which, as it deſervedly draweth reſpect to ſuch of you, as are thus privileged, from the obſervers of it, ſo it layeth a mighty ſtrong obligation upon you, to be much for God, and in ſervice to your generation, according to his will. Further, when I obſerve your Lordſhip's Chriſtian and exemplary carriage, under ſuch a conjunction and combination of ſo very croſs, and almoſt cruſhing calamitous providences, chooſing rather contentedly and ſatisfiedly to be (if it ſo pleaſe the Lord, and O! that it may not) the laſt of that ancient and honourable family, than to be found endeavouring to keep it from ſinking by any ſinful and unwarrantable courſe, particularly by defrauding juſt creditors (though the debt was not of your Lordſhip's own contracting) under whatever ſpecious pretexts and advantages of law: whereof many make no bones, if they may keep up their ſuperfluities, care not to ruin their friends engaging in ſuretyſhip for their debt, and to live on the ſubſtance of others. Moreover, when with great ſatisfaction I notice how much your Lorſhip makes it your buſineſs to follow your noble anceſtors, in ſo far as they were *followers of Chriſt*, which many great men, even in the Chriſtian world, alas, do not much mind, not conſidering that it is true nobility, where God is the chief and top of the kin. and where religion is at the bottom; and what renown'd Raleigh ſaith, *Hinc dictus nobilis quaſi præ aliis virtute notabilis*; andwhat another ſaith, *Qui ab illuſtrium majorum ſplendida virtute degenerarunt nobilia portenta ſunt.* And finally, when I conſider, that in your Lordſhip's retirement and abſtraction from wo ted converſe and dealing in buſineſs, you will have acceſs at leiſure to read them, whereby you may through God's bleſſing be ſweetly diverted from penſive and not ſo profitable poring on your affliction, and be much inſtructed, convinced, reproved, directed, edified, ſtrengthned and comforted. Read them then, my Lord, carefully (as I take it for granted you will) ponder and digeſt them well, and I am hopeful, that they ſhall through grace prove contributive to the bringing upon you a conſiderable growth of holineſs, and to the making of *your ways and doings* more than ever ſuch, that others of his people obſerving the ſame, ſhall be comforted, and made to think and ſay, *Verily God hath not done in vain all that he hath done to yonder nobleman.*

That theſe ſubſtantial and marrowy goſpel ſermons may come along to you all, nay to all the readers of them, and to your Lordſhip more particularly, with ſhowers of goſpel-bleſſings, is the earneſt deſire of,

28 SEP 60

Dearly beloved afflicted Chriſtians, and my very noble Lord in particular,

Your Companion in Tribulation, deſirous alſo to be in the Kingdom and Patience of Jeſus Chriſt, and your Servant in the Goſpel for his ſake.

Nov. 15.
1682.

J. C.

Unto

Unto the Readers, and more particularly unto the Inhabitants of the City of Glaſgow, of all Ranks.

THOUGH the whole field of the ſacred and infallibly inſpired ſcriptures, be very pleaſant and beautiful (a ſpiritual cool and cleanſing, a fructifying, freſh, refreſhful and wholſome air, breathing continually there) yet if we may compare ſome parts thereof with others, thoſe wherein *the treaſure, precious Jeſus Chriſt*, lieth moſt obvious and open, are certainly moſt pleaſant and beautiful; and amongſt theſe, ſuch as hold forth his ſufferings, and himſelf as crucified, moſt evidently before mens eyes, have a peculiar and paſſing pleaſantneſs and beauty in them: if ſo, then ſure this 53d chapter of the prophecies of Iſaiah cannot, but be lookt at as a tranſcendently pleaſant, beautiful, ſweet-ſmelling and fragrant piece of divine ſcripture-field, wherein the evangelic prophet diſcourſeth of the ſufferings of Chriſt, as particularly and fully, as plainly and pathetically, even to the very life, as if he himſelf had been a ſpectator and eye witneſs of them. However, this ſweeteſt chapter from beginning to end, as alſo the three laſt verſes of the foregoing, be by the greatly learned Grotius moſt miſerably perverted, while he is induſtriouſly diverts it from the Meſſiah, and by ſtretching and curtailing thereof at his pleaſure, (as the cruel tyrant Mazentius did the men he laid on his bed, to make them of equal length with it) wholly applies it to the prophet Jeremiah in the firſt place only, not denying that it hath accommodation to Chriſt, of whom too he takes but little or no notice in all his annotations thereon: the impertinencies and wreſtlings of which application, are convincingly holden forth by famous Doctor Owen (who looks on this portion of ſcripture as the ſum of what is ſpoken in the Old Teſtament, concerning the ſatisfactory death of Jeſus Chriſt) that mell of Socinians, in his *Vindicæ Evangelicæ* againſt Bidle and the Racovian Catechiſm, who was a burning and a ſhining light in the reformed churches, though now, alas! to their great loſs, lately extinguiſhed: and indeed the dealing of that very learned man profeſſing himſelf to be a Chriſtian, with this moſt clear, and to all true Chriſtians moſt comfortable ſcripture, is the more ſtrange and even ſtupendous, conſidering, 1. That ſeveral paſſages in it, are in the New Teſtament expreſly applied to Chriſt, Matth. viii. 17. Mark xv. 28. Luke xxii. 27. Acts viii. 28. *&c.* 1 Pet. ii. 22. and 24. but not one ſo much as alluded to, in reference to Jeremiah. 2. That the ancient Jewiſh Doctors and the Chaldee Paraphraſt (as Dr. Owen, in the foreſaid learned and ſavoury book, gives an account) do apply it to him. 3. That a late Doctor of great note and honour among the Jews, Abarbinel affirmeth, that in truth he ſees not how one verſe of the whole (ſeveral of which he toucheth on) can be expounded of Jeremiah; and wonders greatly that any wiſe man can be ſo fooliſh as to commend, let be to be the author of ſuch an expoſition, (as one Rabbi Gaon had been which is, ſaith he, ſo utterly alien, and not in the leaſt drawn from the ſcripture. 4. That ſeveral Jews do profeſs, that their Rabbins could eaſily have extricated themſelves from all other places of the prophets (a vain and groundleſs boaſt) if Iſaiah in this place had but held his peace, as Hulſius, very lately, if not preſent, Hebrew Profeſſor at Breda, declares ſome of them

did to himſelf. 5. That a Rabbi, by his own confeſſion, was converted from a Jew to a Chriſtian, by the reading of this 53d of Iſaiah, as the excellent Mr. Boyle, in his delicate diſcourſes on the ſtyle of the holy ſcriptures, informs us; yea that divers Jews have been convinced, and converted to the Chriſtian faith by the evidence of this prophecy, as learned and laborious Mr. Pool affirms in his lately publiſhed Engliſh annotations on this ſcripture. 6. That the Socinians themſelves have not dared to attempt the accommodation of the things here ſpoken of, to any other certain and particular perſon than the Meſſiah, though, being ſo much tortured thereby, that they ſhewed good-will enough to it. And 7. That himſelf had before written a learned *Defence of the catholic faith concerning Chriſt's ſatisfaction* againſt Socinus, wherein alſo he improved to notable purpoſe ſeveral verſes of this ſame chapter: but, in theſe later annotations, being altogether ſilent as to any uſe making of them that way, he, as much as he can, delivers that deſperado and his diſciples from one of the ſharpeſt ſwords that lies at the very throat of their cauſe (for if the chapter may be applied to any other, as he applies it wholly to Jeremiah, no ſolid nor cogent argument can be drawn from it for confirming Chriſt's ſatisfaction;) and by his never re-inforcing of that defence of his, againſt the aſſault made upon it by the Socinian Crellius, (though he lived twenty years thereafter) he ſeems for his part quite to have abandoned and delivered it up into the hands of thoſe declared enemies of Chriſt's *ſatisfaction*, yea and of his *Godhead*. It is true indeed, that the learned Voſſius defends that defence, againſt the aſſault of Ravenſpergerus, a *groning* divine, but it is on a quite different account from that of Crellius; by which *annotations* of his, as by ſeveral others on other ſcriptures, how much (on the matter at leaſt) great Grotius hath, by abuſing his prodigious wit, and profound learning, ſubſerved the curſed cauſe of blaſphemous Socinus, and further hardened the already, alas much and long hardened poor Jews; and what bad ſervice he hath done to our glorious Redeemer, and to his church ſatisfied for, and purchaſed by his blood, by his ſad ſufferings, and ſore ſoul-travel, moſt clearly and comfortably diſcourſed in this chapter, let the Lord himſelf, and all that love him in ſincerity, judge: I wiſh I could, and had reaſon to ſay no worſe of this admirably learned perſon here, than that, *Quandoque dormitat* Homerus.

Which very many and various, very great and moſt grievouſly aggravated ſufferings, were endured by him, not only in his body, nor only in his ſoul, by vertue of the ſympathy it had with his body, from the intimate ſtrait union betwixt them; but alſo, and mainly, in his bleſſed human ſoul immediately: ſince he redeemed, ſatisfied for, and ſaveth his people's ſouls as well as their bodies; and the ſoul having principally ſinned, and being the ſpring and ſource of ſin; ſinners withal deſerving puniſhment in their ſouls as well as in their bodies; and being, without the benefit of his mediation, to be puniſhed eternally both in their ſouls and bodies, and mainly in their ſouls; there is no doubt, the ſame cogent reaſon for the Mediator's ſuffering in both parts of the human nature aſſumed by him, that there is for that nature's ſuffering which ſinned: which, his ſad complaints of the exceeding trouble of his ſoul, putting him to ſay theſe ſtrange and ſtupenduous words, *What ſhall I ſay?* and of the great *ſorrow* and *heavineſs* thereof, *even to death*, his *amazement*, *ſtrong cries* and *tears*, with his *agony* and *ſweet of blood*, John xii. 27. Matth. xxvi. 38. Mark xiv. 33. Luke xxii. 44. Heb. v. 7. (and that before any pain was cauſed to his body by men) and his conditional

ditional deprecating of that bitter cup, but beyond all reach of rational contradiction: And to think or say, that only the fear of his bodily sufferings quickly approaching him, did make these sad impressions upon him, and draw these strange expressions from him, would make him, who is Lord and Master, to be of far greater abjectness of spirit than many of his servants the martyrs were, and to fall hugely below that holily heroic and magnanimous courage and resolution, wherewith they adventured on extream sufferings, and most exquisite torments; which would be very unworthy of, and a mighty reflection upon him, who is the valiant *Captain of salvation, made perfect through suffering, who drank of the brook in the way, and therefore lifted up the head*, Heb. ii. 10. Psal. cx. 7. But here is the great and true reason of the difference betwixt his sad and sorrowful deportment under his sufferings, and their solacious, cheerful and joyful deportment under theirs; that they, through his sufferings and satisfaction, were persuaded and made sensible of God's being pacified towards them, and were mightily refreshed by his gracious comforting presence with them amidst their sufferings; while he on the contrary looked upon himself as one legally obnoxious to punishment, sisted before the terrible tribunal of the justice of God, highly provoked by, and very angry at the sins of his people, who was in a most signal manner pouring out upon his soul the vials of his wrath and curse, which made him lamentably and aloud to cry out of desertion, though not in respect of the personal union, as if that had been dissolved, nor yet as to secretly supporting, yet as to such a measure at least of sensibly comforting and rejoicing presence, *My God, my God, why hast thou forsaken me?* (here faith was in its meridian, though it was dark midnight as to joy) wherewith, as such, his body could not be immediately affected, spiritual desertion not falling under bodily sense. Whence we may see how justly the doctrine of Papists is to be exploded, who deny all suffering in his soul immediately, to salve their darling dream of his local descent as to his soul, while his body was in the grave, into hell, and to *limbus patrum*, to bring up thence into heaven the souls of the fathers, whom, without giving any reason, or alledging any fault on their part, they foolishly fancy, after their death till then, to have been imprisoned there, though quiet and under no punishment of sense, yet deprived of all light and vision of God, and so under the punishment of loss, the greatest of punishments, even by the confession of some of themselves, whereby they put these holy and perfected souls (for there they say there is no more purgation from sin, that being the proper work of their profitable purgatory) in worse case, all that length of time after their death, than they were when alive on the earth, where doubtless they had often much soul-refreshing fellowship with God, and the light of his countenance lifted up upon them.

Neither were these his sufferings in soul and body only to confirm the doctrine taught by him, (if that was at all designed by him as an end of his sufferings, so much stumbled at in the time, (which yet I will not debate, let be peremptorily deny) his doctrine being rather confirmed by his miracles and resurrection) and to leave us an example and pattern how we should suffer (as non Christian and blasphemous Socinians aver) which were mightily to depretiate, and disparage, nay, to enervate and quite to evacuate his sufferings, by attributing no more to them than is attributable to the sufferings of his servants and martyrs; (its true his example was an infallible directory, the example of all examples, but theirs not so; yet this doth not

not at all influence any alteration of the nature of the end) but alſo and mainly by them, undergone for his people, and in their room, and as ſuſtaining their perſons, vice and place, truly and properly by the ſacrifice of himſelf to ſatisfy divine juſtice for their ſins: and who, I pray, can put any other comment on theſe ſcripture-expreſſions, without manifeſt perverting and wreſting of them. *He hath made him to be ſin for us, who knew no ſin; Chriſt hath redeemed us from the curſe of the law, being made a curſe for us; Who his own ſelf bare our ſins in his own body on the tree,* 2 Cor. v. 21. Gal. iii. 13. 1 Pet. ii. 24. (which is by the apoſtle ſubjoined as a ſuperior end of his ſufferings to that of leaving us an example, diſcourſed by him immediately before) *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities, and the chaſtiſement of our peace was upon him; The Lord laid upon him the iniquity of us all; For the tranſgreſſion of my people was he ſtricken; When thou ſhalt make his ſoul an offering for ſin; He ſhall bear the ſins of many; In whom we have redemption through his blood; Who is the propitiation for our ſins;* Iſa. liii. 5, 6, 8, 10, 12. Eph. i. 17. Col. i 14. 1 John ii. 2. and the like.

Nor did he undergo theſe ſad ſufferings for all men in the world, to ſatisfy juſtice for them, and to reconcile them to God, but only for the elect, and ſuch as were given unto him.

For, Firſt, *The chaſtiſement of their peace* only, *was laid on him, who are healed by his ſtripes,* as it is ver. 5. of this 53d of Iſaiah. *For the iniquities of my people was he ſtricken,* ſaith the Lord, ver. 8. The ſame who are called the Mediator's people, Pſal. cx. 3. (for ſaith bleſſed Jeſus to his Father, John xvii. 10. *All mine are thine, and thine are mine,*) *Who ſhall,* without all peradventure or poſſibility of miſgiving, *be made willing in the day of his power;* he only *bare the iniquities of theſe whom he juſtifieth by his knowledge,* ver. 11. For, otherwiſe the prophet's reaſoning would not be conſequent; he only *bare the iniquities* of as many *tranſgreſſors as he makes interceſſion for,* ver. 12. And that he doth not make interceſſion for all, but for theſe only who are given to him, that is, all the elect, is undeniably manifeſt from John xvii. 9. where himſelf expreſly ſaith, *I pray not for the world, but for theſe whom thou haſt given me.* Now, God's eternal electing love, and his giving the elect to the Mediator in the covenant of redemption, to be ſatisfied for, and ſaved by him, and his interceſſion for them, are commenſurable and of equal extent, as is moſt clear from John xvii. 6. where he ſaith, *Thine they were,* (to wit, by election) *and thou gaveſt them me,* to wit, in and by the covenant of redemption, (God's decree of election being in order of nature prior to this donation, or gift of the elect in the covenant of redemption) compared with ver. 9. where he ſaith, 'I 'pray for them, I pray not for the world, but for them whom thou haſt 'given me, for they are thine:' it is obſervable, that he ſaith twice over, *I pray for them,* manifeſtly and emphatically reſtricting his interceſſion to them, and excluding all others from it. Why then ſhould not alſo his ſacrifice (the price of the redemption of theſe elected and given ones, agreed upon in that covenant betwixt theſe two mighty parties be commenſurable with the former three? eſpecially ſince he ſaith, ver. 19. *For their ſakes ſanctify I myſelf,* or ſeparate myſelf to be a ſacrifice. 2. Chriſt's ſatisfaction and his interceſſion being the two parts of his prieſtly office, and his interceſſion being founded on his ſatisfaction, as it is clear, ver. 12. of this 53d of Iſaiah; yea, a very learned man affirms, That Chriſt's appearance in heaven, and his interceſſion, are not properly ſacerdotal acts, but in ſo far as they lean

on

on the vertue of his perfected ſacrifice: what juſt, relevant, or cogent reaſon, can there be; to make a disjunction betwixt theſe parts of his office, and to extend the moſt difficult, operous and coſtly part to all men, and to narrow the other, which is the more eaſy part, as that whereby he only deals for the application of what he hath made a purchaſe of by his ſatisfaction, which put him to much ſad and ſoul-travel, and to reſtrict it to the elect and gifted ones? 3. Doth not the ſcripture hold forth his death, and the ſhedding of his blood, as the great demonſtration of his ſpecial love to his own elect people? as is clear elſewhere, ſo particularly John xv. 13. *Greater love than this hath no man, that a man lay down his life for his friends*; nay, purchaſed reconciliation through the death of Chriſt, is by the Holy Ghoſt made a greater evidence of divine love, in ſome reſpect, than the glorification of the reconciled, according to what the apoſtle ſaith, Rom. v. 10. *For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we ſhall be ſaved by his life.* 4. All the other gifts of God to ſinners, even the greateſt ſpiritual ones, fall hugely below the giving of Jeſus Chriſt himſelf, *that gift of God* by way of eminency, as the apoſtle reaſoneth irrefragably, for the comfort of believers, Rom. viii. 32. *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him freely give us all things?* Will he give the greateſt gift, and not give the leſſer? as juſtification adoption ſanctification and glorification; which, how great ſoever in themſelves, are yet leſſer than the giving of Chriſt himſelf to the death; and if it be undeniably certain that he giveth not theſe to all, which are the leſſer and lower gifts, why ſhould it be thought that he hath given the higher and greater? 5. Shall that grand expreſſion of the ſpecial love of God be made common, by extending it to all the world, the greateſt profligates and Atheiſts not excepted, no not Pharaoh, nor Ahab, nor Judas the traitor, nor Julian the apoſtate, nay, nor any of all the damned reprobates, who were actually in hell when he died and ſhed his blood? 6. If he died thus for all, it ſeems that the new ſong of the redeemed, Rev. v. would have run and ſounded better thus, Thou haſt redeemed *us all and every man*, of every kindred, and tongue, and people, and nation, to God by thy blood, than as it there ſtands by inſpiration of the Holy Ghoſt, *Thou waſt ſlain, and haſt redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation*; but who may preſume by ſuch an univerſality to extend and ampliat what he hath ſo reſtricted, and to make that common to all, which God hath peculiarized to a few favourites? But the author having ſpoken to much better purpoſe on this head in theſe ſermons, I need add no more here.

I ſhall only further ſay of theſe aſtoniſhing, in a manner non-pluſſing and ſurpaſſing great ſufferings of bleſſed Jeſus, that, as they were equivalent to what the elect deſerved by their ſins, and ſhould have ſuffered in their own perſons throughout all eternity, conſiſtently with the innocency and excellency of his perſon, and with the dignity of his Mediatory office; therefore it is ſaid, ver. 9. *And he made his grave with the wicked, and with the rich in is death*; or as it is in the original, *in his deaths*, in the plural number, as if he had died the death of every one of the elect, or as if there had been a conjunction and combination of all their deaths in his one death: and ver. 6. That *the Lord laid on him the iniquity of us all*, or, as the word is, *made the iniquity of us all to meet on him*, there having been a ſolemn tryſt, convocation and rendezvous, as it were, of all the iniquities of all

the

the elect, more common and more peculiar, in all their various aggravating circumſtances; not ſo much as one committed ſince Adam's firſt tranſgreſſion, or to be committed to the day of judgment, being abſent in the puniſhment of them upon his perſon: no wonder that ſuch a load of innumerable thouſands and millions of iniquities made him heavily to groan, and that the conſideration thereof made great Luther ſay, *That Chriſt was the greateſt ſinner in all the world*, to wit, by imputation of the guilt of all the ſins of the elect to him, and by his having had the puniſhment of them all laid upon his perſon: ſo we may from them be inſtructed in theſe things.

Firſt, Concerning the height of holy diſplicence and deteſtation, that the majeſty of God hath at ſin, the only thing in the whole world that his ſoul hates, and which, in the vile and abominable nature of it, hath an irreconcilable antipathy with, and enmity againſt his infinitely pure, holy, and bleſſed nature; and hath a tendency, could it poſſibly be effected, to ſeek after the deſtruction and annihilation of the very being of God, and is interpretatively *deicide*; the language of it being, *O that there were not a God*! that he cannot behold it in his own ſinleſs, innocent, and dearly beloved Son, though but by imputation (for he was not made formally the ſinner, as Antinomians blaſphemouſly aver) but he will needs in ſo terrible a manner, teſtify his diſlike of, and deep diſpleaſure at it, and take ſuch formidable vengeance on it, even in his perſon: Ah! the nature of ſin, which God, who is of pure eyes, cannot; wherever it be, behold, without perfect abhorrency of it, is but little thorowly underſtood and pondered; would we otherwiſe dare to dally and ſport with it, or to take the latitudes in committing of it at the rate we do? I have ſometimes thought that it is an error in the firſt concoction, to ſay ſo, of religion in many profeſſors of it, and pretenders to it, that we have never framed ſuitable apprehenſions of the moſt hateful, vile and abominable nature of ſin, (which hath a great influence on the ſuperficiarineſs and overlineſs of all duties and practices of religion) and that many of us had need to be dealt with, as skilful ſchoolmaſters uſe to deal with their ſcholars that are foundered in the firſt principles of learning, leſt they prove but ſmatterers all their days; to bring them back again to theſe, even to be put to learn this firſt leſſon in religion better, and more thorowly to underſtand the jealouſy of God as to this curſed thing *ſin*; for which, though he graciouſly, for the ſake of theſe ſufferings of Chriſt, pardon the guilt of it to his people, and hear their prayers, yet will needs *take vengeance on their inventions*, Pſal. xcix. 8. be they never ſo ſeriouſly, holily, and eminently ſerviceable to him, and to their generation according to his will; whereof Moſes the man of God is a memorable inſtance: that ancient conceived rightly of the nature of ſin, who ſaid, *That if he behoved neceſſarily, either to commit the leaſt ſin, or go to hell to be tormented there eternally, he would rather wiſh to go to hell, if he could be there without ſin.*

Secondly, Concerning the ſeverity of divine juſtice in puniſhing ſin, whereof its puniſhment in the perſon of the Son of God, at ſuch a rate, is one of the greateſt, cleareſt and moſt convincing evidences imaginable, to whom he would not abate one farthing of the elects debt, but did with holy and ſpotleſs ſeverity exact the whole of it; and though he was the *Father's fellow*, yet he would needs have him *ſmitten with the awakned ſword*, (Zech. xiii. 17) of ſin-revenging juſtice and wrath; as if all the executions that had been done in the earth on men for ſin, as on the old world of the ungodly,

godly, drowned by the deluge; on the miſcreant inhabitants of Sodom and Gomorrah, and of theſe other cities, upon which he ſhowered down liquid flames of fire and brimſtone, even ſomewhat of hell in a manner out of heaven (*coelum pluebat Gehennam*) burning them quick, and frying them to death in their own skins; on Korah, Dathan, and Abiram, and their aſſociates, upon whom the earth opened and ſwallowed them up in a moſt ſtupendous manner alive, the reſt being conſumed by fire ſent down from heaven; on the one hundred and eighty five thouſand men of Sennacherib's army, all ſlain in one night by an angel; and on the Iſraelites, who by many and various plagues were waſted and worn out of the number of ſix hundred thouſand fighting men in the ſpace of forty years; reflections on which made Moſes, a witneſs of all, with aſtoniſhment to cry out, *Who knows the power of thy anger?* Pſal. xc. 11. As if, I ſay, all theſe terrible executions of juſtice, had been done by a ſword aſleep, or in the ſcabbard, in compariſon of the execution it did on Jeſus Chriſt the elects cautioner againſt whom it *awakened*, was unſheathed, furbiſhed, and made to glitter: ſo that we may ſay, had all the ſons and daughters of Adam, without the exception of ſo much as one, been eternally deſtroyed, it would not have been a greater demonſtration of the ſeverity of the juſtice of God in puniſhing ſin.

Thirdly, Concerning the greatneſs, incomprehenſible vaſtneſs, and unparallelableneſs of the love of God to the elect world, which he ſo loved, (O wonderful *ſo*! eternity will but be ſufficient to unfold all that is infolded in that myſterious *ſo*; an ὄυτω that hath not an ὥς, an *ita* that hath not a *ſicut*, a *ſo* that hath not an *as*) *That he gave his only begotten Son*, 1 John iii. 16. to ſuffer all theſe things, and to be thus dealt with for them; and of the Mediator, who was content, though *thinking it no robbery to be equal with God, to empty himſelf, and be of no reputation, to take on him the ſhape of a ſervant*, Phil. ii. 6, 7, 8. to be *a man of ſorrows and acquainted with grief*; to be *chaſtiſed, ſmitten, wounded and bruiſed for their iniquities* Iſa. liii. 3, 5. to ſtep off the throne of his declarative glory, or of his glory manifeſted to the creatures, and in a manner to creep on the footſtool thereof in the capacity of a worm, and to *become obedient even unto the death*, the ſhameful and curſed death of the croſs: this is indeed matchleſs and marvellous love, *Greater than which no man hath, to lay down his life for his friend*, John xv. 13. But he, being *Godman*, laid down his life for his *enemies*, that he might make them friends, Rom. v. 10. *O the height and depth, the breadth and length of the love of Chriſt!* Eph. iii. 9 10. whereof, when all that can be ſaid, is ſaid, this muſt needs be ſaid, *That it's a love that paſſeth* not only expreſſion, but *knowledge*; it's dimenſions being altogether unmeaſurable: ſo that we may ſay, if it had ſeemed good to the Lord, and been compatible with his ſpotleſs juſtice, and with his infinite wiſdom, as ſupreme rector and governor of the world, giving a law to his creatures, to have pardoned the ſins of the elect, in the abſoluteneſs of his dominion, that knows no boundary, but what the other attributes ſet to it, without any intervenient ſatisfaction to his juſtice at all, (which needs not to be debated here, eſpecially ſince God hath determined, and in the ſcriptures of truth made publication of his determination, that he will not pardon ſin without a ſatisfaction, and particularly without this ſatisfaction made by Jeſus Chriſt.) It would not have been a greater and more glorious demonſtration of the freeneſs and riches of his love than he hath given, in pardoning them, through the intervention of ſo difficult and toilſome, of ſo chargeable and coſtly a ſatisfaction, as is the ſad ſufferings, and the ſore

ſoul-

ſoul-travel of his own dear Son; who yet it pleaſed to account ſinners coming to him, and getting good of him, ſatisfaction for all that ſoul-travel and indeed, which of theſe is the greateſt wonder, and demonſtration of his love, whether that he ſhould have undergone ſuch ſoul-travel for ſinners, for that he ſhould account their getting good of it, ſatisfaction of the ſame, is not eaſy to determine; but ſure, both in conjunction together make a wonder paſſing great, even a moſt wonderful demonſtration of love.

Fourthly, Concerning what dreadful meaſure all they may look for, who have heard of theſe ſufferings of Chriſt, and make not conſcience in his own way to improve them for their being reconciled to God thereby, and whoſe bond to juſtice will be found ſtill ſtanding over their heads uncancelled in their own name, as proper debtors, without a cautioner. When the innocent Son of God, *who had never done wrong, and in whoſe mouth no guile was ever found*, Iſa. liii. 9. having but become ſurety for the elects debt, was thus hotly purſued, and hardly handled, and put (through ſad ſoul-trouble) to cry, *What ſhall I ſay?* John xii 27. and falling a groof on the ground with the tear in his eye, in much ſorrow and heavineſs even to death, and in a great agony, cauſing a ſweat of blood, though in a cold night, and lying on the earth, conditionally to pray for the paſſing of that cup from him, and for his being ſaved from that hour; ſo formidable was it to his holy human nature, which had a ſinleſs averſation from, and an innocent horror at what threatned ruin and deſtruction to itſelf ſimply conſidered; and which, had it not been mightily ſupported by the power of the Godhead united thereto in his perſon, would have quite ſhrunk and ſubcumbed under ſuch an heavy burden, and been utterly ſwallowed up by ſuch a gulf of wrath: when then will ſinners, even all the dyvour debtors, not having ſeriouſly ſought after, nor being effectually reached by the benefit of his ſuretyſhip, do, when they come to grapple with this wrath of God, when he will fall upon them as a giant, breaking all their bones, and as a roaring lion, 'tearing them to pieces, when there will be none 'to deliver? Pſal. l. 22. Will their hands be ſtrong, or their hearts be a-'ble to endure in the day that he ſhall deal with them?' Ezek. xxii. 14. Then, O then, 'they will be afraid, and fearfulneſs will take hold of them,' and make them ſay, 'Who can ſtand before the devouring fire, and who 'can dwell beſide the everlaſting burnings?' Iſa. xxxiv. 14. and 'to cry 'unto the hills and mountains to fall on them, and to hide them from the 'face of the Lamb, and of him that ſits on the throne, for the great day 'of his wrath is come, and who is able to ſtand?' Rev. vi 16, 17. then it will be found in a ſpecial manner to be *a fearful thing to fall into the hands of the living God*, Heb. x. 31. All ſuch may ſee, in the great ſufferings of Chriſt, as in the cleareſt glaſs, what they are to look for, and moſt certainly to meet with; for if it was thus *done in the green tree, what ſhall be done in the dry?* Luke xxiii. 31. O it is a ſad, even one of the ſaddeſt ſubjects of thought, to think, that a rational creature ſhall be eternally ſupported, preſerved and perpetuated in its being, by the one hand of God's omnipotency, that it may be everlaſtingly capable of terrible vengeance, to be inflicted by the other hand of his juſtice!

Fifthly, Concerning the very great obligation that lieth on believers to love Jeſus Chriſt, who hath thus commended his love to them, by undergoing all theſe ſad ſufferings for their ſakes; even out of love to them to become a curſe, to bleed out his precious life, and to pour out his ſoul to death

death for them; which to do he was under no neceſſity, nor in the leaſt obliged by them, being infinitely removed from all poſſibility of being reached by any obligation from his creatures, whom he loved, and for whom he deſigned this grand expreſſion of his love, the laying down of his life for them, before they or the world had any being; nay, being by their ſins infinitely diſobliged: Ah! that moſt of theſe whom he loved ſo much, ſhould love him (*who is altogether lovely*) their duty, his friends and intereſts for his ſake ſo little; even ſo very little, that, if it were poſſible, he could rue and repent of what he hath done and ſuffered, to commend his love to them, they would tempt him to it! And indeed there is nothing that more ſpeaks forth the freeneſs of his love than this, that he ſhould love them ſo fervently, and continue thus to love them, *even to the end*, who are often ſo very cool in their love to him: ſure ſuch, when in any meaſure at themſelves, cannot but love themſelves the leſs, and lothe themſelves the more, that they love him ſo little; and earneſtly long for that deſirable day, wherein he ſhall be *admired* in and by *all them that believe*, and when they ſhall get him loved as well as ever they deſired to love him, and as well as he ſhall will them to love him, and when they ſhall be in an eternal extaſy and tranſport of admiration at his love.

Sixthly, Concerning the little reaſon that believers have to think much of their ſmall and petty ſufferings undergone for him: For what are they all, even the greateſt and moſt grievous of them, being compared with his ſufferings for them? They are but as little chips of the croſs, in compariſon of the great and heavy end of it, that lighted on him, and not worthy to be named in one day with his: all the ſad and ſorrowful days and nights that all the ſaints on earth have had, under their many and various, and ſadly circumſtantiated croſſes and ſufferings, do not by thouſands of degrees come near unto, let be to equal that one ſad and ſorrowful night, which he had in Gethſemane (beſide all the ſorrows and griefs he endured before that time) where he was put to conflict with the awakned ſword of ſin-revenging juſtice, that did moſt fiercely lay at him, without ſparing him; which terrible combat laſted all that night, and the next day, till three a-clock in the afternoon, when that ſharpeſt ſword, after many ſore wounds given him, killed him outright at laſt, and left him dead upon the place (who yet, even then, when ſeemingly vanquiſhed and quite ruined, was a great and glorious conqueror, having *by death overcome and deſtroyed him that had the power of death, that is the devil; and having ſpoiled principalities and powers, making a ſhew of them openly, and triumphing over them in his croſs*, Heb. ii. 14. Col. ii. 15. the ſpoils of which glorious victory believers now divide, and ſhall enjoy to all eternity.) Ah! that ever the ſmall and inconſiderable ſufferings of the ſaints, ſhould ſo much as once be made mention of by them, where his ſtrange and ſtupenduous ſufferings offer themſelves to be noticed.

Seventhly, Concerning the unſpeakably great obligations that lieth on believers, readily, pleaſantly and chearfully, not only to do, but alſo to ſuffer for Chriſt, as he ſhall call them to it, even to do all that lieth in their power for him, and to ſuffer all that is in the power of any others to do againſt them on his account, who did willingly, and with delight, do and ſuffer ſo much for them: they have doubtleſs good reaſon heartily to pledge him in the cup of his croſs, and to drink after him, there being eſpecially ſuch difference betwixt the cup that he drank, and that which they are put to drink; this cup was ſeered thick with the wrath of God, having had the

dregs thereof, in a manner, wrung out to him therein; ſo that it was no wonder, that the very ſight of it made him conditionally to ſupplicate for its departure from him, and that the drink of it put him in a moſt grievous agony, and caſt him in a top-ſweat of blood: yet, ſaith he on the matter, either they or I muſt drink it, they are not able to drink it, for the drinking of it will diſtract them, and put them mad, will poiſon and kill them eternally; but I am able to drink it, and to work out the poiſon and venom of it, and though it ſhall kill me, I can raiſe up, and reſtore myſelf to life again; therefore, Father, come away with it, and I will drink it up, and drink it out, this to the everlaſting welfare of theſe dear ſouls; *Not my will, but thine be done*; for, thus it was agreed betwixt thee and me in the covenant of redemption; when as theirs is love from bottom even to brim (whatever mixture may ſometimes be of paternal and domeſtic juſtice, proper and peculiar to God's own family, and which, as the head and Father thereof, he exerciſeth therein) not ſo much as one gut or ſcruple of vindictive wrath being left therein: Ah! it is both a ſin and ſhame, that there ſhould be with ſuch, even with ſuch, ſo much ſhyneſs and ſhrinking, to drink after him in the cup of his croſs; eſpecially conſidering, that there is ſuch an high degree of honour put upon the ſuffering believer for Chriſt, above and beyond what is put on the ſimple believer in him, ſo that in the ſcripture account, the ſuffering believer is not *only*, but *alſo*, according to what the apoſtle ſaith, Phil. i. 9. *To you it is given in the behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake.*

Eighthly, Concerning what mighty obligation lieth on believers to mourn and weep, to be ſad and ſorrowful for ſin: how can they look on him, whom they have thus bruiſed, wounded, and pierced by their ſins, without the tear in their eye, without mourning for him, and being in bitterneſs, as a man is for his firſt-born, and for his only begotten ſon? when they think (as all of them, on ſerious conſideration, will find reaſon to think) that if their ſins keeped the tryſt and rendezvous, when all the ſins of all the elect did meet, and were laid on him; then ſure, there came no greater company, and more numerous troop of ſins, to that ſolemn rendezvous, from any of all the redeemed than came from them; and that he had not a heavier load and burden of the ſins of any than he had of theirs, whereby he was even preſſed, as a cart is preſſed down under the ſheaves, and was made moſt grievouſly to groan, even with the groanings of a deadly wounded man; and that if he was wounded and pierced by their iniquities, then ſurely he was more deeply wounded and pierced by the iniquities of none, than by theirs: O! what mourning ſhould this cauſe to them? even ſuch mourning as was at Hadadrimmon in the valley of Megiddo, on the occaſion of the ſad ſlaughter and death of that good and deſirable king Joſiah? This is indeed one of the moſt genuine and kindly, one of the moſt powerful and prevalent, one of the ſweeteſt and ſtrongeſt ſprings of, and motives to, true goſpel-repentance, ſorrow, and mourning for ſin.

Ninthly, Concerning the notable and none ſuch obligation that lieth on believers, to ſtudy the crucifixion and mortification of ſin: was it not their ſins that crucified and killed precious Jeſus Chriſt, the Prince of life? was it not their ſins that violently drove the nails throw his bleſſed hands and feet, and thruſt the ſpear thorow his ſide, to the bringing forth of water and blood? Shall they not, in their burning zeal and love to him, and in the height of holy indignation at themſelves, be avenged on that which brought ſuch vengeance on him? ſhall they not ſeriouſly ſeek to be the death

of

of that which brought him to death, and whereof, the death and deſtruction, was one of his great deſigns therein, on which he was ſo intent, that in the proſecution of it, he did amidſt his dying pangs and agonies breathe out his ſoul? O let it never be heard for ſhame, that ever any of them ſhall find the leaſt ſweetneſs in that accurſed thing, that was ſo bitter to him; that ever any of them ſhall be found to dally with, or to hug that ſerpent and viper in their boſom, that ſo cruelly ſtung him to death.

But this being the great ſubject of theſe following ſermons, wherein *the preacher*, being in a good meaſure wiſe, hath *ſought to find out acceptable words*, (Eccl. xii. 10, 11.) *and words*, I hope, *of uprightneſs and truth*; (O that they may be to the readers *as goads and nails faſtned by him who is the great Maſter of aſſemblies*!) I ſhall inſiſt no further; only I may humbly ſay, that to my knowledge, none hath preached on this whole chapter to better purpoſe every way; many may have done virtuouſly, but it is probable he will be found to *excel them all*: nay, if I ſhould ſay, that, for any thing I know, this book for ſo much is amongſt the beſt books of this nature the world hath ſeen, I ſuppoſe hardly will any judicious Chriſtian, thorowly exerciſed to godlineſs, after he hath read it all over, and pondered it, think that I have greatly, if at all, hyperbolized.

There are in theſe choice Sermons, depths as it were for elephants to ſwim in (whereof his ſurpriſing, ſublimely ſpiritual, and very deep divine diſcourſes, concerning the nature of Chriſt's *interceſſion*, and the right improvement of it, in the laſt ſix Sermons, is a notable inſtance) and ſhallows for lambs to wade in; there is in them *milk for babes in Chriſt, and ſtronger meat for ſuch as are of full age, who by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evil*, Heb. v. 13, 14. Nay, I may in a good meaſure ſay of theſe Sermons, as it is ſaid of the learned diſcourſes of a late great man, "That in the doctrinal part of ſeveral of them, ye will find the "depth of polemical divinity; and in his inferences from thence the ſweet"neſs of practical; ſome things that may exerciſe the profoundeſt ſcholar, "and others that may edify the weakeſt Chriſtian; nothing readily is more "nervous and ſtrong than his reaſonings, and nothing more ſweetly and "powerfully affecting than his applications:" There is in them much for information of the judgment, for warming of the affections, and for direction toward a goſpel becoming converſation; there is much for clearing and expeding the doubts and difficulties of more weak and darkned Chriſtians, and much for edifying, confirming, and eſtabliſhing of more grown ones; there is much for conviction, reproof, warning, humbling, for ſtirring up and provoking to the ſerious exerciſe of godlineſs, and much for the comforting and refreſhing of ſuch as ſtand in need, and are capable of conſolation; there is much for diſcovering, rouzing, awakning and alarming of carnal, ſecure, unſound, hollow-hearted and hypocritical profeſſors of religion, and much for beating and hammering down of the pride of conceity ſelf-juſtifying profeſſors; much for training up of young beginners, and much for advancing and carrying on in their Chriſtian courſe ſuch as are entred into it, and have made any tolerable progreſs therein: in a word, he doth in a great meaſure *approve himſelf to God, as a workman that needs not be aſhamed, rightly dividing the word of truth*, 2 Tim. ii. 15. and as a skilful and faithful ſteward, giving to every one his portion in *due* kind, meaſure, and ſeaſon.

It may be ſome readers will think, that there are in theſe Sermons ſeveral coincidencies of purpoſes, and repetitions: to which I ſhall but preſume to

ſay, that, beſide that there is a great affinity amongſt many of the purpoſe delivered by the prophet in this piece of his prophecies, if not a holy coincidency of them, and a profitable repetition now and then of the ſame thing in different expreſſions; as there is in ſome other ſcriptures, without any the leaſt imputation to them, as that truly noble and renowned gentleman Mr. Boyle, ſheweth, in his elaborate, eloquent, and excellent *conſiderations touching the ſtyle of the holy ſcriptures*; and that the ſame midſes, and near by the ſame expreſſions, may very pertinently be made uſe of, to clear and confirm different points of doctrine; it will be found, that if there be in ſo many ſermons or diſcourſes on ſubjects of ſuch affinity, any coincidencies or repetitions, they are at ſuch a convenient diſtance, and one way or other ſo diverſified, and appoſitely ſuited to the ſubject of his preſent diſcourſe, that the reader will not readily nauſeate, nor think what is ſpoken in its place, impertinent, ſuperfluous, or needleſs, though ſomewhat like it hath been ſaid by him in ſome other place: or, if there be any not only ſeeming, but real repetitions of purpoſes and expreſſions, as *they have not been grievous*, Phil. iii. 1. to the preacher, ſo he, with the apoſtle Paul, judged them *needful* at the time for the hearers.

And now, as for you, *much honoured, right worthy, and very dearly beloved inhabitants of the city of Glaſgow*, let me tell you, that I have ſometimes of late much coveted to be put and kept in ſome capacity to do the churches of Chriſt, and you in particular, this piece of ſervice, in putting to the preſs theſe ſweet ſermons on this choice ſcripture before I die: and indeed, after I had gone thorow a good number of them, not without conſiderable toil and difficulty (having, all alongſt, had no notes of his own, but the Sermons as they were taken haſtily with a current pen from his mouth, by one of his ordinary hearers, no ſcholar, who could not therefore ſo thorowly and diſtinctly take up ſeveral of the purpoſes handled by the preacher) the Lord was pleaſed to give me a ſtop, by a long continued ſharp affliction, not altogether without ſome little more remote and gentle threatnings of death; but he, to whom the iſſues from death do belong graciouſly condeſcended to ſpare me a little, that I might gather ſome ſtrength to go thorow the remainder of them. I have much reaſon to think, that if poor I had been preaching the goſpel to you theſe twenty years paſt, wherein we have been in holy providence ſeparated (which hath been the more afflicting to me, that ye were in my heart to have lived and died with you; and if it had ſo ſeemed good in the eyes of the Lord, it would have been to me one of the moſt refreſhing and joyful providences I could have been tryſted with in this world, to have had fair acceſs, through his good hand upon me, and his gracious preſence with me, to have preached the goſpel to you a while before my going hence and being no more) I would not by very, very far, have contributed ſo much to your edification, as theſe few Sermons may, and I hope through God's bleſſing ſhall. Several of you heard them preached by him, when he was alive amongſt you: and now, when he is dead, he is in a manner preaching them over again to you (O that ſuch of you as then were not taken in the preaching of them, might be ſo now in the ſerious reading of them!) and by them ſpeaking to theſe of you that did not then hear them, who, as I ſuppoſe, are now the far greateſt part of the city inhabitants: you will find yourſelves in them again and again ranked and claſſed, according to your different ſpiritual eſtates, and the various caſes and conditions of your ſouls, and wonderful diſcoveries made of yourſelves to yourſelves, that I ſomething doubt if there be

be ſo much as one ſoul among the ſeveral thouſands that are in Glaſgow, but will find itſelf, by the reading of theſe Sermons, ſpoken to, ſuitably to its ſtate and caſe, as if he had been particularly acquainted with the perſon and his ſpiritual condition (as indeed he made it a conſiderable part of his work, as the obſerving reader will quickly and eaſily perceive, to be acquainted very thorowly with the ſoul ſtate and condition of ſuch at leaſt of the inhabitants as were more immediately under his own inſpection and charge) and, as if he had ſpoken to the perſon by name; O how inexcuſable will ſuch of you be, as had your lot caſt to live under the miniſtry of ſuch an able *miniſter of the New Teſtament*, of ſuch *a ſcribe*, very much *inſtructed into the kingdom of heaven, who, as a good houſholder, knew well how to bring out of his treaſure things new and old*! Matth. xiii. 52. If you were not bettered and made to profit thereby; God and angels, and your own conſciences, will witneſs, how often and how urgently the Lord Jeſus called to you by him, and ye would not hear. And how inexcuſable will ye alſo be, that ſhall diſdain or neglect to read *theſe ſermons* (as I would fain hope none of you will) that were ſometime preached in that place by that faithful ſervant of Chriſt, who was your own miniſter, which layeth ſome peculiar obligation on you, beyond others, to read them? or if ye ſhall read them, and not make conſcience to improve them to your ſouls edification and advantage, which contain more genuine, pure, ſincere, ſolid, and ſubſtantial goſpel, than many thouſands have heard, it may be in an age, though hearing preachings much of the while; even ſo much, that if any of you ſhould be providentially deprived of the liberty of hearing the goſpel any more preached, or ſhould have acceſs to read no other ſermons or comments on the ſcriptures, theſe ſermons, through God's bleſſing, will abundantly ſtore and enrich you in the knowledge of the *uncontrovertably great myſtery of godlineſs, God manifeſted in the fleſh*, 1 Tim. iii. 16. and *according to the ſcriptures make you wiſe unto ſalvation, through faith which is in Chriſt Jeſus*, 2 Tim. iii. 15. much inſiſted on in them: I would therefore humbly adviſe (wherein I hope ye will not miſtake me, as if by this advice I were deſigning ſome advantage to myſelf, for indeed I am not at all that way concerned in the ſale of them) that every one of you that can read, and is eaſily able to do it, would buy a copy of theſe ſermons; at leaſt, that every family that is able, wherein there is any that can read, would purchaſe one of them: I nothing doubt, but ye will think that little money very well beſtowed, and will find your old miniſter, deſirable Durham, delightful company to diſcourſe with you by his ſermons, now when he is dead, and you can ſee his face, and hear him ſpeak to you by *viva voce* no more; whoſe voice, or rather the voice of Chriſt by him, was, I know, very ſweet to many there, now aſleep, and to ſome of you yet alive; who, I dare not doubt, never allow yourſelves to expect with confidence and comfort to look the Lord Jeſus in the face, but as ſeriouſly and ſincerely ye make it your buſineſs to be found in his righteouſneſs, ſo much cleared and commended to you; and in the ſtudy of holineſs in all manner of converſation, ſo powerfully preſſed upon you, here.

That theſe ſweet and ſavoury goſpel-ſermons may come to you all, and more particularly to you, my dear friends at Glaſgow, *with the fulneſs of the bleſſing of the goſpel*, Rom. xv. 29. even of *the word of his grace, which is able to build you up, and to give you an inheritance among them that are ſanctified*, Acts xx. 32. is the ſerious deſire of

Your ſervant in the Goſpel,

J. C.

28 SE60

SERMON I.

ISAIAH liii. 1. *Who hath believed our report? and to whom is the arm of the Lord revealed?*

WE hope it ſhall not be needful to inſiſt in opening the ſcope of this chapter, or in clearing to you of whom the prophet meaneth, and is ſpeaking: It was once queſtioned by the eunuch, Acts viii. 30. when he was reading this chapter, *Of whom doth the prophet ſpeak this? of himſelf, or of ſome other man:* And is ſo clearly anſwered by Philip, who, from theſe words, began and preached to him of Jeſus Chriſt, that there needs be no doubt of it now. To Chriſtians theſe two may put it out of queſtion, that Jeſus Chriſt, and the ſubſtance of the goſpel is compended and ſummed up here. 1. If we compare the letter of this chapter, with what is in the four evangeliſts, we will ſee it ſo fully, and often ſo literally made out of Chriſt, that if any will but read this chapter and compare it with them, they will find the evangeliſts to be commentators on it, and ſetting it out more fully. 2. That there is no ſcripture in the Old Teſtament ſo often and ſo convincingly applied to Chriſt as this is, there being ſcarce one verſe, at leaſt not many, but are by the evangeliſts or apoſtles made uſe of for holding out of Chriſt.

If we look then to the ſum of the words of this chapter, they take in the ſum and ſubſtance of the goſpel; for they take in theſe two. 1. The right deſcription and manifeſtation of Jeſus Chriſt; And, 2. The unfolding and opening up of the covenant of redemption. Where theſe two are, there the ſum of the goſpel is; but theſe two are here, therefore the ſum of the goſpel is here. *Firſt*, Jeſus Chriſt is deſcribed, 1. In his perſon, and natures; as God, being eternal; as Man, being under ſuffering. 2. In all his offices; as a Prieſt, offering up himſelf as a ſacrifice to ſatisfy juſtice; as a Prophet, venting his knowledge to the juſtifying of many thereby; and as a King, dividing the ſpoil with the ſtrong. 3. In his humiliation, in the cauſe of it, in the end of it, in the ſubject of it, in the nature and riſe of all, God's good pleaſure. And, 4. In his exaltation, and outgate promiſed him on the back of all his ſufferings and humiliation.

Secondly, The covenant of redemption is here deſcribed and ſet out, 1. In the particular parties of it, God and the Mediator. 2. As to the matter about which it was, the ſeed that was given to Chriſt, and whoſe iniquities meet on him. 3. As to the mutual engagements on both ſides, the Son undertaking to make his ſoul an offering for ſin, and the Father promiſing that the efficacy of his ſatisfaction ſhall be imputed and applied for the juſtification of ſinners; and the terms on which, or the way how this imputation and application is brought about, to wit, *By his knowledge:* all are clearly held out here.

This is only a touch of the excellency of this ſcripture, and of the materials, to ſay ſo, in it, as comprehending the ſubſtance and marrow of the goſpel. We ſhall not be particular in dividing the chapter, conſidering that theſe things we have hinted at, are interwoven in it.

The firſt verſe is a ſhort introduction to lead us in to what follows. The prophet hath in the former chapter been ſpeaking of Chriſt as God's ſervant, that ſhould be extolled and made very high; and before he proceed more particularly to unfold this myſtery of the goſpel, he cries out by way of regret, *Who hath believed our report?* Alas! would he ſay, for as good news as we have to carry, few will take them off our hand! Such is mens unconcernedneſs, yea, malice and obſtinacy, that they reject them. *And to whom is the arm of the Lord revealed?* To point at the neceſſity of the power of God to accompany preaching, and even the moſt lively ordinances to make them effectual. How few are they, that the power of God captivates to the obedience of this truth?

For the firſt part of this verſe, *Who hath believed our report?* To open it a little, ye ſhall take theſe four or five conſiderations, ere we come to the doctrines.

Conſider, 1. The matter of this report, in reference to its ſcope; it is not every report, but a report of Chriſt, and of the covenant of redemption and of grace. In the original it is, who hath believed *our hearing* actively; that is, that which we have propoſed to be heard; and the word is turned *tidings*, Dan. xi. 44. and *rumour*, Jer. li. 46. It is the tidings and rumour of a ſuffering Mediator, interpoſing himſelf betwixt God and ſinners: and it may be *hearing* is mentioned, to point out the confidence which the prophet had in reporting theſe news; he firſt heard them from God, and in that was paſſive; and then, actively, he propoſed them to the people to be heard by them. 2. Conſider that the prophet ſpeaketh of this report, not as in his own perſon only, but as in the perſon of all that ever preached, or ſhall preach this goſpel; therefore this report is not peculiar to Iſaiah, but it is *our report*, the report of the prophets before, and of theſe after him, and of the apoſtles and miniſters of the goſpel. 3. Conſider that Iſaiah ſpeaketh of this report, not only in reſpect of what he met with in his own time, but as foreſeeing what would be the carriage of people in reference to it in after times; therefore, John xii. 38. and Rom. x. 16. this ſame place is alledged to give a reaſon of the Jews unbelief, becauſe Iſaiah foretold it long before. 4. Conſider, that when he complaineth of the want of faith to the report and tidings of the goſpel, it is not the want of hiſtorical faith, as if the people would not give Chriſt a hearing at all, but is of the want of ſaving faith; therefore, John xii. 37, 38. it is ſaid, *Though he had done many miracles before them, yet they believed not on him*; and this prophetic ſcripture is ſubjoined as the reaſon of it. *That the ſaying of Eſaias might be fulfilled, who ſaid, Lord, who hath believed our report?* applying the *believing* ſpoken of here, to that ſaving faith, whereby folk believe and reſt upon Jeſus Chriſt. 5. Conſider, that though there be no expreſs party named, to whom the prophet complaineth, yet, no doubt, it is to God; therefore, John xii. 38. and Rom. x. 16. when this ſcripture is cited, it is ſaid, *Lord who hath believed our report:* So it is the prophet's complaint of the little fruit himſelf had, and that the miniſters of the goſpel ſhould have, in preaching of the goſpel, regreting and complaining of it to God, as a ſore matter, that it ſhould come to ſo many, and ſo few ſhould get good of it, ſo few ſhould be brought to believe, and to be ſaved by it.

Though theſe words be few, yet they have four great things in them, to which we ſhall reduce them, for ſpeaking more clearly to them. 1. That the great ſubject of preaching, and preachers great errand, is, to report concerning Jeſus Chriſt, to bring tidings concerning him. 2. That the great duty of hearers, implied, is, to believe this report; and, by virtue of it, to be brought to reſt and rely on Jeſus Chriſt. 3. That the great though the ordinary ſin of the generality of the hearers of the goſpel, is unbelief; *Who hath believed?* that is, it is few that have believed; it is a rare thing to ſee a believer of this report. 4. That the great complaint, weight, and grief of an honeſt miniſter of the goſpel, is this, that his meſſage is not taken off his hand, that Chriſt is not received, believed in, and reſted on: this is the great challenge miniſters have againſt the generality of people, and the ground of their complaint to God, that whatever they report concerning Chriſt, he is not welcomed, his kingdom thrives not.

That we may ſpeak to the firſt, conſidering the words with reſpect to the ſcope, we ſhall draw five or ſix doctrines from them: The firſt whereof is more general, That the diſcovery of Chriſt Jeſus, and the making him known, is the greateſt news, the gladeſt tidings, and the moſt excellent report that ever came, or can come to a people; there is no ſuch thing can be told them, no ſuch tidings can they hear; this is the report that the prophet ſpeaks of by way of eminency, a report above, and beyond all other reports; theſe are news worthy to be carried by angels, *Behold*, ſaith one of them, Luke ii. 10. *I bring you good tidings of great joy, which ſhall be to all people.*

people. And what are theſe tidings, ſo prefaced to with a *Behold! For unto you is born this day, in the city of David, a Saviour, which is Chriſt the Lord*, theſe are the good tidings, that Jeſus Chriſt is come, and that he is the Saviour by office. We ſhall not inſiſt on this; only, 1. We will find a little view of this ſubject in the following words, which hold forth clearly Chriſt, God and Man in one perſon, ſo compleatly qualified, and excellently furniſhed for his offices. 2. It is alſo clear, if we look to the excellent effects that come by his being ſo furniſhed; as, his ſatisfying of juſtice, his ſetting free of captives, his triumphing over principalities and powers, his deſtroying the works of the Devil, *&c.* there cannot be more excellent works or effects ſpoken of. 3. It is clear, if we look to him, from whom this report cometh, and in whoſe breaſt theſe news bred, if we may ſpeak ſo, they are the reſult of the counſel of the God-head; and therefore, as the report here is made in the Lord's name, ſo he is complained to, when it is not taken off the prophet's hand. And, 4. It is clear, if we look to the myſteriouſneſs of theſe news; angels could never have conceived them, had not this report come: theſe things tell, that they are great, glorious, and good news, glad tidings, as it is in the end of the former chapter, *That which hath not been told them, ſhall they ſee; and that which they have not heard, ſhall they conſider.*

The firſt *Uſe* is, To draw our hearts to be in love with the goſpel, and to raiſe our eſtimation of it. Peoples ears are itching after novelties, and ye are much worn out of conceit with theſe news; but is there in any news ſuch an advantage as in theſe? when God ſendeth news to men, they muſt be great news, and ſuch indeed are theſe.

Uſe 2. Therefore be afraid to entertain lothing of the plain ſubſtantial truths of the goſpel; if ye had never heard them before, there would be-like, be ſome Athenian itching to hear and ſpeak of them; but they ſhould not be the leſs thought of, that they are often heard and ſpoken of.

Uſe 3. Therefore think more of the goſpel, ſeeing it containeth the ſubſtance of theſe good news and glad tidings; and think more of goſpel-ordinances, whereby theſe good tidings are ſo often publiſhed and made plain to you.

2. More particulary *obſerve*, That Jeſus Chriſt, and what concerneth him, the glad and good news of a Saviour, and the reporting of them, is the very proper work of a miniſter, and the great ſubject of a miniſter's preaching, his proper work is to make him known: or take it thus, Chriſt is the native ſubject, on which all preaching ſhould run. This is the report the prophet ſpeaketh of here, and in effect it was ſo to John and the other apoſtles, and ſhould be ſo to all miniſters; Chriſt Jeſus and what concerns him in his perſon, natures, and offices; to know, and make him known to be God and Man; to make him known in his offices to be Prieſt, Prophet, and King; to be a Prieſt in his ſuffering and ſatisfying juſtice; to be a Prophet in revealing the will of God; to be a King, for ſubduing folks luſts and corruptions; and to know, and make him known, in the way by which ſinners, both preachers and hearers, may come to have him to themſelves, as follows in this chapter. This, this is the ſubject of all preaching, and all preaching ſhould be levelled at this mark; Paul is, 1 Cor. ii. 2. peremptory in this, *I determined to know nothing among you, but Jeſus Chriſt, and him crucified;* as if he had ſaid, I will meddle with no other thing, but betake myſelf to this: not only will he forbear to meddle with civil employments, but he will lay aſide his learning, eloquence, and human wiſdom, and make the preaching of Chriſt crucified his great work and ſtudy; the reaſon of this is, becauſe Chriſt ſtandeth in a fourfold relation to preaching: 1. He is the *text*, to ſay ſo, of preaching; all preaching is to explain him, Acts x. 43. *To him give all the prophets witneſs*; and ſo do the four evangels, and the apoſtolic epiſtles, which are as ſo many preachings of him; and that preaching which ſtandeth not in relation to him, is beſide the text and mark. 2. He is holden out as the *foundation* and ground-work of preaching, ſo that preaching without him wants a foundation, and is the building, as it were, of a caſtle in the air, 1 Cor. iii. 10.---*I have laid*

the foundation, and another buildeth thereon: but let every man take heed how he buildeth; for other foundation can no man lay than that which is laid, which is Jeſus Chriſt. Importing, that all preaching ſhould be ſquared to, and made to agree with this ground ſtone. 3. He ſtandeth as the great *end* of preaching, not only that hearers may have him known in their judgments, but may have him high in their hearts and affections, 2 Cor. iii. 4. *We preach not ourſelves*; that is, not only do we not preach ourſelves as the ſubject, but we preach not ourſelves as the end of our preaching; our ſcope is not to be great, or much thought of, but our end in preaching is to make Chriſt great. 4. He ſtandeth in relation to preaching, as he is the *power* and *life* of preaching, without whom, no preaching can be effectual, no ſoul can be captivate and brought in to him; hence, 1 Cor. i. 23, he ſaith, *We preach Chriſt crucified, to the Jews a ſtumbling-block*, they cannot abide to hear him; *and to the Greeks fooliſhneſs; but to them that are ſaved, the power of God, and the wiſdom of God.*

Uſe 1. For miniſters, which we ſhall forbear inſiſting on; only, 1. Were Chriſt the ſubject and ſubſtance of our report, were we more in holding out him, it is like it might go better with us. 2. There is need of warineſs, that the report we make, ſuit well the foundation: and, 3. The neglect of this may be the cauſe of much powerleſs preaching, becauſe Chriſt is not ſo preached as the ſubject-matter and end of preaching; many truths are, alas! ſpoken without reſpect to this end, or but with little reſpect to it.

Uſes particular for you that are hearers, are theſe, 1. If this be the great ſubject of miniſters preaching, and that which ye ſhould hear moſt gladly, and if this be moſt profitable for you, we may be particular in ſome few directions to you, which will be as ſo many branches of the uſe. And, 1. Of all truths that people would welcome and ſtudy, they would welcome and ſtudy theſe that concern Chriſt, and the covenant of grace moſt, as foundation-truths, and ſeek to have them backed by the Spirit. We are afraid there is a fault among Chriſtians, that moſt plain and ſubſtantial truths are not ſo heeded, but ſome things that may further folk in their light, or tickle their affections, or anſwer a caſe, are almoſt only ſought after: which things, it is true, are good; but if the plain and ſubſtantial truths of the goſpel were more ſtudied, and made uſe of, they have in them that which would anſwer all caſes. It is a ſore matter, when folks are more taken up with notions and ſpeculations, than with theſe ſoul-ſaving truths, as, that Chriſt was born, that he was a true man, that he was, and is King, Prieſt, and Prophet of his church, *&c.* and that other things are heard with more greedineſs; but if theſe be the great ſubject of miniſters preaching, it ſhould be your great ſtudy to know Chriſt, in his perſon, natures, offices, and covenant; what he is to you, and what is your duty to him, and how you ſhould walk in him, and with him; this was Paul's aim, *I count*, ſaith he, *all things loſs and dung for the excellency of the knowledge of Chriſt, that I may know him and the power of his reſurrection, and the fellowſhip of his ſufferings*, &c. Phil. iii. 8, 9, 10. It is my deſign, as if he had ſaid, not only to make him known, but to know him myſelf. There is little faith in Chriſt, and diſtinctneſs in uſe-making of his offices, and folks take but little pains to know theſe things: therefore, on the one ſide, let me exhort you, to make this more the ſubject of your enquiry; and on the other ſide, take it for your reproof, that there is ſuch a readineſs to ſnuff when plain truths are inſiſted on, or when they are not followed to ſome uncouth or ſtrange way; which ſays, we are exceeding unthankful to God for giving us the beſt things to ſpeak, hear, and think of.

2. Think much of the preaching of Chriſt, and to have miniſters to preach of him, he is the beſt news, and God hath ſent miniſters on this errand, to make them known to you: had he ſent them to tell you all the ſecret things to come, that are in God's purpoſe, and all the hid works of nature, it had not been comparable to theſe news; what would you have been! O what would ſabbath-days and week-days, your lying down and riſing up, your living and dying been, if theſe news had

had not been? ye should have had a sinful and sad life, and a most comfortless and terrible death; therefore think this gospel a thing of more worth than ye do, and count their feet beautiful on the mountains, that bring these news and glad tidings, as it is Isa. lii. That good report of making peace betwixt God and sinners should be much thought of, and prized, and counted a greater favour than we use to count it. 3. By this ye may know who thrives and profits best under the gospel, even these that learn most of Christ: which consists not in telling over of words. But, 1*st*, In actual improving of him, as it is, Eph. iii. 20. *Ye have not so learned Christ*, but so as to improve what is in him. 2*dly*, In an experimental finding of these effects in us, that are spoken of to come by Christ, which is that which the apostle meaneth, Phil. iii. 10. *That I may know him, and the power of his resurrection, and the fellowship of his sufferings, that I may be conformable to his death.* I am afraid that of the many that hear this gospel, there are but few that know Christ this way. But if he be the great thing that should be preached by us, and that ye should learn. (1.) What is the reason that so many should be ignorant of him, that the most part look rather like Turks and Pagans, than like Christians? God help us, what shall we say of the condition of the most part of people, when the preaching the gospel has not gained this much ground on us, as to make us know Christ, in his person, natures, offices, our need of him, and the use we should make of him? But, (2.) If we will try how he is improven, it is to be feared there be far fewer that know him in this respect; do not many men live, as if they had never heard tell of him? Though they hear that pardon of sin is to be gotten through him, and that virtue to subdue sin must flow from him, yet they live as if no such thing were in him: if your consciences were posed, besides the evidences that are in your practice, this would be found to be a sad truth. And, (3.) If we will yet try further, what experience folk have of Christ, what virtue they find flowing from his resurrection, what fellowship there is in his sufferings, what conformity to his death, what benefit redounds to them from his offices of King, Priest, and Prophet, to the slaying of sin, and quickning to holy duties, what benefit of fruit from his death; alas! no more with most, than if he had never died: what profit or real influence, as to any spiritual change, do any to count upon find? and think ye all these things to be but words? they know him not, that feel not something of the efficacy of his death and resurrection in themselves.

3. *Observe*, That the report concerning Christ, is the main subject and errand that has been, and is, and will be common to all the ministers of the gospel, to the end of the world; it is *our report*, it was the report of all the prophets, Acts x. 43. *To him bear all the prophets witness, that through his name, whosoever believeth on him should have remission of sins*; they all agree, and have a joint testimony in these. 1. In one subject, Christ, and the same things concerning him, as, that the pardon of sin is to be gotten in him, and through faith in him, and no other way, *&c.* 2. In one commission, they have all one commission, though they be not all equal; all are not apostles, yet all are ambassadors: there is the same authority for us to report, and you to receive the gospel, as if Isaiah or Paul were preaching; the authority depending on the commission, and not on the persons of men who carry it. 3. In one common end which they all have, and in one common object they are sent to. 4. In this, that they all hold of one common master, being gifts of one and the same Mediator, Eph. iv. *When he ascended on high, he led captivity captive, and gave gifts to men; to some apostles*; &c.

The first *use* is, To teach you, not to think the less of the testimony, or matter testified, because of these that testify to you; if Isaiah or Paul were testifying to you, ye would get no other tidings, though their life and way would be of another sort and stamp than ours are: Alas! for the most part, we are warranted, as well as they, to make Christ known to you; therefore take heed of rejecting the testimony of this Christ, that we

bear witneſs unto; it is the ſame Chriſt that the law and the prophets bear witneſs to, *there is not another name given under heaven, whereby a ſinner can be ſaved;* it is through him, that whoſoever believes on him may receive the remiſſion of ſins; in this ye have not only us, but the prophets and apoſtles, to deal with; yea, Jeſus Chriſt, and God himſelf: and the rejecting of us, will be found to be the rejecting of them. It is the ſame teſtimony, on the matter, that it was in Iſaiah his time; and therefore, tremble and fear, all ye that ſlight the goſpel: ye have not us for your party, but all the prophets, and Iſaiah among the reſt, and our Lord Jeſus Chriſt, who hath ſaid, *He that receiveth you, receiveth me; and he that deſpiſeth you, deſpiſeth me.* There will be many aggravations of the guilt of an unbeliever and this will be a main one, even the teſtimony of all the prophets that concur in this truth which they have rejected. Take heed to this, all ye atheiſts, that know not what it is to take with ſin; and all ye hypocrites, that coin and counterfeit a religion of your own; and all ye legal perſons, that lean to your own righteouſneſs; what will ye ſay, when it ſhall be found, that ye have rejected all theſe teſtimonies? ye muſt either ſay, ye counted them falſe witneſſes, which ye will not dare to ſay; or that ye accounted them true, and yet would not receive their teſtimony; and the beſt of theſe will be found ſad enough; for if ye counted them true, why did not ye believe them? this will be a very pungent dilemma.

Uſe 2. For comfort to poor believers. They have good ground to receive and reſt upon Jeſus Chriſt; there is never a prophet, apoſtle, or preacher of the goſpel, but he hath ſealed this truth concerning Chriſt. What needs any ſinner ſcar at him, or be fearful to cloſe with him? will ye give credit to the teſtimony of Iſaiah and Peter, Acts x. 43. and of the reſt of the prophets and apoſtles? Then receive their report; and ſet yourſelves to be among the number of believers, that their teſtimony may be reſted on. We are perſuaded there is one of two that will follow on this doctrine, either a ſtrong encouragement to, and confirmation of believing, and quietly reſting on Jeſus Chriſt for pardon of ſin; or a great ground of aggravation of, and expoſtulation with you for your guilt, who care not whether ye receive this report or not. We ſhall ſay no more for the time, but God bleſs this to you.

SERMON II.

ISAIAH liii. 1. *Who hath believed our report? and to whom is the arm of the Lord revealed?*

THE prophet Iſaiah is very ſolicitous about the fruit of his preaching, when he hath preached concerning Chriſt; as indeed it is not enough for miniſters to preach, and for people to hear, except ſome fruit follow: and now, when he hath been much in preaching, and looketh to others that have been much in that work, he ſadly regrets the little fruit it had, and would have among them, to whom Chriſt was and ſhould be ſpoken of; a thing that in the entry ſhould put us to be ſerious, leſt this complaint of Iſaiah ſtand on record againſt us; ſeeing he complains of the hearers of the goſpel, not only in his own time, but in our time alſo.

We told you, there were four things in this firſt part of the verſe. 1. The great errand that miniſters have to a people, it is to report concerning Chriſt; and beſide that we obſerved from this head before, looking to the ſcope, we ſhall obſerve further.

1. The end that miniſters ſhould have before them in preaching Chriſt and the goſpel, is, that the hearers of it may be gained to Jeſus Chriſt by hearing, ſo as they may be brought

to

to believe on him; it is in a word, to gain them to ſaving faith in Chriſt.

2. It is implied, that Jeſus Chriſt is only to be propoſed as the object of faith, to be reſted on by the hearers of the goſpel; and is the only ground of their peace: there is no name that can be mentioned for the ſalvation of ſouls, but this name only; and there is no other goſpel can be propoſed, but that which holdeth him out to people.

3. Obſerve, (which is much the ſame with the former obſervation and to which we would ſpeak a little more particularly) that by preaching of the goſpel, Jeſus Chriſt is laid before the hearers of it, as the object of their faith, and propoſed to be believed upon by them; elſe there would be no ground of this complaint againſt them. Butwhere-ever this goſpel is preached, there Chriſt is laid, as it were, at the foot or door of every ſoul that heareth it, to be believed and reſted on; this is the great errand of the goſpel, to propoſe to people Jeſus Chriſt, as the object and ground of faith, to lay him down to be reſted on for that very end. When the apoſtle is ſpeaking, Rom. x. 8. of the doctrine of faith, he ſaith, *It is not now, Who ſhall aſcend into heaven? nor who ſhall deſcend into the deep? but the word is near thee, even in thy mouth, and in thy heart:* what word is that? *the word of faith which we preach.* Now, ſaith he, Chriſt, by the preaching of the goſpel, is brought ſo near folks, that he is brought even to their hearts and to their mouths; ſo near, that, to ſpeak ſo, people have no more to do, but to ſtoop and take him up, or to roll themſelves over upon him; yea, it bringeth him in to their very heart, that they have no more to do, but to bring up their heart to conſent to cloſe the bargain, and with the mouth to make confeſſion of it: and theſe words are the more conſiderable, that they are borrowed from Deut. xxx. where Moſes is ſetting death and life before the people, and bidding them chooſe; though he would ſeem to ſpeak of the law, yet, if we conſider the ſcope, we will find him to be on the matter ſpeaking of Jeſus Chriſt, holden forth to that people under ceremonial ordinances, and ſhewing them that there was life to be had in him that way, and according to God's intent they had life and death put in their choice.

I know there are two things neceſſary to the acting and exerciſing of faith. The firſt is objective, when the object or ground is propoſed in the preaching of the goſpel. The ſecond is ſubjective, when there is an inward, ſpiritual, and powerful quickning, and framing of the heart, to lay hold on, and make uſe of the object and offer. It is true, that all, to whom the offer cometh, are not quickned; but the doctrine ſaith, that, to all to whom the goſpel cometh, Chriſt is propoſed to be believed on by them, and brought near unto them, ſo that we may ſay, as Chriſt ſaid to his hearers, *The kingdom of God is come near unto you;* both Chriſt and John brought, and laid the kingdom of heaven near to the Jews; and it is laid as near to you in the preached goſpel: this is it then that the doctrine ſays, 1. That the goſpel holdeth out Chriſt, as a ſufficient ground of faith to reſt upon. And, 2. With a ſufficient warrant to theſe who hear it to make uſe of him, according to the terms on which he is offered. And, 3. It brings him ſo preſſingly home, as he is laid to the doors and hearts of ſinners who hear the goſpel; that whoever hath the offer, he muſt neceſſarily either believe in, and receive Chriſt, or reject him, and caſt at the report made of him in the goſpel.

I ſhall firſt a little confirm this doctrine; and then ſecondly make uſe of it.

Firſt, I ſhall confirm it from theſe grounds, (1.) From the plain offers which the Lord maketh in his word, and from the warrant he giveth his miniſters to make the ſame offers; it is their commiſſion to pray them, to whom they are ſent, to be reconciled; to tell them, *that God was in Chriſt reconciling the world to himſelf*, as it is, 2 Cor. v. 19, 20. and in Chriſt's ſtead to requeſt them to embrace the offer of reconciliation; to tell them, that Chriſt died for the ſinners that will embrace him, and that he will impute his righteouſneſs unto them; and chap. 1. *We beſeech you*, ſaith he, *that ye receive not this grace in vain*; which is not meant of ſaving grace,

but

but of the gracious offer of grace and reconciliation through him: this is ministers work, to pray people not to be idle hearers of this gospel; *For*, saith he, *I have heard thee in a time accepted, and in a day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.* The force of the argument is this, If ye will make this gospel welcome, ye may get a hearing; for now is the day of salvation, therefore do not neglect it. So Psal. lxxxi. vo. 10. (where God maketh the offer of himself, and that very largely,) *Open thy mouth wide, and I will fill it.* The offer is of himself, as the words following clear; *My people would not hearken to my voice, and Israel would have none of me*, for they that refuse his word, refuse himself; and hence, Isa. lxv. 1. he saith, *I am found of them that sought me not; I said, Behold me, behold me, unto a nation that was not called by my name*; and to the Jews, *I have stretched out my hands all day long to a rebellious people.* (2.) We may clear and confirm it from these similitudes, by which the offer of this gospel is, as it were, brought to the doors of people: and there are several similitudes made use of to this purpose; I shall name but four. 1. It is set down under the expression of wooing, as, 2 Cor. xi. 2. *I have espoused you as a chaste virgin unto Christ*; this is ordinary, and supposeth a marriage, and a bridegroom, that is by his friends wooing and suiting in marriage: so that, as we shew, wherever the call of the gospel comes, it is a bespeaking of souls to him, as, Cant. viii. *What shall we do for our sister in the day that she shall be spoken for?* 2. It is set out under the expression of inviting to a feast; and hearers of the gospel are called to come to Christ, as strangers or guests are called to come to a wedding-feast, Mat. xxii. 2, 3, 4. *All things are ready come to the wedding*, &c. Thus the gospel calleth not to an empty house that wants meat, but to a banquetting-house where Christ is made ready as the cheer, and there wants no more but feasting on him: so it is set out under the similitude of eating and drinking, John vi. 27. *He that eats me, even he shall live by me.* 3. It is set out often under the expression of similitude of a market, where all the wares are laid forth on the stand, Isa. lv. 1. *Ho, every one that thirsts, come to the waters*, &c. And, lest it should be said, or thought, that the proclamation is only to the thirsty, and such as are so and so qualified; ye may look to what followeth, *Let him that hath no money come; yea, come, buy without money and without price!* And to the offer that is made to those of Laodicea, Rev. iii. who, in appearance were a hypocritical and formal people, yet to them the counsel and call comes forth, *Come buy of me eye-salve, gold tried in the fire*, &c. It says the wares are even in their offer, or even offered to them. 4. It is set out under the similitude of a standing and knocking at a door, because the gospel brings Christ at knocking and calling hard at sinners doors, Rev. iii. 20. *Behold, I stand at the door and knock; if any man will hear my voice, and open the door, I will come in to him, and sup with him, and he with me.* So Cant. v. 2. By the sleepy bride it is said, *It is the voice of my Beloved that knocketh*; and Psal. xxiv. last four verses, it is cried, *Lift up your heads, ye gates; and be lift up, ye everlasting doors, that the King of glory may come in*; which is an earnest invitation to make way for Christ Jesus, wanting nothing but an entry into the heart, whereby we may see how near Christ comes in the gospel, and is laid to folks hand. (3.) We may confirm it from the nature of faith, and of the obedience that is required to be given to the command of believing: wherever this gospel comes, it tyeth and obligeth all the hearers to believe on Christ, that is, to recieve and welcome him; and there could be no receiving of him, if he were not making an offer of himself. Thus it is said, John i. 11, 12. *He came unto his own, but his own received him not; but as many as received him, to them gave he power to become the sons of God.* He came to both these who received him, and to these who received him not; but he gave to believers only this privilege of sonship. If we look to all the names of faith, as *coming to Christ*, *eating*

eating and drinking of him, receiving of him, reſting on him, &c. they all ſuppoſe that Chriſt is near to be catched hold of, and within ſpeaking and tryſting terms to people that hear the goſpel. (4.) It may be confirmed from the many ſad complaints that the Lord hath for not receiving him, and not believing his word, and from the dreadful deſignations, by which he holds out the ſin of unbelief, all which will make out this, that God lays Chriſt at ſinners door in his word; hence, John v. 40. our Lord ſays, *Ye will not come unto me that ye may get life:* and Mat. xxiii. at the cloſe, *O Jeruſalem, Jeruſalem, how often would I have gathered thee, and ye would not!* This was it that did aggravate their ſin, that he would, and they would not; ſo Pſal. lxxxi. *My people would not hearken to my voice, and Iſrael would none of me;* and, Luke vii. it is ſaid, the Scribes and Phariſees *rejected the counſel of God againſt themſelves;* and Acts xiii. 54. when the Jews rejected Chriſt, it is ſaid, *they judged themſelves unworthy of everlaſting life;* and therefore the apoſtles ſay, that they will *leave them, and turn to the Gentiles.* (5.) We may confirm it from this, that in reſpect of the goſpel, and offer made in it, Chriſt comes alike near to all that hear it; for, if he be near to ſome, then he is near to all, I mean, in regard of an objective nearneſs; there is the ſame warrant to ſpeak and make the offer to all, before there be ſome diſcovery made for qualifying the doctrine to ſome. It is true, there is a difference in reſpect of the power that accompanieth the goſpel; but as it layeth out the offer of Chriſt, and life through him, it comes alike near to all the hearers of it: the invitation comes to all, and in the ſame terms, to them that refuſe, as well as to them that receive him; the ſame goſpel is preached to both. A *6th* confirmation is from the nature of God's adminiſtration of his external covenant, which is ſealed in baptiſm to both; not one covenant to one, and another covenant to another; but the ſame covenant, on condition of believing, to both: behold, then, in the preaching of this goſpel, that Chriſt comes near you, even to your door, in reſpect of the mediate ordinances; as near as he did to Abraham and David, although God had his extraordinary ways of manifeſting himſelf to them, not common to others: yea, this day, the goſpel is more clear objectively to you than it was to Abraham, who rejoiced to ſee Chriſt's day afar off, when it was vailed; yea, the goſpel is as clearly preached to you, as thoſe, who are now before the throne of God, had it preached to them, as to the matter of it, though we will make no equality as to the manner of it.

Uſe 1. Advert to this, when ye come to hear the goſpel preached, and think how you are living in tryſting terms with God, and how near Chriſt comes unto you; the word of faith lays him ſo near, that ye have no more to do but to receive the offer of him, to believe and cloſe with him, and ſtep in upon him, as it were, to come as living ſtones to be built upon him as a ſure foundation.

But it will be aſked, How comes this goſpel ſo near? How does it bring in Chriſt ſo near to ſinners? ANSW. In theſe five ſteps, 1. As it makes the report of Chriſt, and brings the tidings of ſuch things as that he is born, and that he hath ſuffered, and for ſuch an end, that we may partake of the benefit of them on ſuch terms; it makes the proclamation narratively, and tells what he did, what good may be gotten of him, and how we may come by it. 2. As it brings an offer of theſe good things on the terms on which they are to be gotten, ſo it never tells that Chriſt is come, but it ſays alſo, Here is life to be gotten in him by you, if ye will take the way propoſed to come by it; therefore, when the proclamation comes forth, *that all things are ready,* the next word is, *Come to the wedding:* And when, in the one word, he ſays, *I ſtand at the door and knock;* at the next he ſays, *If any man will open the door; I will come in to him, and ſup with him, and he with me;* and when, Iſa. xxviii. it is ſaid, *He is a precious corner-ſtone, a tried foundation ſtone laid in Zion;* the next word is, *He that believes on him ſhall not make haſte;* or, as the apoſtle hath it, *ſhall not be aſhamed or confound-*

ed; this makes the goſpel glad tidings, becauſe it comes always with an offer of Chriſt, and of life in him. 3. When the offer is made, and the precious wares are expoſed to ſale in this cried fair of grace, a command comes out, Chooſe life, come buy the wares, believe, receive the offer, as is clear in all the places we named before; it leaves not folk indifferent to receive or not, but chargeth them, as they would be obedient to a command, to receive him. 1 John iii. 23. *This is his commandment, that ye ſhould believe on the name of his Son Jeſus Chriſt:* this is the great goſpel-command; and miniſters have not only the telling of theſe news, and warrant to make the offer, but a commiſſion to command to receive it; and therefore the ſitting and ſlighting of the offer, is a ſin oppoſite to the command. 4. It not only makes the offer, and backs the offer with a command to embrace it, but it ſweetens the command with many gracious promiſes knit to it, as Iſa. lv. *Hear and your ſoul ſhall live, and I will make an everlaſting covenant with you, even the ſure mercies of David:* And whenever the command of believing comes, it is always with a promiſe; as Paul deals with the jaylor, Acts xvi. *Believe, and thou ſhalt be ſaved*; and Mark xvi. at the cloſe, the Lord ſays, *They that believe ſhall be ſaved*, to encourage to faith in him. 5. It preſſes the offer, and commands embracing of it with the promiſe, with a certification; for the offer is not conditional, but alternative, Mark xvi. *If ye believe not, ye ſhall be damned*; ſo Deut. xxx. death and life are propoſed, and they are bidden chooſe: if the goſpel be not effectual in its commands and promiſes, it will be effectual in its threatnings; the word of God will triumph one way or the other, and not return to him void, as is very clear, Iſa. lv. 11. and 2 Cor. ii. 15, 16. It triumphs in ſome, while they are brought by the promiſe to give obedience to the command of believing, and to them it becomes the ſavour of life unto life; and to others it triumphs, as to the execution of the threatning on them for their unbelief, and to them it becomes the ſavour of death unto death. In a word, Chriſt Jeſus comes ſo near people in this goſpel, that he muſt either be choſen, and life with him; or refuſed, to the deſtruction and death of the refuſer; ye have the ſame Chriſt, the ſame word, the ſame covenant, the ſame obligation to believe, propoſed to you, that believers from the beginning of the world had; and another ye will not get: and what more can the goſpel do to bring Chriſt near to you? when it brings him ſo near, that ye have him in your offer, and the authority of God and his promiſes interpoſed to perſuade you to accept of the offer; and threatnings added, to certify you, that if ye accept it not, ye ſhall periſh: in which reſpect, we may ſay, as the prophet Iſaiah doth, chap. v. *What could God do more to his vineyard, which he hath not done?* as to the holding out of the object of faith, Jeſus Chriſt to be reſted on by you.

But ſome will, it may be, object here, 1. But if there comes not life and power with the offer, it will not do the turn; we cannot believe, nor receive the offer. ANSW. Whoſe fault is this, that ye want ability? It is not God's fault; ye have a ſure ground to believe, his word is a warrant good enough, the promiſes are free enough, the motives ſweet enough; the great fault is a heart of unbelief in you, that ye will not believe in Chriſt, nor open to him when he is brought to your door. I doubt, yea, I put it out of doubt, when all that ever heard the goſpel ſhall ſtand before the throne, that there ſhall be one found that ſhall dare to make this excuſe that they were not able to receive Chriſt; the goſpel brings Chriſt ſo near them, that they muſt either ſay, yea, or nay; it is not ſo much, I cannot, as, I will not believe: and that will be found a wilful and malicious refuſal.

2. It may be objected, But how can this goſpel come to all alike, ſeeing it cannot be, that theſe that will never get good of the goſpel, have it as near to them, as theſe that get the ſaving fruit of it? ANSW. Not to ſpeak of God's purpoſe, or what he intends to make it, nor of the power and fruit that accompanies it to ſome, and not to all; it is certain, the goſpel, and Chriſt

Chriſt in its offer, comes alike near to all that hear it: It objectively reveals the ſame glad tidings to all, with the conditional offer of life, and with the ſame command and encouragement, and certification, in threatenings as well as promiſes: in theſe reſpects, Chriſt is brought alike near to all; and when God cometh to reckon, he will let ſinners know in that day, that the goſpel came to their door, and was refuſed: yea, it comes, and where it comes will take hold of ſome, to pluck them out of the ſnare, and be ground of faith to them; and to others it will be a ground of challenge, and ſo the ſavour of death unto death: for, though it take not effect as to its promiſes in all, nor in its threatnings to all; yet, as to either death or life, it will take effect in every one, ſo as, if life be refuſed, death ſteps in the room of it.

But it may be aſked, Why will God have Chriſt in the offer of the goſpel brought ſo near the hearers of it? ANSW. 1. Becauſe it ſerves to commend the grace and love of God in Chriſt Jeſus: when the invitation is ſo broad, that it is to all; it ſpeaks out the royalty of the feaſt, upon which ground, 2 Cor. vi. 1. it is called *grace*, the offer is ſo large and wide. 2. Becauſe it ſerves for warranting and confirming the elect in the receiving of this offer; for none of the elect could receive him, if he were not even laid to their door. It is this, which gives us warrant to receive that which God offers: it is not becauſe we are elected, or beloved of God before time, or becauſe he purpoſed to do us good, that we believe; theſe are not grounds of faith, being God's ſecret will: but we believe, becauſe God calleth and maketh the offer, inviteth and promiſeth, knowing that he is faithful, and we may truſt him; hence David ſays, *I will never forget thy word;* and *In God will I praiſe his word;* for the word in its offer ſpeaks alike to all, and to none particularly: Indeed, when it comes to the application of promiſes for conſolation, that is to be made according to the qualifications in the perſons, but the offer is to all. 3. Becauſe, by this means the Lord hath the fairer acceſs to found his quarrel and controverſy againſt unbelievers, and to make their ditty and doom the clearer in the day of the Lord, when it is found that they never received the offer, *My people would not hearken to my voice, and Iſrael would none of me; therefore I gave them up to their own hearts luſts, and they walked in their own counſels:* and this is an approbation given to juſtice here, it's well-wair'd, ſeeing they would no receive thee, that they get worſe in thy room.

Uſe. 2. Seeing Chriſt comes near you in this goſpel, and this is one of the market-days, I intreat you, while he is near; or, take it in the plain words of the apoſtle, Open to him, take him in, give him welcome, while he bodes himſelf, to ſay ſo, on you. There is not a conſcience in any man that hears this goſpel, but he will have this teſtimony from him in it, that he came near them, was in their ſight, and within their reach and grips, as it were, if they would have put out their hand to receive him: and ſeeing it is ſo, O receive this goſpel, give him room; while he is content to ſup with you, take him in, make ſure your union with him: this is the end why this report is made, and Chriſt is laid before you, even that you may lay yourſelves over on him.

I would follow this *uſe* a little, by way of exhortation and expoſtulation jointly, ſeeing the doctrine will bear both; for when Chriſt is brought ſo near, even to the mouth and to the heart, it will be great ground of reproof and expoſtulation, if he ſhall be rejected. Be exhorted therefore to be in earneſt, ſeeing, 1. It is a matter of ſuch concernment to you: many nations, kings, and kingdoms have not had Chriſt ſo near them as ye have; neglect not ſuch an opportunity. Do you think that all that is ſaid in the goſpel, concerning this, is for nought? Is it for no uſe, that ſuch a report is made, and preaching continued ſo long among you? And if it be for any uſe, is it not for this, that ye may receive the report, and may, by doing ſo, get your ſouls for a prey? To what uſe will preaching be, if this uſe and end of it be miſſed? Will your hearing the goſpel make your peace with God, if Chriſt be not re-

ceived? 2. Conſider the advantage ye may have by receiving the goſpel, that others have not. Is it a little thing to be called to God's feaſt, to be married to Chriſt, to be made friends with God, and to enjoy him for ever? The day comes, when it will be thought an advantage; and, are there motives to perſuade to any thing, like thoſe that are to induce to that? 3. Conſider what it is that we require of you: it is no ſtrange nor hard thing, it is but believing; and this is nothing elſe, but that the report concerning Chriſt be received, yea, that he be received for your own good; that is it that the goſpel calls you to, even to betake you to a Phyſician for cure, to betake you to a Cautioner for your debt. If you could eſcape a reckoning, and wrath another way, it were ſomething; but when there is no other way to obtain pardon of ſin and peace, or to eſcape wrath, and obtain favour and friendſhip with God, but this, and when this way (to ſpeak ſo) is made ſo eaſy, that it is but to ſtoop down, and to take up Chriſt at your foot, as it were, or to roll yourſelves on him, how inexcuſable will ye unbelievers be, when ye ſhall be arraigned before his tribunal? But, 4. Look a little farther to what is coming: If ye were to live always here, it were hard enough to live at a feud with God; but have ye faith of a judgment after death? if ſo, how will ye hold up your faces in that day, that now refuſe Chriſt? will not horrible confuſion be the portion of many then? and will any ground of confuſion be like this, the ſlighting of Chriſt? when he ſhall be ſeen coming to judge ſlighters of him, what horror will then riſe in conſciences, when he ſhall appear and be avenged on them that were not obedient to this goſpel? as is moſt clear, 2 Theſſ. i. *When our Lord Jeſus ſhall be revealed in flaming fire, with his mighty angels from heaven, to take vengeance on all that know not God, and obey not the goſpel.* 5. Conſider, that death and life are now in your option, in your hand, as it were, chuſe or refuſe: I ſpeak not, nor plead here of free-will, but of your willing electing of that which ye have offered to you; for one of two will be, either ſhall ye willingly chuſe life, which is a fruit of grace, or refuſe life, and chuſe death, which will be found the native fruit of your corruption: ye may have life by receiving Chriſt, who is laid to your door; and if ye refuſe him, death will follow it: as now in hearing this goſpel, ye carry in chuſing or refuſing, ſo will the ſentence paſs on you at the great day; and ſo your ſentence, in a manner, is writ down with your own hand, as it is ſaid, Acts xii. 46. *Ye judge yourſelves unworthy of eternal life*; not out of humility, but maliciouſly. Now, when the matter is of ſuch concernment, beware of playing the fool; if ye will continue preſumptuous and ſecure, following your idols, what will the Lord ſay, but, Let it be ſo; ye get no wrong when ye get your own choice? and he but, as it were, ratifies the ſentence which ye have paſt on yourſelves. 6. I ſhall add but this one word more, and beſeech you that ye would ſeriouſly lay this to heart, as a weighty thing, conſidering the certification that follows on it: it is not only death, but a horrible death, wrath and wrath with its aggravation from this ground; like that of Capernaum, that was lifted up to heaven in this reſpect, having Chriſt brought ſo near them. To whom this goſpel is not the ſavour of life unto life, it ſhall be the ſavour of death unto death: and think not this a common motive, though it be commonly uſed; it will bring wrath upon wrath, and vengeance upon vengeance on the hearers of this goſpel, beyond that of Sodom, if ye be rejecters of it. Sure, none of you would think it an eaſy thing to be puniſhed as Sodom was, nor digeſt well the curſe that came on them: is there any of you, but ye would think it uncouth and ſtrange, yea, ſtupendious, to enter into their judgment, and to have your lands turned into a ſtinking loch, and yourſelves eternally tormented with them? But there is more wrath and vengeance following on the ſin of unbelief, and rejecting of Chriſt, when he comes to your door in this goſpel. To cloſe up all, Conſider, that Chriſt, is near you, and hath been long near you, and wooing you: ye know not how many days or years ye ſhall have;

how

how ſoon this goſpel may be taken from you, or ye from it; how ſoon ye may be put in the pit, where ye will gnaſh your teeth, gnaw your tongues, and blaſpheme God: therefore be ſerious while Chriſt is in your offer, and roll yourſelves over upon him, while ye have him ſo near you; welcome this *hearing* or *report*, while it ſounds in your ears, that there may be no juſt ground of this complaint againſt you, *Lord, who hath believed our report?*

SERMON III.

ISAIAH liii. 1. *Who hath believed our report? and to whom is the arm of the Lord revealed?*

THE moſt part of men and women think not much of the preached goſpel; yet, if it were conſidered, what is the Lord's end in it, it would be the moſt refreſhful news that ever people heard, to hear the report of a Saviour: that is, and ſhould be, great and glad tidings of great joy to all nations; and we ſhould be ſo compoſed to hear ſuch news from God, and concerning his will, and our own well, as to be ſuitably affected with them. It is a wonder that God hath ſent ſuch a report to people, and in it hath laid Chriſt ſo near them, that he puts him home to them, and lays him before them, even at their feet, as it were; and as great a wonder, that when the Lord hath condeſcended to give ſuch a Saviour, and brought him ſo near, that all he calleth for is faith, to believe this report, or rather faith in him of whom the report is; which is the ſecond thing in the words.

The ſecond thing is, The duty that lies on people to whom the Lord ſends the goſpel, or this report concerning Chriſt: and ye may take it in this general, That it lies on all that hear the goſpel, to believe the report that it brings concerning Chriſt, and by faith to receive him, who is holden out to them in it: this is clearly implied; Iſaiah and all the miniſters are ſent to report concerning him, and to bear witneſs of him, and it is the duty of all hearers to believe it; and this is the ground of his and their complaint, when people do not believe it: by comparing this text with Rom. x. 16. and John xii. 38. we ſhew, that it is ſaving faith that is here to be underſtood.

I ſhall take up this doctrine in three branches, which we will find in the words, and which will make way for the uſe. 1. *That a people to whom Chriſt is offered in the goſpel, may warrantably accept of Chriſt;* or, *The offering of Chriſt in the goſpel, is warrant enough to believe in him:* Otherwiſe there had been no juſt ground of expoſtulation and complaint for not believing; for, though the complaint will not infer that they had ability to believe, yet it will infer they had a warrant to believe; for the complaint is for the neglect of the duty they were called to. 2. *That they, to whom Chriſt is offered in the goſpel, are called to believe;* it is their duty to do it: thus, believing in all that hear this goſpel, is neceſſary, by neceſſity of command; even as holineſs, repentance, *&c.* are. 3. *That ſaving faith is the way and mean, by which theſe, that have Chriſt offered to them in the goſpel, come to get a right to him, and to obtain the benefits that are reported of to be had from him:* thus, believing is neceſſary as a mids, to the end of getting Chriſt, and all that is in him: this is alſo here implied in the regret made of the want of faith, which prejudgeth men of Chriſt, and of the benefits of the goſpel.

We ſhall ſhortly put by the firſt of theſe, which is, That all that hear the goſpel preached, have warrant to believe and receive Chriſt, for their eternal peace, and for making up of the breach betwixt God and them: this preached goſpel gives you all warrant

warrant to accept of Jeſus Chriſt, and ye would not ſeek after, nor call for another. I ſhall firſt premiſe two diſtinctions to clear this; and then, ſecondly, confirm it. As for the firſt of the two diſtinctions that ſerve to clear it, we may take up the goſpel more largely and complexly, in a covenant form, holding out Chriſt and his benefits, on condition of believing; or, we may take it up as it holds out a promiſe, without particular mentioning of a condition: now, when we ſay, that the goſpel commands and warrants all that hear it to accept the offer, we do not mean the laſt, that all that hear the goſpel have warrant to accept the promiſe, without a condition, but the firſt; that is, that all the hearers of the goſpel are commanded to accept of Chriſt offered; there is, by the preaching of it, a warrant to cloſe with the report, and then to meddle with, and take hold of the promiſes, and the things promiſed: ſo that it is the goſpel, conditionally propoſed, that gives warrant to believe, as believing reſts on Chriſt for obtaining life in him. The ſecond diſtinction is, That we would conſider faith, as it reſts on Chriſt for obtaining union with him, and right to the promiſes; or, as it applies and makes uſe of the benefits to be gotten in and by Chriſt: the offer of the goſpel gives not to all a warrant to apply the benefits to be gotten by Chriſt inſtantly; but it warrants them to cloſe with him firſt, and then to apply his benefits.

Secondly, For confirmation of this truth, That the general preaching of the goſpel is a warrant for believing and exerciſing faith on Jeſus Chriſt, for making our peace with God; it is clear from theſe grounds, 1. From the nature of the goſpel, it is the word of God, as really inviting to do that which it calls for, as if God were ſpeaking from heaven; it is the word of God, and not the word of man, and hath as real authority to call for obedience, as if God ſpake it immediately from heaven; and the word of promiſe is as really his word, as the word of command, and therefore to be reſted on and improven, as well as we are to endeavour obedience to the command: and if we think that God's teſtimony is true, and if we lay any juſt weight on theſe three witneſſes teſtifying from heaven, and on theſe other three teſtifying from earth, 1 John v. 7. then we may reſt on Jeſus Chriſt offered in this goſpel, and believe, that theſe who reſt on him ſhall have life; for it is, as we ſaid, as really God's word, as if he were ſpeaking it audibly from heaven. 2. It may be confirmed from theſe ſolemn things, the *word* and *oath* of God, whereby he hath mightly confirmed the external offer of the goſpel, even the two immutable things, wherein it is impoſſible for him to lie, that theſe who are fled for refuge to lay hold on the hope ſet before them, may have ſtrong conſolation, as it is, Heb. vi. 18. And God having thus ſaid and ſworn anent this external covenant, for this very end, that the hearers of the goſpel may know, that they who receive Chriſt offered therein, ſhall have life, it is warrant ſufficient to believe on him for life: it is alſo for this end that he hath put ſeals to the covenant, circumciſion and the paſſover in the old, and baptiſm and the Lord's-ſupper in the new teſtaments; which are extended, not only to the elect, but to profeſſors in the viſible church, that every one, who is baptized and admitted to the communion, may have confirmation of this, that the offer, that God maketh of life through Chriſt, is a true and real offer, and will be made good to the perſons that ſhall receive it, and ſo perform the condition. 3. It may be confirmed from the end for which God appointed the word and miniſtry in his church, even to make the offer of Chriſt, and life through him, John xx. 31. *Theſe things are written, that ye might believe that Jeſus Chriſt is the Son of God, and that believing ye might have life through his name*; the word is both written and preached for this very end. 4. And *laſtly*, It is confirmed from the experience of all the ſaints, and from the ground on which they believed, which was the ſame that we have; they had no other ground but the ſame goſpel and word that we have; it was not the ſecret operation or inſtinct of the Spirit, it is that indeed which works faith; but it was the word which was the

the ground of their faith, for there is no warrant for faith but in the word: and as many believers as have gone before us, are as ſo many inſtances and experiences to confirm this truth to us.

Uſe. It ſerves for good uſe to ſuch as may fall to doubt and diſpute what warrant they have to believe: we ſay, ye have as good warrant as Abraham, David, Paul, or any of the godly that lived before you had. Ye have the ſame goſpel, covenant, and promiſes: It was always God's word preached, which was the ground of faith; and there needs not be much diſputing, what is God's purpoſe; for we are not called to look to that in the matter of believing, more than in the matter of our duty: and as it were evil reaſoning to diſpute what may be God's purpoſe in the matter of our duty, when we are called to it; it is as bad reaſoning to diſpute his purpoſe in the matter of faith: and therefore we leave this uſe with a word of advertiſment, that this goſpel, as it lays Chriſt before you, it gives you warrant to receive him, and reſt upon him; and we may ſay, as Paul did, Acts xiii. 38, 39. *Be it known unto you therefore, men and brethren, that through this man is preached unto you forgiveneſs of ſins; and by him all that believe are juſtified from all things, from which ye could not be juſtified by the law of Moſes.* There is the way held out for obtaining pardon of ſin, and peace; the Lord hath made the offer, and laid a fair bridge over the gulf of diſtance betwixt God and ſinners, though ye ſhould never get good of it, and though ye ſhould never ſet a foot on the bridge: none needs to fear to ſtep forward; behold, our Lord Jeſus hath holden out the golden ſcepter, his call may be warrant enough to come; the preaching of this goſpel ſtops all diſputing, and baniſheth debating of the buſineſs: it calls all the hearers of it, and gives them warrant to come forward; and it is ſuch a warrant, as they will be found ſlighters of the great ſalvation offered, who had this door opened to them, and did not ſtep forward; for, as the apoſtle ſays, 2 Cor. vi. *Behold, now is the day of ſalvation; behold, now is the accepted time:* and Heb. ii. 2, *If the word ſpoken by angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward, how ſhall we eſcape, if we neglect ſo great ſalvation? which at the firſt began to be ſpoken by the Lord,* &c. It is the ſame goſpel that from the beginning hath been preached to ſinners, and that is the reaſon why the goſpel is called *grace*, in that 2 Cor. vi. 1. *We beſeech you that ye receive not this grace of God in vain;* and Gal. ii. at the cloſe, *I do not fruſtrate the grace of God;* for many get the warrant and paſs to come and receive Chriſt, who put it up in their pocket, as it were, and make no uſe of it, as the man that hid the talent in his napkin; the banns of marriage are proclaimed, and the warrant given forth, and yet they halt, and come not to the wedding.

We ſhall add the ſecond branch, which is, That this goſpel where it comes and offers Jeſus Chriſt to ſinners, men and woman, are not only warranted to come; but required and commanded to come. The great duty that the goſpel calls for, is believing; it leaves it not indifferent to believe or not, but peremptorily lays it on as a command: ye hear many preachings and Chriſt often ſpoken of; now, this is the great thing called for from you, even believing in Chriſt; and while it is not performed, there is no obedience given to the goſpel.

We ſhall firſt confirm and then make uſe of this branch of the doctrine.

Firſt, For confirmation, take theſe grounds, 1. From the manner how the goſpel propoſeth faith, it is by way of command in the imperative mood, *Believe; Come, ye that are weary,* &c. *Come to the wedding; Open,* &c. wherein ſomewhat of the nature of faith is held out, all theſe being the ſame with believing. 2. It is not only commanded, as other things are, but peculiarly commanded; and there is a greater weight laid on the obedience of this command, than on the doing of many other commanded duties: it is the ſum of all Chriſt's preaching, Mark i. *Repent ye, and believe the goſpel:* it is the only command which Paul propoſes to the

the jaylor, Acts xvi. *Believe in the Lord Jeſus*, &c. 3. It is, as it were, the peculiar command that Jeſus Chriſt hath left to his people. 1 John iii. 23. *This is his commandment, that we ſhould believe on the name of his Son Jeſus Chriſt;* and this command of believing on him, is the peculiar command left to, and laid on miniſters to preſs. 4. It will be clear, if we conſider, that the great diſobedience that he quarrels for, is, when there is not believing, when ſinners will not come to him; this is his quarrel, John v. 40. *Ye will not come to me, that ye may have life*; and here, *Who hath believed our report?* ſo Mark xxiii. *I would have gathered you, and ye would not;* and John xii. 37. *Though he did many mighty works among them, yet they believed not on him.* 5. Look to the nature of the offer made by Chriſt, and to the end of it, and ye will find that the great thing called for, is the receiving of it, which is nothing but believing: and all our preachings of Chriſt, and his benefits, are uſeleſs without it: without this, he wants the ſatisfaction he calls for, for the travel of his ſoul; and without it the hearers of this goſpel profit not, 1 Pet. i. 9. *Receiving the end of your faith, the ſalvation of your ſouls*; the ſubordinate end of preaching, to wit, the ſalvation of our ſouls, cannot be attained without faith.

The *uſes* are three. 1. It ſerveth to be a ground for us to propoſe the main goſpel-duty to you, and teach you, what is the great and main thing ye are called to; it is even to believe in Jeſus Chriſt, to exerciſe faith on him: it is not only that your life ſhould be civil and formal, that ye ſhould read, pray, frequent ordinances, learn the catechiſm, and ſuch like; but this is it, to believe on Jeſus Chriſt for the obtaining of life and remiſſion of ſins through him; and it is not a thing indifferent to you, but commanded, and with this certification, that if ye believe not, ye ſhall never get life nor pardon of ſin: and therefore as we tell you that remiſſion of ſins is preached to you through Chriſt, ſo we command and charge you to believe on him, and receive this goſpel, wherein he is offered for the remiſſion of ſins.

For clearing of this uſe, and that we may have the more ready acceſs to application, we ſhall ſpeak a word to theſe three, 1. To ſeveral kinds of true faith, three whereof are not ſaving; or to the ordinary diſtinctions of faith. 2. To the ſcripture-expreſſions, that hold out the nature of ſaving faith. 3. To ſome difference betwixt this ſaving faith, and falſe and counterfeit faith; or theſe effects of true faith more generally taken, which yet are not ſaving.

For the *firſt* of theſe, When we ſpeak of faith, we ſhall draw it to theſe four kinds ordinarily ſpoken of, and ſhall not alter nor add to the common diſtinctions of faith, though there may be more given. The *firſt* is *hiſtorical* faith: which may be called true, being it whereby we aſſent to the truth of a thing, becauſe of his ſuppoſed fidelity that telleth it; as when an author writes a hiſtory, we give it credit upon report that he was an honeſt man that wrote it: ſo hiſtorical faith is, when people hearing the word preached or read, they aſſent to the truth of it all; and do not queſtion, but that Chriſt came to the world; that he was God and Man in one perſon; that he died and roſe the third day, and aſcended into heaven; that they that believe on him ſhall be ſaved, *&c.* and taking the word to be God's word, they may give to it a higher aſſent than they give to any man's word, becauſe God is worthy, infinitely worthy of more credit than any man, yea, than all men, and angels too: there may be, I ſay, in this hiſtorical faith of divine truths, a higher or greater aſſent than there is in believing of any human hiſtory, which may be the reaſon why many miſtake hiſtorical faith, and yet it is but of the ſame kind, and a thing which many reprobrates have, as John ii. at the cloſe, it is ſaid, *Many believed on him when they ſaw the miracles which he did, but Jeſus did not commit himſelf unto them:* they were brought to believe, from the ſigns which they ſaw, that he was more than a mere man, andthat it was the word of God which he ſpoke, and yet it was but an hiſtorical faith; yea, this faith may be and is in devils, who are ſaid, James ii. 9. *To believe*

and

and tremble. There are many, who if they believe Chriſt to be God and Man, and the word to be true, think it enough; yet James, having to do with ſuch, tells them, that the devils believe as much as that, and more thorowly than many that have hiſtorical faith; he knows God to be true, and one that cannot lie, and he finds it to his coſt; he knows that ſuch as believe cannot periſh, for he cannot get one of them to hell; he knows that there is a time ſet, when Chriſt will come to judge the world and himſelf among the reſt, and therefore he ſays often to him, *Torment me not before the time:* and as the Devil hath this faith, ſo there are many in hell that have it too; the rich glutton had it, therefore he bids go tell his brethren, that they come not to that place of torment; and it is told him, They have Moſes and the prophets, *&c.* which ſays, that he then felt the truth of many things he would not believe before. This I ſpeak, that ye may know, that this hiſtorical faith is the firſt ſtep of faith; but it may be in hell, and ſo in many in whom ſaving faith is not: it is really a wonder that folks that are called Chriſtians ſhould own this to be ſaving faith, and think they are well come to, when they are only come the Devil's length in believing; yea, there are many that never came this length, elſe they would tremble more. The *ſecond* ſort of faith, is the faith of *miracles*, which is often ſpoken of in the New Teſtament; as when the Lord ſaith; *If ye had faith as a grain of muſtard ſeed, ye ſhould ſay to this mountain, Be thou removed and caſt into the ſea, and it ſhould be done.* There was an active faith to work miracles, and a paſſive faith, to receive the particular effect the miracle did produce; ſome had the faith of miracles to heal, and others to be healed; this is an extraordinary thing, and folks may go to heaven without it, and go to hell with it, though they cannot go to heaven without hiſtorical faith; hence it is ſaid, *Many ſhall come to me in that day, and ſhall ſay, We have caſten out devils in thy name;* to whom he will ſay, *Depart from me, ye workers of iniquity.* And the apoſtle ſaith, 1 Cor. xiii. 2. *If I had all faith, and could remove mountains, if I want charity, it avails me nothing.* This faith of miracles availeth not alone to ſalvation, becauſe it acts not on Chriſt holden out in the promiſes, as a Saviour to ſave from ſin; but on Chriſt, as having power and ability to produce ſuch an effect: which may be, where there is no quitting of a man's own righteouſneſs; and, if there be not grace in the perſon that hath it, it is an occaſion of pride. We call you then to hiſtorical faith, as neceſſary, though not ſufficient; but not to this faith of miracles, it being neither neceſſary nor ſufficient. A *third* ſort of faith is *temporary* faith, ſpoken of Mat. xiii. and ſet out under the parable of the ſeed ſown on ſtony ground, which ſoon ſprings up, but withers; ſo ſome hearers of the goſpel receive the word with joy, and are affected with it, but endure not: the difference betwixt this and hiſtorical faith, is, that hiſtorical faith, as ſuch, conſiſts in the judgment, and reaches not the affections; at beſt, it reaches not the affection of joy, for though the devils tremble, yet they are never glad; temporary faith reaches the affections, and will make a man to tremble at the threatnings, as Felix did; ſo, ſome way to delight himſelf in the promiſes of the goſpel, and to ſmack them, as it were, from the apprehenſion of the ſweet taſte and reliſh he finds in them. It is even here, as it were, told a whole man, that a phyſician is come to town, he is neither up nor down with it; but tell it to a ſick man, and he is fain, from an apprehended poſſibility of the cure, yet the apprehended poſſibility of the cure never ſends him to the phyſician, nor puts him to apply the cure. The *fourth* ſort is *ſaving* faith, which goeth beyond all the reſt, and brings the ſick man to the phyſician, and to make uſe of the cure: there may be ſome meaſure of true ſaving faith, where there is not ſo much temporary faith, or moving of the affections; and there may be a conſiderable meaſure of temporary faith, where there is no ſaving faith at all; even as a fallen ſtar may ſeem to glance more than a fixed one that is overclouded, yet it hath no ſolid light.

Know then that faith is called for, but take not every ſort of faith for ſaving faith: it would make tender hearts bleed, to ſee ſo many miſtaken in the matter of their faith; there are ſome who ſay, they had faith all their days. O that ye were convinced of the lamentable deceit and deluſion that ye are under, and that ye could diſtinguiſh betwixt faith and preſumption, betwixt hiſtorical and temporary faith, and true ſaving faith: though the former two, be not deluſions; but in ſo far as ye reſt on the ſame, and take them for ſaving faith, ye are deluded; for ſaving faith puts you out of yourſelves, to reſt on Jeſus Chriſt.

SERMON IV.

ISAIAH liii. 1. *Who hath believed our report? and to whom is the arm of the Lord revealed?*

THE goſpel is a ſweet meſſage, and ought to be glad news, when it comes to a people; and therefore, when this report of our Lord Jeſus Chriſt is made to ſinners, O! but it is a ſad complaint that follows on the refuſal and not welcoming of it: there is no better news a miniſter can carry, than theſe brought to the ſhepherds by the angels, Luke ii. 10, 11. *Fear not, behold we bring you glad tidings of great joy to all people; unto you is born, in the city of David, a Saviour, which is Chriſt the Lord:* but, were it an Iſaiah, it will weight him, when he looks on a fruitleſs miniſtry and deſpiſed goſpel, and will make him complain, *Who hath believed our report?* O that we may experimentally know the chearfulneſs and gladneſs that follows the goſpel where it is embraced; and that we may not know the ſorrow and ſadneſs that will follow the challenge for deſpiſing of it. One of theſe two the goſpel will be, either it will be joyful news to you, or ſad ground of complaint to God againſt you.

We entered to ſpeak of the great duty of a people that hear the goſpel, and the great mean whereby theſe news become delightſome, and that is by faith to receive the report of the goſpel, or to believe on Chriſt reported of in it: this is clearly implied, for the regret which holds out the ſin, is, *Who hath believed our report?* and therefore the great duty muſt be, to believe, and by faith to receive this report. We come now to ſpeak of the *uſe*. And becauſe it is the great deſign of the whole goſpel, yea, it is the deſign of the law alſo, both of which level at this end and ſcope, even faith in Chriſt; it will be expedient, and noways impertinent, that we inſiſt a little on this, eſpecially when ſo many thouſands are utterly ignorant of faith, being ſtrangers to what believing in Chriſt is, and ſo great ſtrangers to the native end of the goſpel, and out of the way of getting good by the preaching of it; ſo that, to this day, they have not learned this one leſſon, to wit, concerning faith in Chriſt, and other leſſons will be to little or no purpoſe, till this be learned.

We ſhall not inſiſt to ſpeak at large of the doctrine of faith, but only, in a plain way, glance at what this great duty is, that is required of the hearers of the goſpel; it is believing in Chriſt ſavingly, or ſaving faith, for no other thing will hold off the complaint againſt you: ye would be complained of, though ye would believe with all other faith; therefore it is this faith that is here meant.

That we may come the ſooner to what we would be at, we ſhall premiſe two or three words. *Firſt*, when we ſpeak of believing here, we preſuppoſe theſe things that are neceſſary for clearing the object of faith, and capacitating us to believe, though they be not ſaving faith: as, namely, 1. That the offer of the goſpel muſt come to people, that the object of faith be held out to them, that it be told

told them, that there is a way for a ſinner's juſtification through Chriſt Jeſus, and that ſinners may be accepted before God on his account, or through him. There muſt alſo, 2. Be an underſtanding of this, a conceiving in the judgment what it is; folks cannot believe, except they hear, and underſtand what they hear, in ſo far as diſtinctly to fix their faith on the thing known; they muſt know and underſtand the Mediator's fulneſs, the Covenant's freeneſs, and the efficacy of faith to make Chriſt theirs. Yea, 3. It is neceſſary there be ſome acquaintance with our own condition; as that we are naturally under ſin; that we are loſt, and under the curſe; ſick, and utterly unable, and even deſperate to get ourſelves recovered, by any thing that is in, or by any thing that we can do of ourſelves; that we are for ever undone, if we get not a Saviour, that our mouth may be ſtopped. 4. Not only muſt we know this, but it is neceſſary there be a hiſtorical faith of it, to believe that there is fulneſs and ſufficiency in Chriſt, that he is able to cure, and take away the guilt of ſin in all that reſt on him; theſe muſt be believed in general, ere ever ſinners can reſt on him for their own ſalvation; which ſuppoſes, that there may be an hiſtorical, where there is not a ſaving faith. Now, when all this length is gone, ſaving faith is that which the goſpel calleth for, and it is the hearts acting, according to what ſound light and conviction it hath, on Jeſus Chriſt, as holden out in the promiſe, for obtaining of life and ſalvation through him; ſo that, when the ſoul is lying ſtill under its conviction, and knows it cannot have life but by reſting on Chriſt, and hears that there is a ſufficiency in him for up-making of all its wants, then the work of the Spirit prevails with the ſoul, to caſt itſelf over on him, for obtaining of life, and of every other thing needful; it brings the ſoul to embrace and lay hold on him, not only as one able to ſave ſinners, but to ſave itſelf in particular: and this is the native work of faith, that unites the ſoul to Chriſt, and puts it over the bound-road, or march of all deluſion; it is like a ſinking man's leaping to catch hold of a rock or rope; it is the bringing of a loſt ſinner, from the ſerious apprehenſion of his own naughtineſs and undone eſtate, to caſt himſelf over on Jeſus Chriſt, for the obtaining of life through him.

2dly, When we ſpeak of faith, we would premiſe this, That even this true and ſaving faith, which is not only in kind true, that is, ſuch as hath a real being, but is ſaving, may be conſidered in its different acts or actings, for its different needs or neceſſities: though the covenant be one, yet the actings of faith, are many, we having to do with pardon of ſin, with ſanctification in its parts, viviſication, and mortification, with peace, *&c.* faith differently acts on Chriſt and the promiſe for obtaining of theſe. Now, the faith that we would inſiſt on, is the faith that reſts on Chriſt for pardon of ſin, on which all the reſt of the acts of faith depend: it is that faith whereby a ſinner receives Chriſt, and caſts himſelf over on him; that faith, whereby union with Chriſt is made up.

3dly, We would premiſe, That there is a great difference betwixt faith, and the effects of it, as peace, joy, aſſurance of God's love, and theſe other ſpiritual privileges that follow believing. It is one thing actually to believe, another thing to have the peace and joy that follows upon, and flows from believing; the one being as the putting out of the hand to receive the meat, and the other as the feeding on it. It is the firſt of theſe we mean, and intend to ſpeak of, even that faith, whereby we grip Jeſus Chriſt himſelf, and get a right to all theſe privileges, in and through him.

4thly, We premiſe, That even this ſaving faith hath its degrees, as all other faith hath; ſome have more weak faith, ſome ſtronger; ſome have that full aſſurance, ſpoken of, Heb. x. or a plerophory, not only as to the object, that it is ſufficient; but as to the apprehending and obtaining of life through that object; ſo that they are able to ſay, *Neither height, nor depth, nor any* thing elſe, *ſhall be able to ſeparate* them *from the love in Chriſt Jeſus*. We ſay then, that ſaving faith hath its degrees, though

the degree be not that which we ſpeak of; but it is the kind of this faith, whether weaker or more ſtrong, whereby a loſt ſinner rolls itſelf over on Chriſt; the faith which puts the ſinner off the ground it ſtood on, over on him; the faith, which brings the ſoul from the covenant of works, to a new holding of life by Chriſt and his righteouſneſs. We ſhall then ſpeak a little, 1. To what we conceive this act of ſaving faith is not, for preventing of miſtakes. 2. What way the ſcripture expreſſes it. When then we ſay that ſuch a thing is not ſaving faith, ye would know that thing is not it that ye muſt lippen to; and when we ſay ſuch a thing is ſaving faith, ye would labour to act and exerciſe faith according to it.

1ſt, For what ſaving faith is not. 1. It is not the knowing that Chriſt is God and Man; that he was born, was crucified, dead, and buried, and roſe again. Aſk ſome, What true ſaving faith is? they will ſay, It is a true knowledge: aſk them again, How long it is ſince they believed? they will ſay, Since ever they knew good by ill. Ye would know that apprehenſive, or literal and ſpeculative knowledge is needful, but it will not be taken for ſaving faith. 2. It is not a touch of warmneſs or liberty in the affections, in a natural way, which may be in unregenerate men, yea, poſſibly in Pagans, as in a Felix, who, in the mean time, have not ſo much as temporary faith; becauſe it riſes not from the word, but from diſpenſations of providence, or from temporary things; and if it riſe from the promiſes of the word, if there be no more, it is but temporary faith. 3. It is not convictions, which many take for faith, and take it for granted, if they be convinced of ſin, they believe, and will ſay, Whom ſhould they believe on but Chriſt? and yet they never follow the conviction, to put in practice what they are convinced of. 4. It is not ſimply a reſolution to believe, as others take ſaving faith to be, who being convinced that their own righteouſneſs will not do their turn, reſolve to believe on Chriſt for righteouſneſs, but they will take a convenient time to do it; and many maintain their peace with this, though it be no true peace: but a bare reſolution to believe is not faith; ye uſe to ſay, There are many good wiſhers in hell. I remember the words of a dying man in this place, who thought he believed before; and being aſked, What difference he conceived to be betwixt the faith he had before, and the faith he now had attained to? He anſwered, Before, I thought or reſolved to believe, but never practiſed it; now I practiſe believing. There is ſuch a ſubtilty and deceit in the heart, that if it reſolve to believe, and if it obſervably thwart not with faith, it will ſit down on that, as if all were done; therefore the word is, *To-day if ye will hear his voice;* that is, to-day if ye will believe, *harden not your heart.* This reſolving to believe, is like a man ſinking in the water, and having a rope caſt out to him, he reſolves to grip it, but does it not; ſo many think they have the promiſe beſide them, and reſolve to make uſe of it, but do not preſently make uſe of it, and the ſhip ſinks down, and they periſh, while the promiſe abides and ſwims above. 5. It is not prayer. There are many, they think they believe, when they ſome way repent, pray, and put their hand to other duties; and they know no more for believing but ſomething of that kind. It is true indeed, prayer may help to believe, yet it is not always with faith: it is not every one that ſaith, *Lord, Lord*, that believeth; many will ſeek to enter that ſhall not be able. Folks very often have theſe two miſerable miſtakes about prayer, either they put it in the room of Chriſt, or in the room and place of faith, not conſidering that they are different things; for faith exerciſeth itſelf on Chriſt as Mediator, and prayer taketh him up as God, the true object of divine worſhip; though, if it be founded on Chriſt as Mediator, it hath no acceſs: the acting of ſaving faith is properly on Chriſt held forth in the word, and prayer is a putting up of ſuits according to the word. There are many, that know no more what uſe to make of Chriſt, than if he had never been incarnate, nor had come under that relation of a Mediator, and make their prayers ſerve to make

up

up all; whereas faith not only reſpects Chriſt as God, but his merits as Mediator, and his offices. 6. Nor is faith only a believing this word of God to be true, tho' we could wiſh many were come that length; it would make a man tremble, to hear the blaſphemous words that ſome will have, when they are asked concerning their believing the truth of the Bible; but though ye were that length, it were not enough, the devils believe and tremble. The faith, that we call you to, is more than hiſtorical; it is to reſting on Chriſt, to cordial receiving of the meſſage which he ſends to you; as, ſuppoſe a king ſhould ſend an embaſſage to a perſon, to woo her to be his wife; it is one thing to know that there is ſuch a king, another thing to believe that he is real in his offer, and that the woman by conſenting to marry him, may be, and will be happy, and (which is yet more) actually to receive the meſſage, and to conſent to go and marry him. It is here as when Abraham's ſervant is ſent to Rebekah, Gen. xxiv. ſhe and her friends believe all the report that the ſervant made of his maſter and of his ſon, that that it was true; and then it is given to her option, if ſhe will go with the man, and ſhe conſents to go, and actually goeth; this is it we preſs you to, to go with us, and cloſe the bargain, and to accept of him, and of life through him. By the ſame ſimilitude ye may know what ſaving faith is, and what is the difference betwixt it and temporary faith: when the great, rich, and brave offer comes to be made to Rebekah, by a man with many camels, gold, and bracelets; when ſhe believes that it is true, and that it is made to her, ſhe is fain, and it may be over fain, if not ſomewhat vain alſo, that is like *temporary faith*: But when it comes to the articles of the contract, it is ſaid to ſinners, Ye muſt be ſubject to Chriſt, and follow his will, and not your own; this, this caſts the bargain. Thus many, when they hear there is a poſſibility of life to be had in Chriſt, and much more when they hear it is to be had on good, eaſy, and free terms, it will make them ſmile; but when it comes to that, Pſal. xlv. 10. *Hearken, O daughter, and conſider, forſake thy father's houſe*, or the faſhions of thy father's houſe; it halts there, and they ſuſpend and demur to cloſe the bargain; but *ſaving faith* goes further on, and with Rebekah, finally cloſes the bargain.

Secondly, The next thing is, What is ſaving faith? Or, What is it to believe in Chriſt? And would to God ye were ready to believe, and as ready to receive the invitation, as to aſk the queſtion, ye were in earneſt; for, by the way, many have aſked the queſtion, *What ſhall we do to be ſaved?* where, if they had been in earneſt, they might have been ſooner ſolved: The anſwer is at hand, *Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved*. But, to them that deſire further clearneſs or confirmation in this concerning buſineſs, we ſhall ſpeak a little; yet ye muſt know, that it is ſuch a thing as is impoſſible to be made plain to a proud-humoured or unhumbled ſinner; it is the poor humbled ſoul that will take it up; and, to ſuch a ſoul, half a word will help to take it up.

The plaineſt way to ſet it out, as we conceive, is, to name ſome ſcripture-expreſſions, and ſimilitudes, that hold it forth: The firſt whereof is in that of Matth. xi. 28. *Come to me, all ye that are weary and heavy laden*: And John vi. 35. *He that cometh to me ſhall never hunger, and he that believeth on me ſhall never thirſt*. Readily theſe expreſſions hold out theſe three; *Firſt*, An evil which men cleave to. *Secondly*, A good that is offered to them. *Thirdly*, A paſſing from the evil to the good; and ſo, *Come to me*, implies, 1. A hazard that folks are in, by being at a diſtance from Chriſt, 2. That there is acceſs to Jeſus Chriſt for remedying that evil, and removing of that hazard. 3, A paſſing from the one to the other, a paſſing from our own righteouſneſs to Chriſt's righteouſneſs, a paſſing from our natural condition to Jeſus Chriſt, a real paſſing from death in ourſelves to life in him. Moſt part think faith to be a conceit, a humour, or a gueſſing, that they think they may have, and never know how; but it is a real thing, a coming from our own righteouſneſs (as I ſaid) to his, from

from a covenant of works, to reſt on Chriſt and his righteouſneſs, held forth in the covenant of grace. This is ſomewhat explained, Rom. vii. where two huſbands are ſpoken of: a woman cannot marry another man till her firſt huſband be dead; ſo, till a ſinner be dead to the law, he cannot marry Chriſt; there muſt be a divorcing from the law and covenant of works, ere ye can cloſe with Chriſt.

The ſecond expreſſion is, John i. 12. where faith is held forth as *a receiving* of Chriſt; *To as many as received him, he gave them power to become the ſons of God, even to as many as believed on his name:* And it is well expreſs'd in the Catechiſm, to be a receiving of Chriſt as he is offered in the goſpel; this ſuppoſes, that Chriſt is offered to us, and that we are naturally without him. The goſpel comes and ſays, Why will ye die, O houſe of Iſrael? Come and receive a Saviour; and the act of faith is a gripping to that offer, a receiving and embracing of it, a being well content to take a free diſcharge through his blood.

A third expreſſion is, Phil. iii. 12. where faith is ſet out as an *apprehending* of Chriſt; and Heb. vi. 18. it is called a *laying hold* on the hope ſet before us; and Iſa. lvi. 4. a *taking hold* of the covenant: All which ſuppoſe folk to have a choice, as it were, laid to them, and Chriſt to be holden out as a city of refuge, and a ſhelter from that which we are in hazard of: Chriſt is held out in the goſpel as the city of refuge; and the exerciſe of faith is to run from the hazard to him, as a child, that is chaſed by an unknown and uncouth body flees unto the mother's arms, or as the man-ſlayer fled from the avenger of blood to the city of refuge: And faith, having run to him, caſts itſelf, on him, or thruſts itſelf (as it were) into him.

A fourth expreſſion is, *rolling or caſting* of ourſelves over upon the Lord, as Pſal. lv. 22. *Caſt thy burden on the Lord;* and Pſal. xxxvii. 5. *Commit thy way to the Lord;* it is on the margin, *Roll thyſelf on the Lord*, or *reſt*, as it is ver. 7. and eaſe thyſelf on the Lord. The goſpel lays Chriſt, as it were, at folk's feet, and faith rolls them over on him; it is even the ſoul's finding itſelf through the work of the Spirit, unable to ſtand under the burden, rolling itſelf on Chriſt, as a crazy and weak body caſts itſelf on a down-bed for eaſe. This is a very emphatic, ſignificant, and active expreſſion of faith; ſetting out a man quitting his own legs or feet, as unable to ſtand on them, and laying himſelf over on Chriſt; this is it that we call you to, even to quit your own feet, and to roll yourſelves over on Chriſt.

A fifth expreſſion is, Rom. x. 3. where it is called *a ſubmitting to the righteouſneſs of God;* which is held out in the goſpel thus, as if a king were proclaiming a pardon to rebels, and ſaying to them, For as many hanious crimes as ye have committed, and are guilty of, if ye will take with them, and betake yourſelves to my grace and mercy, ſincerely reſolving to be henceforth faithful and dutiful ſubjects to me, I will freely pardon you; which gracious offer they moſt gladly accept of, and ſubmit themſelves to it. *Submitting* is an acquieſcing in the terms of the goſpel, as it is propoſed; it is even as ye would ſay, We hold the bargain, and are well content and ſatisfied with it. In a word, faith carves not to God the way to ſalvation, but ſweetly ſubmitteth to the way he hath carved out.

A ſixth expreſſion is, *Hiding of ourſelves in God, or in Chriſt;* ſo the word, *truſt* in God, ſignifies, to hide ourſelves in him a in as place of refuge, according to that, Prov. xviii. *The name of the Lord is a ſtrong tower; the righteous run into it, and are preſerved*, or hid; or, they flee to it, as doves do to their windows: And this is it the apoſtle ſaith, Phil. iii. 9. *That I may be found in him, not having mine own righteouſneſs*, &c. So that, if ye ask, What is faith? It is a man betaking himſelf to Chriſt, that when he ſhall be called for, it may be anſwered, Lord, I am in Chriſt, not having mine own righteouſneſs, *&c.* it is not to be lippening to the man's good hopes, to his good prayers, or to his good meaning, but to Chriſt's ſatisfaction, and God's promiſe; by faith, when rightly exerciſed, the ſinner holds and hides himſelf in Chriſt, till (to ſpeak ſo) a bit of the man cannot

not be ſeen; and this is well ſet out by the Lord, when he ſays, Iſa. xxvi. 20. *Come, my people, enter into your chambers, ſhut the doors about you, hide yourſelves for a little while*, &c. Come in under the Mediator's wings, lock in yourſelves by faith there, and ſo make all ſure.

A ſeventh expreſſion is, 2 Chron. xxx. 8. where, when Hezekiah is writing to the degenerate tribes to come home again, he bids them, *Yield themſelves to the Lord*; in the original it is, *Give the hand to the Lord*: even as two men, who have been at odds and variance, or have broken the tyes that were betwixt them, come to renew the friendſhip, they chop hands; now, God is brought in, ſtretching out his hands to you, Iſa. lxv. 2. therefore come and cloſe with him, yield to him, and make the bargain and engagement ſicker for the time to come. All theſe ſimilitudes, borrowed from men, are partly to make the nature of faith obvious and clear, partly to ſtrengthen and confirm believers faith.

An eight expreſſion is, that of *opening* to Chriſt, Cant. v. 2. *Open to me my dove*, &c. Rev. iii. 20. *Behold, I ſtand at the door and knock; if any man open the door to me*, &c. Acts xvi. it is ſaid, *The Lord opened the heart of Lydia*: When the word comes, ſinners hearts are locked on God; Chriſt comes by his word, and knocks hard to be in, bids open and take in the Saviour; and faith diſcerns his voice, and gives him entry. It is the letting of the word ſink, the making of him welcome; it is not only the crediting of the word as true, but the receiving of him whom the word offers, for the end for which he is offered; and this is, when the work of the Spirit, with the word, wakens up a ſtichilling, or flightering (to ſay ſo) within, and makes the heart to open to take in Chriſt; as one worded it well and ſignificantly, *My heart cleeked as a lintſeed boll to Chriſt*. And wherever Chriſt hath a deſign of grace on the ſoul, and comes with power, he continues knocking, rapping, and calling hard and loud, till doors and gates be caſt open to him.

A ninth expreſſion or ſimilitude, under which faith is held forth, is that which is ordinary *of a marriage*, or of *covenanting*, or conſenting, whether in marriage or otherwiſe, but more eſpecially in marriage: when Chriſt taketh on him the place of an wooer, miniſters are his ambaſſadors, the word is their inſtructions, wherein he bids them go tell ſinners, that *all things are ready*, and to pray them to come to the marriage, or to marry and match with him; and faith is a coming away to this huſband, a receiving of the word of invitation, a conſenting to the marriage: It is not ſo much a local, as a qualitative change or mutation; we change faſhions, we ſubſcribe the contract on the terms it is laid out to us: In the bargain of grace, ſomething is offered by God, and that is, Chriſt and his fulneſs; and there is ſomething done on our ſide, and that is, accepting of by faith: And this is not ſo much a ſaying with the tongue, as it is a believing with the heart; as it is Rom. x. 10. *With the heart man believes unto righteouſneſs*: it is the heart's preſent ſubſcribing the marriage-contract, and going away with Chriſt, to live and cohabit with him; tho' confeſſion will be readily with the mouth alſo, as he calls for it.

A tenth expreſſion, or ſimilitude, is that of *buying*, *Ho every one* (crieth the prophet Iſa. lv. 1.) *that thirſts, come to the waters; and he that hath no money, come, buy*, &c. ſo Rev. iii. 18. *Buy of me eye-ſalve*, &c. It ſays this much, that God in the goſpel ſets forth, as in the market, to ſinners, rich and rare wares, good and cheap, or at very low and eaſy rates; and that believing is like buying up of the wares: life eternal is holden out on condition of believing on Chriſt, and the poor ſinner thinks that a good bargain, for it takes no money from him; Rev. xxii. 17. this is called *willing*, *Whoſoever will, let him come and take of the water of life freely*; the ſoul hath a good will to the thing. It is held forth by ſeveral other expreſſions in the ſcripture; it is called a *cleaving to the Lord, or ſticking to him*, Joſh. xxiii. 8. and Acts xi. 23. it is called *hearing*, *hearkning*, and *inclining of the ear*, Iſa. lv. 2, 3. an attentive, concerned, and holily greedy liſtning to, and taking hold of this offer; it

is

is a cleaving to the Lord, as woodben or ivy cleaves to an oak, becauſe its life depends upon it: And, Deut. xxx. and Joſh. xxiv. it is called a *chooſing of the Lord*, and that upon deliberation, as knowing that we have need of him, that he is a Saviour ſuited compleatly to all the neceſſities of our ſouls, and that we are warranted to believe on him; it is the native act and exerciſe of faith to chooſe Chriſt among all the wooers that are courting the ſoul: So likewiſe it is ſet out under *truſting and committing*, Pſal. xxxvii. *Commit thy way to the Lord, truſt in him; I know*, ſaith Paul, 2 Tim. i. 12. *he is able to keep that which I have committed to him:* it is to give Chriſt the credit of your ſalvation; it is one thing to give a man the credit that he is true, and another thing to con-credit him with our greateſt concerns; we will credit many, whom we will not thus con-credit ourſelves to, nor commit our concerns to; the former (when theſe are applied to God) is hiſtorical faith, when we dare truſt and lippen ourſelves to him, and to his word; and we think this expreſſion holds forth as much of the nature of ſaving faith as any of the former, if we could take it up, when we dare con-credit ourſelves to him, becauſe he hath ſaid the word. Thus alſo, to act and exerciſe faith on him, for temporal, or for ſpiritual things, it is to expect the event from God, but ſo, as we expect and look for it on this ground, that Chriſt hath purchaſed it, and we have accepted him on his offer, which gives us a right to theſe things needful for us, and purchaſed by him: It is ſaid, Matth. xxii. 5. when the invitation comes, that *ſome made light of it:* but faith, on the contrary, is a laying weight on it, and con crediting of ourſelves to God on that ground: it is called, Rom. vi. *A delivering up of ourſelves to the word*, and to him in it; it is even to put a blank in Chriſt's hand, to be filled up as he pleaſes.

Ye ſee then what ye are called to, it is to open to Chriſt, to come to him, to marry him, to roll yourſelves to him, to give him credit, *&c.* And is there any of theſe unreaſonable or prejudical to you? And if they be very reaſonable and advantageous, (as indeed they are) we would exhort you to come to him, to receive him, to apprehend him, to flee to him, to take hold of him, to marry him, *&c.* Believe on him, and by believing, be united to him, and get a right to him, and to all his purchaſe; give him the credit of ſaving your ſouls. This we call for from you; and if ye do it not, the complaint in the text will ſtand againſt you; *Who hath believed our report?*

SERMON V.

ISAIAH liii. 1. *Who hath believed our report? and to whom is the arm of the Lord revealed?*

IT is a great matter once to get the goſpel brought amongſt a people, and ſuch meſſengers, as may make the ſavoury report of Jeſus Chriſt unto them; yet this is not all, there is a great work behind, and that is, to get Chriſt believed on, and to get the report concerning him received by the people to whom it is made; this being the greateſt and graveſt work of the prophets, and of the miniſters of the goſpel, and the moſt eminent, not ſo much to get a word to ſay, as to get the word believed; and this is Iſaiah's complaint, that though he himſelf brought the report concerning Chriſt, and foreſaw many more would bring it, yet, that the exerciſe of faith in theſe who ſhould hear it would be very rare.

We ſpoke of the great thing called for from a people, to whom this goſpel comes, and the report of Chriſt is made; and that is, to believe on him, to receive and reſt on him, of whom the report is made; except this

this be, though there were never ſo many preachers, and encouragements to preach, though ye ſhould flock to the ordinances every day, the ground of complaint will ſtill remain, if there be not ſaving faith in Jeſus Chriſt, which is the ſubſtance of the goſpel.

After confirmation of this point, we ſhew what faith is, from the ſeveral names the ſcripture giveth it; and wherein the exerciſe of ſaving faith is holden out; All which imply theſe three. 1. A great hazard and danger that the hearers of the goſpel are in, whether they be ſenſible of it in ſuch a meaſure at leaſt or not, we ſpeak not now, yet they are ſo really: ſo much *fleeing*, *coming*, *laying hold*, *apprehending*, &c. inſinuate. 2. A fulneſs and ſufficiency in Chriſt Jeſus, holden forth to them, as the object of their faith, as one that can deliver out of that danger, and can right whatever is wrong. 3. An act, wherein mainly the exerciſe of faith is holden forth; and it is the act of the ſoul under that danger and diſtreſs, betaking itſelf to Chriſt's fulneſs for help: it is a fleeing from the curſe of the law to him, as to the city of refuge; ſo every name that faith gets, ſets out a man acting and moving ſome way for Chriſt's remedying the evil and removing the hazard he is in.

Having ſpoken a little to this, that faith is the main duty that is called for, we may now follow the exhortation to preſs you to it; it being to no purpoſe to ſpeak of Chriſt, and of faith in him, except he be received. This is the end of the word written and taught, John xx. at the cloſe, even to believe in the name of the Son of God, and by believing to receive life in and through him.

And therefore, *2dly*, Seeing this is the main duty called for by the goſpel, that by faith ye ſhould receive it, and Chriſt offered in it; we earneſtly exhort you to it. It is not ſo much to this or that particular duty, though theſe be implied; it is not ſo much to attendance on ordinances, nor to ſubmiſſion to diſcipline and cenſures, though theſe alſo be duties that we exhort you to; but it is to obedience to the great command of faith even to believe on him whom the Father hath ſent and ſealed: It is to receive this goſpel, to ſubmit to the righteouſneſs of faith, to open to him that is knocking at the door, to yield to him, and to give him the hand, that bygone quarrels may be removed, and taken out of the way: except this be, we profeſs to you in his name, that ye bring not forth the fruit that this goſpel calleth for from you, and that no leſs will be acceptable to God, nor taken off your hand by him.

And to add here the *third* branch of the doctrine, we ſay, That no leſs will do your turn, as a neceſſary mean for attaining the promiſe, and that which is promiſed: 1. Look to all the promiſes, whether of pardon of ſin, or of peace with God, of joy in the Holy Ghoſt, of holineſs and conformity to God; there is no acceſs to theſe, or any of them, but by faith: this is the very proper condition of the covenant of grace, and the door whereby we ſtep in to it; and if ye think pardon of ſin, peace with God, and holineſs to be neceſſary, then this great goſpel-duty of believing is no leſs neceſſary; for the Lord ſaith, John iii. 36. *He that believeth not is condemned already.* 2. Look to the performance of any duty, or mortification of any luſt or idol, and faith is neceſſary to that, 1 John iii. 5. *It is by faith we obtain victory over the world:* it was by faith (Heb. xi.) that all the worthies, ſpoken of there, wrought righteouſneſs, *&c.* 3. When any duty is done, of whatſoever nature it be, there is no acceptation of it without faith; it is not our praying, or coming to the church, that will make duty to be accepted, but it is faith; *The word profited them not*, ſaith the apoſtle, Heb. iv. 2. *becauſe it was not mixed with faith.* And that, for making the duty acceptable, faith is neceſſarily requiſite, we may clearly ſee, Heb. xi. 6. where it is expreſly ſaid, that *without faith it is impoſſible to pleaſe God;* and how is it that Abel offers a more excellent ſacrifice than Cain? it was nothing ſure in Cain's ſacrifice itſelf that made it be caſten, nor any thing in Abel's that made it be received or acceptable, but faith in the Meſſiah to come, that was found to be in the one, and was amiſſing in the other. Is there not reaſon then to preſs this duty on you,

and to exhort you not to think this a common and eaſy thing, though the moſt part think it to be ſo? If we look to the benefits of it, to the difficulty of it, and to the rarity of it in the world, there is no duty had need more to be preſſed than this, even that Chriſt Jeſus ſhould get the burden of your immortal ſouls caſt on him by his ſaving faith. I ſhall therefore in the further proſecution of this, 1. Shew what mainly you would eſchew and avoid, as that whereat folk more ordinarily ſtumble. 2. What it is we would preſs to, and on what grounds.

For the *firſt*, I know the deceits and miſtakes in men about the exerciſe of faith are ſo many, that they are more than can well or eaſily be reckoned up; yet we ſhall in ſome generals, ſpoken of before, hint at a few of them: for, ſo long as ye continue in the ſame ſnares, they muſt ſtill be pointed out to you, and endeavours ſtill uſed to undeceive and extract you out of them; and therefore, 1. Beware of a doctrinal faith, which before I called *hiſtorical*. We know it is hard to convince ſome that they want faith, yet we would have you to conſider, that it is not every kind of faith, but ſaving faith, that will do your turn; it is the want of that which the prophet complains of: and therefore to open this a little, ye would conſider, that there may be really ſuch a faith, as is an aſſent to the truth of the word, in a natural man, yea, in a reprobate; but that faith will never unite to Chriſt, nor be waited with the pardon of ſin. (1.) I do not ſay, that every one that is in the viſible church hath his doctrinal faith, to believe a heaven and a hell, that the ſcripture is the word of God, and that all that believe in Chriſt ſhall get pardon of ſin, and life; the carriage, alas! of many teſtifies they have not this much: whatever fleeting notions they may have of theſe things, or whatever eſteem they may ſeem to put on the goſpel, and whatever profeſſion they may make, that they believe the truth of it, yet in their deeds they deny it; for, if there were a fixedneſs in the doctrinal faith of the goſpel in men, they durſt not for their ſouls live as they do. Neither yet, (2.) Do we ſay, that all they that have this doctrinal faith of the goſpel, or ſomewhat of it, do believe every paſſage in it alike, but often as they pleaſe them, they believe them: hence, many believe what the word ſpeaks of mercy, and of pardon of ſin, and will not queſtion that; but what it ſpeaks of holineſs and of the ſeverity of God's reckoning with men for ſin, they do not ſo credit that part of the word: it is true, where the faith of the one is, the faith of the other will ſome way be; but becauſe the one agrees better with their corruption than the other, therefore the one is not received as the other: and it is very frequent with ſuch, to be found diminiſhing from one place, and adding to another, of the word of God. Nor, (3.) Do we ſay, that all men do, in a like and equal degree, believe the truth of the word; there is in ſome more knowledge, in ſome leſs, in ſome more convictions, in ſome fewer; and though we preach to you all, yet there are ſome that believe not this to be God's ordinance, albeit there are many who will not be ſaved, that take this word to be the word of God, and believe what is the meaning of it, becauſe the word itſelf ſays it is ſo: and the reaſon of this is, 1. Becauſe there is nothing that is not ſaving, but a natural man may have it; now, this doctrinal faith is not ſaving, and ſo a natural man may have it, yea, the devils believe and tremble; and James does not diſpute with theſe to whom he writes, on this account, that they believe not this, but tells them, that hiſtorical faith was not enough; and we think a man in nature may have a great perſuaſion of the truth of the word of God, and that which it ſays will come to paſs, and yet ſtill continue but a natural man. A 2*d* reaſon is, becauſe the ſcripture ſpeaks ſo often of ſo many ſorts of faith that are not ſaving, as Exod. xiv. at the cloſe, it is ſaid, *The people believed the Lord*; and Pſal. cvi. 12. *Then they believed his word, and ſang his praiſe*; and John ii. 23. *Many believed on Chriſt, to whom he did not commit himſelf*; there was faith in them which his ſigns and miracles extorted from them, which was not ſaving;

ſaving; and Mat. xiii. two or three ſuch acts of faith are ſpoken of in the parable of the ſower that were not ſaving, however ſound they might be in their own kind; and, 1 Cor. xiii. we have ſuch a faith ſpoken of, as a man dare not deny the truth of the word, though he ſhould bring his body to be burnt by his avouching of the ſame. A *3d* reaſon is, becauſe as much credit may be given to the word, as is given to any other hiſtory that is creditably believed; and it is on this ground that we believe there were ſuch men as Ceſar, Pompey, Wallace, *&c.* and it being certain, that there may be impreſſions on the conſciences of hearers, that this is God's work, backed with ſome common work of the Spirit, and that is generally received to be the word of God in the part of the world we live in; what wonder is it, that folk believe thus, and drink in this hiſtorical or doctrinal faith of the word, ſo as they may even dare to ſuffer death for it? and yet, in the mean time, may want ſaving faith; the devils being as ſure as any natural man is, that God is true, and that his word will be performed; and therefore they ſay to Chriſt, *Art thou come to torment us before the time?* The pangs of a natural conſcience in men will aſſure them of a judgment coming, though they tremble to think on it.

And therefore, ere we proceed further, take a word of *uſe* from this, and it may let you ſee the great and very general miſtake of the moſt part of the hearers of the goſpel, in reſting on this doctrinal faith. If ye tell them that they have no faith, they will not by any means take with that; they believe there is a Saviour, and that he is God and Man, and that ſuch as believe on him ſhall be ſaved; and on this they reſt: it is ſuch as theſe, who think they have believed all their days, ſince ever they had any knowledge; becauſe the word was always, or very long ſince, received in the place where they lived, for the word of God; and they believe it to be ſo alſo, and know no difference betwixt believing the word, and believing on Chriſt holden out in it: though, alas! many of you believe not this much; for if ye were among the Jews, ye might be ſoon brought to queſtion the truth of the goſpel: but though ye had the real faith of the truth of the word, take not that for ſaving faith; for as there is a real ſorrow, that is not the ſaving grace of repentance unto life, ſo there is a ſort of real faith, that hath a real being in the judgment, which yet is not a real cloſing with Chriſt, and ſo not ſaving faith: as, ſuppoſe a man purſued by his enemy, ſhould ſee a ſtrong caſtle-door ſtanding open, or one in hazard at ſea, ſhould ſee dry land, if he ſhould ſtand ſtill while the enemy were purſuing him, or abide ſtill in the ſinking veſſel, the ſight of the caſtle-door open, or of the dry land, would not ſave him; ſo it is not the believing that there is a Saviour come into the world to ſave ſinners, that will ſave, except there be a reſting on him, as he is holden out in the word of the goſpel. Hiſtorical faith is only, as it were, a looking on the Saviour; but ſaving faith grips to him, and reſts on him: hiſtorical faith looks on Chriſt, but acts not on him, cloſes not with him; and therefore ſuch as have it only, and no more, ſink and periſh without getting good of him. We would think it a great matter to get many of you as far on in believing as the Devil is, who believes and trembles; the little trembling that is, ſhews that there is but little of this hiſtorical faith: yet, as I have often ſaid, this is not all, ye may have this, and yet, if ye halt there, ye will certainly periſh, if ye were never ſo confident to be ſaved; the apoſtle doth well diſtinguiſh theſe, Heb. xi. 6. *He that cometh to God, muſt believe that he is, and that he is a rewarder of them that diligently ſeek him:* where theſe two are preſuppoſed, 1. Believing that God is, or hath a being: and, 2. Believing that his promiſe is ſure and ſicker; that he is faithful that hath promiſed, and will make his word good. And then, 3. On both theſe follows a coming to him, as a rewarder of diligent ſeekers of him. The firſt two take in hiſtorical faith: for to believe that God is, is natural; and to believe that God is faithful in his promiſe, may be in natural men: but to come to him, to get the hazard that the ſoul is in, removed, through

Jeſus Chriſt, is a thing few do attain. This then is the *firſt* thing we would be aware of, not aware to believe the truth of the word, but to be aware of reſting on it as ſaving faith: it is not enough to look on Chriſt, and to grant that it is he, but the man muſt never be ſatisfied till he get himſelf rolled on Chriſt, and the weight of his ſalvation and peace laid on him in his own way.

The *ſecond* thing ye would beware of is ſome common and quickly tranſient work on the affections, that may accompany hiſtorical faith; whether the affection of grief, or the affection of joy be ſtirred thereby, both are unſafe to be reſted on, when we cannot prove our reſting on Chriſt, or where there is no relevant ground to prove it by. Though ye ſhould tremble as Felix did, and be under alarming convictions of conſcience and fears of your hazard; or though ye ſhould be affected with joy, as the temporary believer may be, and ſometimes is, what will that profit you? It is a great miſtake to take ſome ſmall work on the affections, which at the beſt is but an effect of hiſtorical faith, for a ſaving work of the Spirit. Or, 2. If it be not an effect of hiſtorical faith, it is an effect of a challenge of conſcience, and ſmiting of the heart, as in Saul, who could ſay to David. *Thou art more righteous than I, my Son David.* Or, 3. It is ſome common work of the Spirit, ſuch as was in Simon Magus, of whom it is ſaid, *He believed*, and who could ſay, *Pray for me:* for folks to conclude on this ground, that they are brought out of nature into a ſtate of grace, is to build upon a ſandy foundation. The apoſtle ſpeaketh, 2 Cor. vii. 10. of worldly ſorrow, as well as of godly ſorrow; and as there may be a worldly ſorrow, ſo there may be a carnal joy; a piece of fainneſs, to ſpeak ſo, in prayer, or at hearing of a preaching, or at a communion, which is not ſaving faith: ſome hear the word with joy, Mat. xiii. who yet *endure not*; and John Baptiſt's hearers rejoiced in his light for a ſeaſon; even as a ſick man, who hearing, as we hinted before, that a phyſician, who is ſkilful and able to cure him, is come to town, he grows fain in the contemplation of a cure of his diſeaſe; but here is the ſtick, when the phyſician tells the man that he muſt be ſo and ſo abſtemious, and keep himſelf under ſuch a ſtrict diet, he dow not abide that, and ſo all his joy evaniſhes: there is ſomething like this in temporary faith, where ſome remote expectation of ſalvation will cauſe a carnal joy and fainneſs: but when it comes to this, that a man is called to quit his luſts, or his eſtate, or in the world to undergo trouble and perſecution for the goſpel, *by and bye he is offended;* he thinks, to ſay ſo, *A fowl in his hand is worth two flying;* and therefore, when the ſtorm blows in his teeth, he turns his back, and runs away; eſpecially we will find this to be with men in ſickneſs, they will have mints at ſeriouſneſs, and ſometimes flaſhes of ſorrow under convictions and challenges, and ſometimes flaſhes of joy, that will evaniſh when they come to health again. When we ſpeak of ſome common work on the affections, we would take in liberty, and ſome warmneſs of ſpirit in prayer, which, no queſtion, even unrenewned men may find more at one time than another; as when they are in ſome great hazard or ſtrait, they will be more than ordinary ſerious in that duty, and yet that may be but an effect of nature: this proves a great ſtumbling and neck-break to many, that they think they are well enough, if now and then they get utterance in prayer, as ſometimes they will get words beyond what they expected; and when, upon reflecting, they find that they have been in earneſt, though it hath been with moral ſeriouſneſs, that blows them up; ſo they put prayer in the place of ſaving faith, and when they pray with warmneſs, they trow they believe, when in the mean time they never knew what it was in good earneſt to lay themſelves over on Chriſt Jeſus: therefore, when we invite you to believe, this is another thing we would bid you beware of, that ye put not a flaſh of ſenſe in the room of faith.

3. There is yet a more ſubtile, though no leſs dangerous miſtake, that ye would beware of, and that is, when faith is confounded with obedience,

dience, and is looked on in juſtificati-on as a peace of new obedience, with love, repentance, and other duties of holineſs: ſo ſome think they believe, becauſe they have ſome natural awe of God in their walk, and ſome fear of ſin, and do perform ſome duties of religion, and walk honeſtly, as they think, according to the rule, which is to confound the covenants of works and of grace, and to make the cove-nant of works a covenant of grace, or to run the covenant of grace into a co-venant of works; only with this dif-ference, that though their works be not perfect, but defective, yet where-in they are defective they think there is worth in their faith to make up that want, and to ſupply the defect; and ſo, by faith they think they will ob-tain the acceptation of their works, and of their perſons on account of their works: they look upon their works as pleaſing to God, but becauſe they are not perfect, they will believe, or exerciſe faith, to make up their defects; to which the way of grace, is quite contrary, which makes the tree firſt good, and then the fruit. This way, that many take, is not to draw the evidences of believing from works of holineſs, which is war-rantable; but the founding of faith, or their hope of heaven, on works: and the uſe they make of their faith, is, to ward off challenges for the im-perfection of their works, and to make faith procure acceptance, as I juſt now ſaid, to their works, and ac-ceptance to their perſon for their work's ſake.

4. Beware of that which ye ordi-narily call a certain aſſurance, or ſure knowledge of your ſalvation, and that all the promiſes are yours, whereby ye think yourſelves in no ha-zard; a hope and aſſurance of heaven that ye can give no ground for, nor proof of; only ye think ye are ſure of pardon of ſin, and coming to hea-ven, and that ye are obliged to main-tain that groundleſs hope: but that is not ſaving faith, for it is a hope of heaven that can give you no right to Chriſt; there muſt firſt be a fleeing to him, and cloſing with him before ye can have any true and well-ground-ed hope of heaven: but your hope and confidence is, never to queſtion the matter; ye are like Laodicea, who thought herſelf rich, and to ſtand in need of nothing, when ſhe was beggarly poor; or like theſe men, who, when God was threatning them with judgment, yet would needs preſume to think they leaned on the Lord. I think, among all the perſons that God hath indignation a-gainſt, it is in a ſpecial manner a-gainſt theſe who have this ſort of hope, and to whom God diſcovereth the groundleſneſs of it, and yet they will ſtill ſtoutly maintain, and ſtand faſt by their hope: it is to theſe he ſpeaks, Deut. xxvi. 16. who deſpiſe and tuſh at God's threatnings, and ſay, *We ſhall have peace, though we walk in the imagination of our own hearts, and add drunkenneſs to thirſt;* the Lord then pronounceth a curſe, and to the curſe addeth an oath, that he will not ſpare ſuch perſons, but will ſeparate them for evil, and cauſe all the curſes of the law to overtake them. Judge ye now, what a condi-tion this is for perſons to be in, to be believing that all the promiſes are theirs, and yet, inſtead of that, to be, in the mean time, liable to all the curſes threatned in the word of God; it is this that we call *preſumption*, and *hope of the hypocrite that will periſh*, Job viii. 13. the confidence of ſuch ſhall be rejected and ſwept away as a ſpider's web, and ſhall be rooted out of their taberncles, and bring them to the king of terrors. They think they believe always; when they are not troubled nor diſquieted, they never want faith, but have a great deal of it; which yet is but a gueſſing, which cannot ſupport and uphold them when they come to a ſtrait; when they are more ſecure, they believe very well, and they think when they are more wakened and diſquieted, they believe leſs, and their fancied faith ebbeth quite on them: when they hear of any exerciſe of mind, or trouble of conſcience in others, they wonder that they will not believe, and all this work is to maintain their deep ſecu-rity and ſtrong deluſion; this is then the *fourth* thing ye would beware of, for it is not the faith that will turn away the complaint, *Who hath be-lieved our report?* and yet how many are there of this ſort, who ſay they

ſhall

ſhall have peace, and pleaſe themſelves with this their good hope, ſav the word what it will. O! be perſuaded, that this is nothing elſe but woful unbelief and preſumption; and we preach to you terror and the curſe of God, though ye cry peace to yourſelves: the Lord complains of ſuch perſons, Jer. v. 12. ſaying, *They belied the Lord:* he ſent his prophets to denounce judgments in the days of Joſiah, when there was a fair profeſſion of religion and reformation; yet they would believe and hope that no evil ſhould overtake them.

That which we aim at in this part of the uſe is, to make way for what follows, even to give you a cleanly ground for exerciſing of faith on Jeſus Chriſt, when all theſe ſtumblings and miſtakes are rolled out of the way: we therefore exhort you, to lay your hand to your heart, and narrowly to try, if ye have called or accounted any of theſe to be ſaving faith, for there are hundreds, nay, thouſands, that periſh under theſe pretexts, deceiving themſelves, and deluding others, with a faith they were born and brought up with, and they have no more but their groundleſs hope to prove their faith by, and that they will ſtick by it, be ſaid to them what will; but be not deceived, for God will diſcover you; ye think a ſtrong preſumption is faith, and that ye can by ſuch a faith, drink in the promiſes; but God will make you vomit them up, and ye ſhall be declared to be void of faith in the great-day: therefore be more jealous over your faith, and ſeek to have your grips of Chriſt ſickered, which is done, when, from the belief of your hazard and ſelf-emptineſs, and of Chriſt's fulneſs, ye go to him, and cloſe with him to make up all ye want in him; and this faith is eſpecially qualified by the account on which we go to him, and reſt on him: even as a conſcientious duty is that which flows from a command, as obedience to it, ſo one of the main things that qualifies this faith is, a receiving Chriſt as Chriſt, or as he is holden out in the goſpel: which is therefore well put in the deſcription given of faith in the Catechiſm; and it is called *a believing on him whom the Father hath ſent*, which is not to believe on Chriſt ſimply, but as he is holden out in the word of the goſpel. Preſumption may look on Chriſt and his fulneſs, and few or none will readily dare to give him a direct and downright refuſal, or to reject him profeſſedly and avowedly, when they hear of ſuch happineſs that is to be had in him; but that which we ſay qualifies faith, is, to deſire, receives and embrace him, according as he is holden out in the goſpel, *for wiſdom, righteouſneſs, ſanctification, and redemption*, 2 Cor. i. 30. when he is lippened to with an eye to the promiſe, and when that, which makes us reſt on him, is the word of God: for, though Chriſt be the material object of faith, yet the word is the formal object whereby we get a right to him; and there is no gripping or getting hold of Chriſt, but in, and according to his word; and therefore the generality of people, (who, on the matter, take the Antinomian way) think they have no more to do, but to apply Chriſt, and to count him their own at the very firſt; but through their not exerciſing faith on the word of promiſe they miſs him. This is, as I have ſaid, a main qualification of ſaving faith, even to reſt on Chriſt as he is holden out in the word, and by the word to take hold of him, and reſt upon him: ſaving faith doth not ſimply reſt on Chriſt becauſe he is merciful, and hath all fulneſs in him, but it reſts on him and his fulneſs, as received in the word, and offered by God in his word; faith takes God's faithfulneſs in his word, and lays hold on him by that: Chriſt is the thing that makes happy, but God's faithful promiſe is the right by which we get a title to that thing. We would never love nor like that faith, that knows not the uſe of the word; that betakes itſelf to Chriſt, or the thing in the word, but meddles not, nor hath any dealings with the word that holds them out; when as it is only this word that gives us warrant to expect that his fulneſs ſhall be made forth-coming for our up-making, and for the ſupply of all our needs. Many deſire, and expect good of God, but get it not, becauſe their expectation is not founded on his word,

word, and God's faithfulneſs in his word is not cloſed withal. In a word, I would have you to think, that faith is neither an eaſy, nor an inſuperably difficult thing, but that it is eaſy to go wrong, and difficult to go right; and that, without God's ſpecial and powerful guiding, ye cannot believe, nor exerciſe faith, nor walk in the way of believing in him, and dependence on him; that ye may be helped to make a right uſe of Chriſt, and to build upon him, that ye may not ſlip nor ſtumble, and fall on the ſtumbling-ſtone laid in Zion, on which ſo many fall every day, and break themſelves to pieces.

SERMON VI.

ISAIAH liii. 1. *Who hath believed our report? and to whom is the arm of the Lord revealed?*

IF it were not recorded in the infallible ſcriptures of truth, we would hardly believe that there could be ſo much powerful and ſweet preaching of the moſt excellent inſtruments that ever were employed, and yet that there ſhould be ſo little fruit following on it; who would believe that Iſaiah, ſo excellent, ſo ſweet, and ſo evangelic a prophet, ſhould have preached ſo many pleaſant, plain, and powerful ſermons, to a people from the Lord, and yet that he ſhould have ſo many ſad complaints as he hath? chap. vi. xxviii, and lviii. that he ſhould be forced to bring in the Lord, ſaying, *All the day long have I ſtretched out my hands to a rebellious people*, chap. lxv. and that here himſelf ſhould have it to ſay, *Who hath believed our report?* it is ſcarce one man here or there that hath ſavingly believed on Chriſt. And this is the third thing in the words, that now we would ſpeak to; and it is a very ſad, though a very clear truth.

The *doctrine* is this, *That there may be much powerful preaching of the goſpel, and yet unbelief generally among the hearers of it.* Or, take it with dependence on the former two, namely, 1. *That the great work of the miniſtry, is, to propoſe and make Chriſt known to a people.* 2. *That the great duty of a people, that have Chriſt propoſed to them, is to believe on him.* Then this 3d follows on the back of theſe, *That a people may have Chriſt propoſed to them, brought to their heart and mouth; and though it be but believing that is called for from them, yet that cannot be obtained from moſt of them.* This goſpel-duty of believing is often ſlighted by the hearers of the goſpel; this is clearly holden forth here, *Who hath believed our report?* we have called for faith, but it is a rare thing, among the multitude of hearers, to get one that believeth ſavingly.

To make out, and prove this a little further, we would conſider this complaint, with theſe aggravations of it, which will make it the more clear, and ſo the more to be wondred at; as, 1*ſt*, Theſe of whom the complaint is made; it is not heathens, but God's own people, as the Lord complains, Pſal. lxxxi. 11. *My people would not hearken to my voice and Iſrael would have none of me:* our Lord Jeſus complains of Jeruſalem, Mat. xxiii. at the end, *O Jeruſalem, Jeruſalem, how often would I have gathered thee, and thou wouldeſt not!* That the Lord's own profeſſing people ſhould not believe, nor receive the report that is made of him, heightens the complaint, and aggravates their guilt exceedingly. 2*dly*, It is not a complaint as to one ſermon, or as to one time, but it is a complaint frequently repeated, as to many fruitleſs ſermons, and as to many times, yea, generations: Iſaiah preached long, in many kings reigns; and yet all along in his prophecy he complains of it, as chap. vi. 11. *How long Lord, ſhall their eyes be blind, and their ears heavy?* &c. and chap. xxviii. 9. *Whom*

ſhall

ſhall I teach doctrine? them that are weaned from the milk, and drawn from the breaſts; precept muſt be on precept, and line upon line, here a little, and there a little: and chap. lxv. 2. *All day long I have ſtretched out my hands to a rebellious people;* and here again, *Who hath believed our report?* Much and long, or many years preaching, much plain and powerful preaching, and yet little or no fruit, *they are ſnared, and taken, and fall backward,* for all that; and this was not in Iſaiah's days only, but in Chriſt's days, John xii. 37, 38. and in Paul's days, Rom. x. 16. where the very ſame words in the text are repeated: nay, it runs down from the firſt ſpreading of the goſpel, even to theſe latter days wherein we live; many hear, but few receive the report. 3*dly*, Conſider how many they are that complain: it is not one or two, or a few, but all the preachers of the goſpel; it is not, Lord, who hath believed *my* report; but, who hath believed *our* report? It is complained of by Iſaiah here, and in ſeveral other places named before; it is complained of by Micah, chap. vii. 1. *Wo is me, for I am as they who have gathered the ſummer-fruits, as the grape-gleanings of the vintage, there is no cluſter to eat, the good man is periſhed out of the earth, and there is none upright among men,* &c. It is complained of by Hoſea, chap. xi. 7. *Though they called them to the moſt High, none at all would exalt him;* that is, none would give him the glory of his grace, in believing on him; ah, ſad word! as is that alſo in Pſal. lxxxi. the Lord calls, *Hear, O my people, and I will teſtify to thee; open thy mouth wide, and I will fill it: but my people would not hearken to my voice, and Iſrael would none of me.* And what prophet is there almoſt, if I need ſay, almoſt, but hath one way or other this complaint, that though the Lord ſtretched out his hands all day long, yet it was to a rebellious and gain-ſaying people: look forward, and ſee what our Lord ſays of John Baptiſt, and of himſelf, *Whereto ſhall I liken this generation? it is like children ſitting in the market-places, ſaying one to another, We have piped to you, and ye have not danced; we have mourned to you, and ye have not lamented;* that is, there is much preaching of men endowed with ſeveral gifts, but none of them does the people much good: John preached with much holy auſterity, like one mourning; the *Son of man* moſt ſweetly, like one piping; yet neither the one nor the other prevailed: there are ſome Boanerges, ſons of thunder, alarming and thundering preachers; ſome Barnabuſſes, ſons of conſolation, ſweetly comforting preachers; yet all gain but little on the hearers; our Lord ſaith, Mat. xxiii. *O Jeruſalem, Jeruſalem, how often would I have gathered you!* this is the ordinary complaint, *Ye would not.* A 4*th* aggravation is, if we conſider who they are that meet with this unbelief and unfruitfulneſs in them they preach to: if it were poor cold-rife preachers, ſuch as we, alas! in a great meaſure, are, or ſuch as the Scribes and the Phariſees were, or if it were they who had learning only, and not piety, it were not ſo great matter to ſee them meet with unbelief, and unfruitfulneſs in their hearers: but it is even theſe whom the Lord ſent and ſharpened, as arrows out of his quiver, as this prophet was; it is even his preaching that is fruitleſs in a great meaſure: and was there ever a more ſweet, plain, powerful, and delectable preacher than Iſaiah was? that even the very reading of his preachings may affect the readers; yet is there any that complains more, or ſo much as he doth, in the chapters before cited! it is like, ye will think, that if Iſaiah were preaching now, he would be as a ſtone, that would not be moved thereby, and yet his preaching got the ſame return and entertainment that ours get now; and Hoſea called his hearers to the moſt High, yet none at all would exalt him: it was their work to ſtretch out their hands all the day long, but they hardened their necks, and refuſed to return, Jer. viii. and Zech. vii. But 5*thly*, Conſider all theſe are ſervants and preachers under the Old Teſtament, and you may be diſpoſed to think, that under the goſpel, when the vail is laid by, and when Chriſt himſelf, their Lord and Maſter, and his apoſtles come to preach the goſpel,

pel, it ſhould be otherwiſe: yet John the Baptiſt, who was Chriſt's harbinger, who was a burning and a ſhining light, a ſtayed and a fixed man, not a reed ſhaken with the wind, as many of us are, a prophet, yea, more than a prophet; yet when he preached, many of his hearers *rejected the counſel of God againſt themſelves*, Luke vii. John comes preaching auſterly, and they ſay he hath a devil; and if there was any rejoicing in his light, it was but for a ſeaſon: and Paul that choſen veſſel, how often was he perſecuted? and he hath the ſame complaint, in the ſame words, that Iſaiah hath here of his hearers, eſpecially the Jews, Acts xiii. 46. and xxviii. 28. and was conſtrained to tell them, that he and his fellow-preachers behoved to quit them, and betake themſelves to the Gentiles; and how doth he complain of the Corinthians and Galatians, of their being bewitched, and ſuddenly ſeduced, and drawn away from the truth and ſimplicity of the goſpel, by ſome ſelf-ſeeking lown miniſters, coming with a glancing counterfeit among them. We ſhall cloſe this with the conſideration of our Lord Jeſus, who was a none-ſuch preacher, of whom it is ſaid, Mat. vii. 29. that *He ſpake with power, and not as the Scribes:* and Luke iv. when he is opening that ſweet text, Iſa. lxi. 1, 2, 3. it is ſaid, *They all wondered at the gracious words that proceeded out of his mouth;* and the officers that came to take him ſay, that *never man ſpake as he ſpoke;* and yet this ſame is his complaint, Mat. xxiii. 37. *How often would I have gathered you, and ye would not!* and John i. 11. it is ſaid, *He came to his own, and his own received him not:* Cho-razin, Bethſaida, and Capernaum were liſted up to heaven by the Lord's preaching to them in perſon; and yet wo after wo is denounced againſt them, becauſe they believed not, for all his preaching and miracles; and it is a wonder, if we look thorow the hiſtory of the goſpel, how many a ſweet preaching he had, and with what weight and power he ſpoke, and ſometimes with tears, and withal backed his word with miracles, that made his hearers acknowledge the finger of God; and yet how few were brought to believe on him? ſo that he was put to take up this complaint of Iſaiah here, John xii. 38. Is it not a wonder, that when he and his apoſtles have preached ſo much, and ſo long, that the church is ſo little a flock, and that believers are ſo few in number, even after his aſcenſion? Need we any further proof, that the goſpel, where it comes, gets but little welcome? The carriage of many among ourſelves is a ſad proof of it; for we are afraid many of you do not believe to this day, though there hath been amongſt you, much, long, or many years, and powerful preaching of the goſpel, but are ſtill living without faith and periſhing.

If this be not enough to clear the doctrine, 1. See how Chriſt ſpeaks of it, Mat. xiii. in the parable of the ſower of the ſeed, where there are three ſorts of ground that never bring forth good fruit; and there he ſpeaks not only of the time of his own perſonal miniſtry, but of all times. 2. Look to the ordinary and daily effect, or rather conſequent, of this preached goſpel, and it will prove it: do not many periſh? do not many croud thick in the broad way that leads to deſtruction? do not but very few fruits of faith appear? is there not little, lamentably little, real change in the way and walk of moſt to be ſeen? To clear it yet further, go through the ſeveral ranks of perſons, that in God's account are unbelievers, and lay them by; O! there will be exceeding few believers in Chriſt found. *Firſt*, Then, lay by the groſly profane, that are never ſo much as civilized: *Secondly*, The ignorant, ſtupid, and ſenſeleſs, that never have mind they have ſouls, are never feared for wrath, nor in the leaſt exerciſed to make their peace with God: *Thirdly*, The earthly-minded, that mind no other thing ſave the world: *Fourthly*, Theſe of a civil outward carriage, that have ſome good works, and as they think, good days too, and yet come not near to Chriſt to cloſe with him: *Fifthly*, The hypocrites, and that of all ſorts; both the preſuming hypocrites, that will thank God they are better than their neighbours, and yet lippen not to Chriſt, and free grace through him,

but ſeek to eſtabliſh their own righteouſneſs, groſs as it is; and the legal hypocrites, that never denied their own righteouſneſs, nor ſubmitted to the righteouſneſs of Chriſt: lay aſide all theſe, I ſay, and we leave it to your own conſciences to judge, how few will be found to have ſaving faith; and therefore I am perſuaded, if there be any truth of God delivered to you, that this is a truth, that though the goſpel be preached to many, yet there are but few hearers of it, that do actually believe in Jeſus Chriſt, to the ſaving of their ſouls.

Uſe 1. The firſt uſe of it is, To beſeech you to let this ſink deep into your minds, as the truth of God, for theſe reaſons, 1. Becauſe it is a moſt uſeful truth; and if it were believed, it would make folks very watchful over themſelves, and to tremble for fear leſt they be found among the multitude that believe not; and put to ſecure and ſicker their intereſt in God, and not to reſt on a faſhion and form of religion, without obſerving what fruit followeth, on the goſpel. Among the many evils that undo not a few, we think this is not the leaſt, that this truth is never thorowly fixed in them; they think there are many heathens and Turks without the church, and many groſs ſwearers, drunkards, and others ſuch within it, that will periſh; but none others, or at leaſt, that they are but very few, who among a profeſſing people periſh; neither can they be induced to think it is ſuch a hard matter to get one, or a very few that are believers in a country-ſide; ſo that, if Iſaiah were now alive to cry, *Who believes our report?* each of them would be ready to anſwer, I believe. 2. Becauſe, for as certain and uſeful a truth as this is, yet generally it is not believed; folks cannot think that ſo few believe, and that believing is ſo difficult and rare a thing: I would aſk you this queſtion, Was it ever a difficulty to any of you to believe? if not, what is it that makes believing ſo rare? what ſhould move the prophet thus to complain, *Who hath believed our report?* I ſhall ſhortly give you ſome evidences that many of you do not really believe this truth. The *firſt* is, That ſo few of you tremble at the word of God; the hiſtorical faith that the devils have, makes them tremble, but ye have not that much; this is given as a property of a ſuitable hearer of the goſpel, to whom the Lord will look, Iſa. lxvi. 1, 2. that he is one *who trembles at the word*; but the moſt part of you, that hear this goſpel, are like theſe pillars on which this houſe ſtands, who are never ſo much as once moved at the word: ye either take not faith to be an abſolutely neceſſary thing, and that ye cannot but periſh without it, or ye think that the faith ye were born with will do your turn; ye do not believe that ye are naturally under the power of the devil, and led captive by him at his will, and that without holineſs, and a ſpiritual gracious frame, and ſtamp on your heart and way, ye ſhall never ſee God: and what wonder then, that ye come not to reſt on Chriſt, when the very letter of the goſpel is not credited. A *ſecond* evidence is, That there is ſo little preparation made to prevent your eternal hazard: it is ſaid of Noah, Heb. xi. that Noah, *being warned of God, prepared an ark*; and this is attributed to his faith; it is not poſſible that ye would live ſo negligently and careleſly, if ye believed that the curſe of God were purſuing you, and that ye will be brought to reckon for that which ye have done in the body, and that ye will meet with God as an enemy; if this were believed, though your hearts were harder than they are, it would make you tremble, and put you to other ſort of thoughts and ſeriouſneſs. A *third* evidence is, That there is no fruit of faith among many of you; for, where it is, it will not be got altogether ſmothered, but will kythe and ſhew itſelf one way or other: and if ye will ſtill aſſert your faith, I would ſay to you, as James doth to theſe to whom he writes, *Shew me your faith by your works.* If ye ſhall ſay, God knows: I anſwer, that ye ſhall find that to be a truth, that he knows; and he will make you to know that he does ſo: but, alas! that poor ſhift will not avail you, when it comes to the puſh. O try your faith then by your works; ſee what mortification of luſts, what repentance

pentance from dead works, what growth in knowledge, what ſhining of holineſs in your converſation, is attained to Many of you, as to your very knowledge, are as if ye lived among heathens, many of whom have been as free of vice, and more profitable to others, than many of you are, and cared as little for the world as many of you do: how comes it to paſs, then, that ye have lived as if ye could have faith, and yet have no fruit? Ye muſt either ſay, that faith is not neceſſary, or that ye may have faith without fruit; for we are ſure your fruit is not the fruit of faith. To live honeſtly as you call it, what is that? There are many heathens, who have gone beyond you in that. We will not ſay, that moral honeſty is nothing, but ſure it is not all; all the fruits of mere moral honeſty are but ſour fruits, that will ſet your teeth on edge: neither is it your hearing of the word only, but your believing and doing of it, that will profit you. It is very ſad, that moſt plain, obvious duties are not at all followed, as the ſtudying of knowledge, the exerciſing of repentance, one of the very firſt duties, which is never ſeparated from faith; the humbling of the ſoul before God, the lothing of yourſelves for all ye have done, the love of God, *&c.* for there may be challenges for groſs evils in heathens; and fear is not repentance, but godly ſorrow, that cauſeth repentance, not to be repented of. A *fourth* evidence is, The want of that work of God's Spirit that accompanies faith. Faith is a ſpecial work of the Spirit, and the gracious gift of God; it is wrought by the exceeding mighty power of God, whereby he raiſed Chriſt from the dead; and by that ſame power he worketh in them that believe. Now, knew ye ever what this work meaned? Found ye it ever to be a difficult work to believe? knew ye ever what it was to have the Spirit of God conſtraining your heart to believe? I ſpeak not of any extraordinary thing; but certainly faith is not natural, nor cometh from pure nature: and wherever it is, it manifeſts itſelf by works, and evidenceth the power of the Spirit in the working thereof. There are ſome ſad evidences of, and bitter fruits that ſpring from this root, to wit, folks being ſtrangers to the experimental knowledge of the work of faith; as, 1. When men know no more difficulty to get Chriſt, and to reſt on Chriſt, than to believe a ſtory of Wallace, or of Julius Ceſar. 2. When folks ſay, that they believed all their days, and believed always ſince ever they knew good by ill; and though their faith be no true ſaving faith, but a gueſſing, yet they will not quit it; yea, it is impoſſible for men to get them convinced that they want faith. 3. When men never knew what it is to be without faith; it is one of the great works of the Spirit, John xvi. 8. to convince of the want of faith: folks will be eaſily convinced, that breach of the Sabbath, that ſtealing, that bearing-falſe witneſs, *&c.* are ſins, where the ſpecial work of the Spirit is not; but how many of you have been convinced of the want of faith? We are conſtrained to ſay this ſad word, when we look on this text, that it is lamentably fulfilled in your eyes, and in this our congregation: think not that we wrong ſuch of you who have believed our report; ah! it is few, even very few of you, that receive and believe this goſpel.

Uſe 2. The ſecond uſe is for conviction. If it be ordinary for the great part of the hearers of the goſpel not to believe, let it ſink in your hearts, that it is no extraordinary thing that hath befallen you. Are ye not ſuch hearers, as many of theſe were, who heard Iſaiah and Jeſus Chriſt? and if ſo, will not this follow, that there are many, yea, even the thick and throng of the hearers of the goſpel, that believe not, and who, if Chriſt were gathering ſinners by this preached goſpel, would not be gathered? If, where the goſpel comes, many do not believe; then here, in this city, where the goſpel is preached to a great multitude of profeſſing members of the viſible church, there are readily many that do not believe: or, let me aſk of you a reaſon why ye do except yourſelves; either this truth holds not ſo univerſally, or many of you muſt fall under it, or elſe give a reaſon why you ſhall not under it; the truth, which Iſaiah preached, hath been preached to you

and yet ye remain unbelieving, and deſpiſers of the invitation to the marriage of the king's Son, as the Jews did. We are not now ſpeaking of Jews, Turks, nor heathens, nor of the churches in general, nor of other congregations, but of you in Glaſgow, that have this goſpel preached amongſt you; and we ſay of you, that there are few that believe our report. Think it not our word; the application flows natively from the text, not from the neceſſity of the thing, but from the ordinary courſe of mens corruption. Are not the ſame evidences of the want of faith, which we ſpoke of, among you? how many are in their life profane? how many reſt on civility and formality? is there not as little repentance now, as was in Iſaiah's time? as little denying of our own righteouſneſs, and making uſe of Chriſt's; though the word be taught by line upon line, here a little, and there a little? It may be, though ye think that the doctrine is true in the general, ye will not, ye cannot digeſt the application, that among ſo many of you, viſible profeſſors of faith, there are but few real believers; therefore we ſhall follow the conviction a little further, by giving you ſome conſiderations, to make it out, that we have but too juſt ground to make application of the doctrine to you, eſpecially conſidering the abounding of corruption that is amongſt you, that ye may be put to fear the wrath that attends ſin, and to flee to Chriſt, for refuge, in time. 1. Conſider of whom it is that the prophet is ſpeaking, and of what time: Is it not the times and days of the goſpel? had not the Spirit, in dictating this text of ſcripture, an eye on Scotland, and on Glaſgow? and do not our Lord Jeſus Chriſt and Paul apply it in their days? and why then may not we alſo in ours? and when the Spirit ſpeaks expreſly of the laſt times, that they ſhall be perilous, and of the falling away of many, ſhould it not give us the hotter alarm? 2. Do not all things agree to us, as to them? is not this goſpel the ſame? is our preaching any better than theirs? nay, had they not much more powerful preaching? and if that preaching, which was much more powerful, had not efficacy, as to many, to work faith in them, what may we expect to do by our preaching? are not your hearts as deceitful? are not your corruptions as ſtrong? are ye not as bent to backſliding, as they were? What ſort of folk were they, that were unfruitful hearers? were they not members of the viſible church, as ye are, circumciſed under the Old Teſtament, as ye are baptized under the New? was it not thoſe who had Chriſt and his apoſtles preaching to them? yea, they were not among the more ignorant ſort, who did not believe, but Scribes and Phariſees, and theſe not of the profaneſt ſort only, but ſuch as came to church, and attended on ordinances, as ye do: yea, were ſuch as had gifts, and caſt out devils, and preached in Chriſt's name, as you may ſee, Luke xiii. 6. Now, when there are ſo many, and of ſuch ranks, who get no good of the word, and of ſuch, a great many that will ſeek to enter, and ſhall not be able, to whom Chriſt will ſay, Depart, I know you not, ye workers of iniquity; what can be the reaſon that many of you do ſo confidently aſſert your faith, when there are ſcarcely any characters of unbelief, but ye have them? Or, what can be your advantage, in keeping yourſelves carnally ſecure, when the ſtrong man in the mean time is in the houſe? and to ſhut your eyes, and make your necks ſtiff, and to reſolve, as it were, not only to ly ſtill, but to die in your unbelief? I perſuade myſelf, that many of you, ere long, will be made to wonder, that ever ye thought yourſelves believers, and will be galled when ye think upon it, that whatever was ſaid to you, ye would needs maintain your preſumptuous faith. When we bid you ſuffer the conviction to ſink, let none put it from themſelves to others, but let every one take it home to himſelf; although we would not have any of you caſting looſe what is indeed, made faſt and well ſecured, nor overturning a ſlender and weak building, though it were, to ſpeak ſo, but of two ſtone height, if it be founded on a right foundation, on the Rock; but we ſpeak to you, that cannot be brought to ſuſpect yourſelves, when ye

ye have juſt reaſon to do ſo: ſure, this challenge and charge belongs to ſome, yea, to many, and we would aſk what ground have ye to ſhift it? How can ye prove your faith, more than others, that have none at all? That ye hope ye have faith, will not do your turn, that is no ſolid proof: ye cannot come to Chriſt, except made ſuitably ſenſible of your diſtance; and of that ye have never been convinced as yet. Do ye think to roll yourſelves on Chriſt ſleeping, and ye knew not how? Certainly, when the pins of your tabernacle come to be a looſing, ye ſhall find that your fancied faith ſhall not be able to keep out a challenge: ye could never endure to think yourſelves to be Chriſt's enemy, or that ye wanted faith; but when death comes, conſcience will awaken, and the challenge will needs be in upon you, whether ye will or not. Many of you think that ye get wrong, when your faith is queſtioned or reproved, as if it were an odd and rare thing to be graceleſs, or to be living as members of the viſible church, and yet want faith; and it irrates you, to be expoſtulated with in private for your lying in unbelief; but ſuffer this word now to take hold of you, I beſeech you; and if ye could once be brought to ſuſpect yourſelves, and to think thus with yourſelves, What if I be one of thoſe many that believe not? I fear I be in hazard to be miſtaken about my faith; and from that, put to follow on to ſee how ye will be able to ward off the challenge, and to prove your believing to be ſound, we would think ye were far on? O if ye had the faith of this truth, that, among the many hearers of the goſpel, there are but few that believe, and were brought thereby to examine and try yourſelves! There is no truth that Chriſt inſiſts more on, than this, that *Strait is the gate, and narrow is the way to heaven, and* that *but few find it*; and that there are few that believe, and few that be ſaved. If ye did once in earneſt look on yourſelves as in hazard, and were brought to reflect on matters betwixt God and you, it might be, the Lord would follow the conviction. We deſire him to do it, and to him be praiſe.

SERMON VII.

ISAIAH liii. 1. *Who hath believed our report? and to whom is the arm of the Lord revealed?*

IT is a ſad matter, and much to be lamented, when the carrying of ſuch good news, as is the report of Jeſus Chriſt in the goſpel, becomes unprofitable to them that hear it, and thereby burdenſom to them that carry it; folk would think, that ſuch glad tidings, as make the heavenly hoſt of angels to ſing, would be very joyful and welcome news to ſinners, and alſo moſt heartſom to them that carry them; and where the former is, there the latter will be alſo; where the word becomes uſeleſs and unprofitable to hearers, it is burdenſom, as to the concomitant and effect, to honeſt miniſters that ſpeak it. Though Iſaiah brought theſe news, in a very plain, powerful, pleaſant, and ſweet manner, to the people he preached to, and that frequently; yet, in the midſt of his ſweet prophecies, he breaks out with this complaint, *Who hath believed our report?* He is crying glad tidings; yet, taking a look of the unbelief of his hearers now and then, he complains of it to God, in his own name, and in the name of all the miniſters of the goſpel, that ſhould come after him.

We ſhew, that it was a very ordinary thing, where the goſpel comes in greateſt plenty and power, for the hearers thereof to meet it with much unbelief; a truth that was verified in Iſaiah his time, and that he foreſaw would be verified in the days of the goſpel: and therefore it is our report;

port; not only is it the report of Iſaiah, but it is the report of Chriſt and of Paul, who make the ſame complaint, and cite the ſame words of Iſaiah; and, need we doubt of the truth of it, when Iſaiah in the Old, and Paul in the New Teſtament, thus complain? Not to ſpeak of their, and our Lord and Maſter, who *came to his own, and his own received him not*; and of whom, when he came, they ſaid, *This is the heir, come let us kill him*: need we, I ſay, doubt of the truth of the doctrine, or to think it ſtrange to ſee it ſo in our time, and that we have the ſame complaint, when the means (at leaſt the inſtruments) are incomparably far below what they were then, though it be ſtill the ſame goſpel?

The prophet's ſcope is, to give advertiſement and warning to the hearers of the goſpel, for the time to come, of this riſe evil, even the abounding of unbelief in them that hear it; 1. That he may prevent the ſcandal of the unfruitfulneſs of the word where it comes, 2. That he may add a ſpur of excitement to the hearers of the goſpel, to endeavour to make uſe of it, and not to reſt upon means, how powerful and lively ſoever they be, but to preſs forward to the end they aim and ſhoot at. 3. That he may put folks to the trial, and that they may be brought to look in upon themſelves, whether they be, or not be, in this black roll of them that receive not the report: and we think, if any thing puts folk to be ſuſpicious of themſelves, and to commune with their own hearts about their ſouls eſtate, this ſhould do it; eſpecially, when they conſider how this evil agrees to all times, and yet more eſpecially to the times of the goſpel, and how it is an evil that abounds, not only among the profane, but among theſe who are civil, and zealous too for the righteouſneſs of the law: It ſhould make them put themſelves to the trial, and not to take every thing to be faith, that they fancy to be faith; for either this doctrine is not true, that wherever the goſpel comes, it meets with unbelief in moſt part of its hearers, and cannot be applied to this generation; or, that there is much faith in this generation that we live in, that will not be counted ſaving faith: If all of you were believers, there were no ground for this complaint; and if we will take folks on their own word, we can hardly get a perſon, but will ſay, he believes; ſo that the generality of mens hearts run quite contrary to this truth; and therefore we ſay, it is the ſcope of this doctrine, and the like, to give folks the alarm, and to put them to ſuſpect and try themſelves. I do not mean, that any ſhould caſt the work of faith where it is indeed, for that is alſo a part of our unbelief; and ordinarily, when unbelief falleth on the one ſide, the devil maketh it up on the other, and makes tender ſouls queſtion their faith, when they begin to believe, as if they could mend unbelief with unbelief: But it is to ſuch that we ſpeak, who cannot be brought to ſuſpect their faith. Certainly ye will wonder one day, that ye ſhould have heard ſuch a plain truth, and yet would not ſo much as aſk your own hearts, whether there was reaſon to ſuſpect your want of faith; as it is ſaid, that Chriſt marvelled at their unbelief who heard him, ſo may we at yours, and ere long ye ſhall alſo marvel at yourſelves, on this account.

Before we proſecute this uſe and the reſt any further, we ſhall ſpeak to another doctrine, and it is the laſt that flows from theſe words, tending to the ſame ſcope to make us ſcar at unbelief, which the prophet makes ſuch a heavy ground of complaint. The doctrine then is, *That if there were never ſo many under unbelief, and never ſo many who refuſe to receive Jeſus Chriſt, yet unbelief is a ſin, and a moſt ſinful ſin; which though folks had no more, will ſeclude them from heaven.* There were no ground for this complaint, if it were not ſo; even as the prophet would have had no ground to complain of the people's unbelief, if there were not many unbelievers: ſo unbelief is a very great ſin, in whomſoever it is, and makes them exceeding ſinful. Or, take the doctrine thus, *It is a very great ſin for a people, to whom Chriſt is offered in this goſpel, not to receive him, and reſt upon him for ſalvation, as he is offered to them therein.* And

it

it ariſeth from this ground, That where Chriſt is not received there the miniſters of the goſpel have ground of complaint; for it ſuppoſes a great defect of their duty, ſeeing it is their duty to believe, yea, the great goſpel-duty, on which all other duties hang, and which is called for by many ties and obligations; *This is his commandment*, ſaith John, in his firſt Epiſtle, chap. iii. 23. *that ye believe on the name of his Son Jeſus Chriſt*; therefore it muſt be a great ſin not to believe.

There are ſhortly three things comprehended in this doctrine (ſpeaking now of unbelief, not only as oppoſite to hiſtorical faith, which we commonly call *infidelity*, but as it is oppoſite to *ſaving faith*, which we ſhew is that which is called for here) 1. That unbelief, or not receiving of Chriſt, is a ſin, or a thing in its own nature ſinful: It is a ſin, as well as adultery, murder, ſtealing, lying, ſabbath-breaking, *&c.* are; yea, and in the aggravations of it, a ſin beyond theſe: it is as contrary to the word and will of God, and is as contrary to the divine Majeſty, as drunkenneſs, murder, adultery, or any other ſin is; the poſitive command of believing being as peremptory, plain, and particular, as theſe negative ones are, the breach of it muſt be as ſinful. 2. That there is ſuch a kind of ſin as unbelief, beſide other ſins, and ſuch a diſtinct duty as believing, that if folks could do all other duties, if this duty of believing be wanting, they will be ſtill ſinful, and there will be ſtill ground of complaint: and if faith be a particular duty required, and diſtinct from other duties and graces, as it is clear Gal. v. 21. then unbelief muſt be a particular ſin, diſtinct from other ſins, though it hath influence on other ſins, as faith hath on other duties; ſo, Rev. xxi. 8. it is ranked among the moſt abominable ſins. The reaſon why we mark this, is, becauſe there may be ſome, in whom ſome groſs ſins, as adultery, blood-ſhed, and the like, do reign, and they get that name to be called *adulteries*, *murderers*, &c. Others may poſſibly be free of theſe, who yet have unbelief reigning in them; and therefore they get that name to be called *unbelieving*, and are ranked with the groſſeſt evil-doers. 3. That even many in the times wherein the ſcriptures were written, and in every age ſince are found guilty of this ſin, and condemned for it, who are as to ſeveral other things commended: hence it is ſaid, Rom. x. 3. of the Jews that *they had a zeal of God*, which in itſelf is good, *though not according to knowledge*; yet it was their main let and obſtruction in the way to life, that *being ignorant of God's righteouſneſs, they went about to eſtabliſh their own*: For as much zeal as they had for the law of Moſes, ſeeing they did not receive Jeſus Chriſt and his righteouſneſs by faith, it made any other good thing they had unacceptable. And the reaſon why we mark this, is, that folks may ſee that it is not only for groſs ſins, and with groſs ſinners, that the goſpel complains and expoſtulates; but it is alſo for not ſubmitting unto, and not receiving the righteouſneſs of Chriſt: and therefore ye are far miſtaken, that think yourſelves free from juſt ground of challenge, becauſe, forſooth, ye are free of murder, adultery, drunkenneſs, and the like. Do ye not conſider, that unbelievers, are in the ſame rank and roll with abominable whoremongers, ſorcerers, idolaters, and dogs? And is not unbelief contrary to the command of God, as well as murder, adultery, and theſe other groſs ſins? And therefore folks think little of unbelief, though it be very rife, if they be free of other groſs ſins. 4. We ſhall add a fourth thing which the doctrine implies, That unbelief, though there were no other ſin, is exceeding ſinful; and is, *Firſt*, the great ground that makes God expoſtulate with the hearers of the goſpel, and that makes them come under the complaint, John v. 40. *Ye will not come unto me, that ye may have life*; and Mat. xxiii. 37. *How often would I have gathered you, and ye would not!* And, for ſubſtance, it is the Lord's great complaint of moſt of his profeſſing people, Pſal. lxxxi. 10, 11. *I am the Lord thy God; open thy mouth wide, and I will fill it; but my people would not hearken to my voice, and Iſrael would none of me*; And then follows, *O that my people had hearkened to my voice!*

There

There is no ſin the Lord complains more of than this, and it is the great complaint of all his ſervants. *Secondly*, Behold how the Lord threatens this ſin, and puniſhes for it; ſee Pſal. xcv. 7. and Heb. iii. 7. and Heb. iv. 8. where he ſwears in his wrath againſt unbelievers, that they ſhall not enter into his reſt; adultery and murder do not more certainly keep men from heaven than this ſin of unbelief doth, yea, they are claſſed together, Rev. xxi. 8. ſee alſo Luke xii. 46. where the ſevereſt judgment that is executed is upon unbelievers; and in the man that had the offer of Chriſt, and did not receive it, and put on the wedding-garment, Mat. xxii. 12, 13. See it alſo in the words that are pronounced againſt Chorazin, Bethſaida, and Capernaum, Mat. xi. and our bleſſed Lord Jeſus loves not (to ſpeak ſo) to pronounce woes, but to bleſs his people; yet when they have the offer of life through him, and will not receive it, he pronounces wo after wo upon them; and of what ſort were they? even beyond theſe that came upon Tyre and Sidon, upon Sodom and Gomorrah: we think ſuch threatnings as theſe ſhould make folks not to think unbelief a light, or little ſin; or, that there is any ground of quietneſs ſo long as they are in a ſelf-righteous condition, and have not their peace made with God through Chriſt. *Thirdly*, Look further, to the greatneſs of this, in the ſtrange names that the Lord puts upon it, 1 John v. 11. *He that believes not, hath made God a liar;* and is there any ſin that hath a groſſer name or effect than this? for it receives not the report which he hath given of his Son: he tells folks that happineſs is to be gotten in him only, and they think to be happy though they take another way; they believe not the report, for if they believed it, they would receive Chriſt as their life. See further what names are given to it, Heb. vi. 6. and Heb. x. 20. which though they be there given, with other aggravations of ſinning *wilfully, with deſpite*, &c. with reſpect to the unpardonable ſin, yet who are they that live under the goſpel and believe not, but in a great meaſure they will be capable of moſt of them at leaſt? *It is called a crucifying of the Son of God afreſh; a putting him to open ſhame*, &c. and who are they that do this, and on what ground? It is unbelievers through their unbelief; they think not Chriſt worth the having, and reject all that is ſpoken of him, and cry, *Away with him*, as the Jews did: and as to their particular guilt, they crucify him, for they cannot refuſe him, without affronting him; and can there be ſuch an affronting of him, as when he condeſcends ſo very low, to think ſo little of him? *Fourthly*, Conſider the expreſſions under which he ſets out his being affected (to ſay ſo) with this ſin; he was ſo affected with it, Mark iii. 5. that it is ſaid, *He was grieved for their unbelief:* He had had many ſorrows and griefs, and ſuffered many things, but this grieved him ſomeway more than all did. And it is ſaid, Mark vi. 6. that *he marvelled, becauſe of their unbelief;* it is not ſaid that he marvelled at their adulteries, and their groſs ſins; but that, when he was taking ſuch a convincing way to demonſtrate to them his God-head, yet they would not believe on him, he marvelled at that; ſo, Luke xix. 41. it is ſaid, that when he came near to Jeruſalem, *he wept over it;* and why? the following words tells us, *O that thou hadſt known in this thy day, the things that belong to thy peace!* That is, O that thou hadſt believed, and received the goſpel, at leaſt in this thy day, (though thou did it not before) when thou wert, and art ſo plainly and powerfully called to this duty; and ye may know that it behoved to be ſome great thing that made him to weep, when all that the devil and Pontius Pilate, and the Jews could do, made him not to weep. It is ſaid, Mat. xi. that he *upbraided* theſe cities that *he* had preached much in, on this ground; ſure, when *he* that gives liberally, and upbraids none, does upbraid for this ſin, it ſhews how much *he* was preſſed with it. And, Luke xiv. 21. it is ſaid of this ſin, that it *angered* him, and he is not eaſily angered: Sinners need not fear to anger him, by coming to him; but when they come not, he is angry. It is ſaid, Mat. xxii. 7. he was wroth at this ſin; and it is on this ground, that,

that, Pſal. ii. 12. we are bidden, *Kiſs the Son, leſt he be angry;* that is, to exerciſe faith on him; for if we do it not, he will be angry, and we will periſh. There are other aggravations of this ſin, which we leave till we come to the application.

Uſe 1. Is there not as much here, though folks had no more but their unbelief, as may make them know, it is an evil and bitter thing, and as may make them ſcar at it, and flee from it, and to fear leſt they be found under the guilt of it, when called to a reckoning; eſpecially when unbelief is ſo rife, that but few ſuſpect themſelves or fear it; there is hardly any ill, but ye will ſooner take with it, than this of unbelief; and there is no duty nor grace that ye more readily think ye perform and have, than this of faith; and it is come to that height, that folks think they believe always, and know not what it is to miſbelieve: do ye think that this preſumptuous and fancied faith will be counted for faith, or that Chriſt, who ſifts faith narrowly, will let it paſs for ſaving faith? No certainly.

Uſe 2. Is there not here ground of advertiſement, wakening, rouſing, and alarming to many, that think themſelves free of other challenges: if the Spirit were coming powerfully to convince of ſin, it would be of this, *Becauſe they believe not*, as it is, John xvi. 9. and we are perſuaded many of you had need of this conviction, that never once queſtions your having of faith, or care not whether ye have it or not. Put theſe two doctrines together, That unbelief is an abominable ſin, and that it is notwithſtanding a very rife ſin, and let them ſink deep into your hearts, and they will put you to other thoughts of heart; if this plain truth of God prevail not with you, we know not what will do it: but the time cometh, when ye ſhall be undeniably convinced of both, that unbelief is a great ſin, and that it is a very rife ſin; and of this alſo, that it is an abominable and loathſome thing, and very prejudical and hurtful to you.

Uſe 3. And therefore, a third uſe, If it be ſo, let us aſk this queſtion, How comes it to paſs, that ſo many, in trying their ſtate, and in grounding of it, lay ſo little weight on faith, and think ſo little of unbelief? I am ſpeaking to the generality of you, and let not others wrong themſelves, nor miſtake the intent of this ſcripture; how is it, I ſay, that the generality of you that hear this goſpel come under this common and epidemic temper, or rather diſtemper, to maintain your peace and confidence, when ye can, in the mean time, give ſo little proof of it? Think ye that faith cannot be amiſſing, or miſtaken, or that it is ordinary and common, or that it is indifferent, whether ye have it or not? We are perſuaded that many of you think, that if ye have a good mind, as ye call it, and a ſquare, civil, honeſt walk, and keep ſtill your good hope, that all will be well; ye never doubt, nor queſtion whether ye have received Chriſt or not: but if unbelief ly in your boſom, (I mean not, doubting deſperation, or queſtioning of the God-head, but the not receiving of Chriſt, and his righteouſneſs) though ye had more than ordinary hypocrites have, ye will for this ſin of unbelief find yourſelves under the ſtanding curſe of God; for our Lord ſays, John iii. 18. *He that believes not, is condemned already;* and ver. 36. *The wrath of God abideth on him.*

In preſſing of this *uſe*, I ſhall ſhew, by a few aggravations of this ſin, why the Lord layeth ſo much weight upon it, and that, not ſo much as it oppoſeth faith, as it is a condition of the covenant of grace, and a mean to unite us to Chriſt; but mainly as it is a ſin thwarting his command: and, 1. It thwarteth with both the law and the goſpel; it thwarteth with the commands of the firſt table, and ſo is a greater ſin than murder or adultery, nay, than ſodomy, though theſe be great, vile, and abominable ſins; which may be thought ſtrange, yet it is true; it makes the perſon guilty of it, more vile before God, than a Pagan-ſodomite; the nature of the ſin being more henious, as being againſt the firſt table of the law, in both the firſt and ſecond commands thereof; it being by faith in God, that we make God our God, and worſhip God in Chriſt acceptably. Next, it

is not only a ſin againſt the law, but a ſin againſt the goſpel, and the prime flower, to ſpeak ſo, of the goſpel; it comes in contradiction to the very deſign of the goſpel, which is to manifeſt the glory of the grace of God, in bringing ſinners to believe on Chriſt, and to be ſaved through him; but he can do no great things of this ſort amongſt unbelieving people, becauſe of their unbelief; it bindeth up his hands, as it were, (to ſpeak ſo with reverence) that he cannot do them a good turn. 2. It ſtrikes more narrowly againſt the honour of God, and of the Mediator, and doth more prejudice to the miniſtry of the goſpel, and cauſeth greater deſtruction of ſouls, than any other ſin. It is impoſſible, notwithſtanding of other ſins, that Chriſt may have ſatisfaction for the travel of his ſoul, and there may be a relation bound up betwixt him and ſinners notwithſtanding of them; but if this ſin of unbelief were univerſal, he ſhould never get a ſoul to heaven: the ſalvation of ſouls is called, *the pleaſure of the Lord*; but this obſtructs it, and cloſeth the door betwixt ſinners and acceſs to God. It ſtrikes alſo at the main fruit of the miniſtry, it makes them complain to God, that the word is not taken off their hand: it fruſtrates the very end of the miniſtry, and it comes neareſt the deſtruction of immortal ſouls; we need not ſay, it brings on, but it holds and keeps on the wrath of God on ſinners for ever; *He that believeth not*, as we ſhewed before from John iii. *is condemned already, and the wrath of God abideth on him.* 3. More particularly, There is nothing in God, (even that which is moſt excellent in him, if we may ſpeak ſo, not excepted) but it ſtrikes againſt it: it ſtrikes againſt his grace, and fruſtrates that; when Chriſt is not received, ſome ſort and degree of deſpite is done to the Spirit of grace; unbelievers thwart with him in the way of his grace, and will have no ſpiritual good from him: it comes in oppoſition to his goodneſs; for, where unbelief reigns, he hath no acceſs, in a manner, to communicate it: it ſtrikes againſt his faithfulneſs; there is no weight laid on his promiſes, it counts him a liar: in a word, it ſtrikes againſt all his attributes. 4. There is no ſin that hath ſuch a train of ſad conſequences following on it: it is that which keeps all other ſins lively; for none hath victory over any ſin but the believer: the unbeliever lies as a bound ſlave to every ſin, and it is impoſſible to come to the acceptable performance of any duty without faith, for none can come ſuitably to any duty without a promiſe; and can any but a believer comfort himſelf in uſe-making of any promiſe?

We ſhall cloſe our diſcourſe, with ſpeaking a word to that which we hinted at before, even to let you ſee, not only the rifeneſs of unbelief, but the great hazard that flows from it, and the exceeding great evil of it. If we be only convinced of the rifeneſs of it, it will not much trouble us, except we be alſo convinced, and believe the hazard of it: but if we were convinced of both, through God's bleſſing it might affect us more, and neceſſitate us to make more uſe of Chriſt. Ye that ſtand yet at a diſtance from Chriſt, can ye endure to ly under this great guilt, and ground of controverſy that is betwixt him and you? do ye think little to hazard on his upbraidings and woes, even ſuch woes as are beyond theſe that came on Sodom, the heavy curſe and malediction of God? And yet we ſay to you who are moſt civil, diſcreet, formal, and blameleſs in your converſation, if there be not a fleeing in earneſt to Chriſt, and an exerciſing of faith on him, the wrath of God not only waits for you, but it abides on you. O tremble at the thoughts of it; it were better to have your head thruſt in the fire, than your ſouls and bodies to be under the wrath and curſe of God for ever. It is not only the ignorant, profane, drunkard, ſwearer, adulterer, whoremonger, *&c.* that we have to complain of, and expoſtulate with, but it is the unbeliver, who, though he be lift up to heaven, ſhall be caſt down to the pit of hell. If ye aſk, What is all this we would be at? It is only this, in a word, We would have you receiving Chriſt: if ye think that unblief is an exceeding great evil, and that it is an horribly hazardous thing to ly under it, then

then haſte you out of it to Chriſt; O! haſte, haſte you out of it to Chriſt; *Kiſs the Son leſt he be angry;* embrace him, yield to him: there is no other poſſible way to be free of the evil, or to prevent the hazard.

SERMON VIII.

ISAIAH liii. 1. *Who hath believed our report? and to whom is the arm of the Lord revealed?*

IT is a great encouragment and delight to the miniſters of the goſpel, and it is comfortable and refreſhing to hearers, when the meſſage of the goſpel is received, and our Lord Jeſus Chriſt is welcomed; but on the contrary, it is burdenſome and heavy, when there are few or none that believe and receive the report, when their labour and ſtrength is ſpent in vain, and when all the aſſemblings of them together, that hear the word of the goſpel, is but a treading of the Lord's courts in vain: if there were no more to prove it, this complaint of Iſaiah, ſpeaking in his own name, and in name of all the miniſters of the goſpel, is ſufficient; for as comfortable meſſages as he carried (and he carried as comfortable meſſages as any that we hear of) yet there was a general not profiting by the word of the goſpel in his mouth. When we meet with ſuch words as theſe, our hearts ſhould tremble, when we conſider how general and rife an evil unbelief, and the not receiving of Chriſt, is; how horrible a ſin, how abominable to God, and how hazardous and deſtructive to ourſelves, it is; and how rare a thing it is to ſee, or find any number believing and receiving this meſſage of the goſpel.

We ſpoke from theſe words to theſe *doctrines*, *Firſt*, That where the goſpel comes, it makes offer of Jeſus Chriſt to all that hear it. *Secondly*, That the great thing called for, in the hearers of the goſpel, is faith in him. *Thirdly*, That yet notwithſtanding unbelief is an exceeding rife evil in the hearers of the goſpel. *Fourthly*, That it is a very ſinful, heavy, and ſad thing, not to receive Chriſt, and believe in him. All which are implied in this ſhort, but ſad complaint, *Who hath believed our report?*

We would now proſecute the *uſe* and ſcope of this. The laſt *uſe* was an uſe of conviction of, and expoſtulation with, the hearers of the goſpel, for their being ſo fruitleſs under it; ſerving to diſcover a great deceit among hearers, who think they believe, and yet do it not; whence is it that ſo many are miſtaken about their ſouls ſtate, and moſt certainly the generality are miſtaken, who live as if believing were a thing common to all profeſſors of faith; while, as it is ſo rare, and there are ſo very few that believe.

The next *uſe* is, an uſe of exhortation to you, That ſeeing unbelief is ſo great an evil, ye would by all means eſchew it; and ſeeing faith is the only way to receive Chriſt, and to come at life through him, ye would ſeek after it, to prevent the evil of unbelief: this is the ſcope of the words, yea, and of all our preaching, that when Chriſt, and remiſſion of ſins through him, is preached to you, ye would by faith receive him, and reſt upon him, for obtaining right to him and to the promiſes, and for preventing of the threatenings and curſes that abide unbelievers. We ſhall not again repeat what faith is; only, in ſhort, it comes to this, that ſeeing Chriſt hath ſatisfied juſtice for ſinners, and his ſatisfaction is offered in the goſpel to all that will receive it, even to all the hearers of the goſpel; that ſinners, in the ſight and ſenſe of their loſt condition, would flee in to him, receive and reſt upon him, and his ſatisfaction, for pardon of ſin, and making their peace with God. Is there need of arguments to perſuade you to this? If ye be convinced of your ſinfulneſs, and of your loſt e-

ſtate without Chriſt, and that there is a judgment to come, when ſinners muſt appear before him, and be judged according to that which they have done in the body; and if ye have the faith of this, that ſinners, that are not found in Chriſt, cannot ſtand (as, by the way, wo to that man that is not found in him, if it were a Paul; for even he, he is only happy by being found in him, not having his own righteouſneſs, but Chriſt's) and withal, that there is no other way to be found in him but by faith (which is that which Paul hath for his main ſcope, Phil. iii. 9, 10.) Then, to be found in him by faith, ſhould be your main work and ſtudy; this is that we ſhould deſign and endeavour, and to this we have acceſs by the goſpel; and it is, in ſhort, to be denuded of, and denied to our own righteouſneſs, as to any weight we lay upon it, for our juſtification before God, and to have no other thing but Chriſt's righteouſneſs, offered in the goſpel, and received by faith, to reſt upon for juſtification, and making of our peace with God: this is it that we command you to flee to, and by all means to ſeek an intereſt in, that when the goſpel makes offer of Chriſt, and righteouſneſs through his ſatisfaction, and commands you to believe in him, when it lays him to your door, to your mouth and heart, that ye would roll and lay yourſelves over on him, for the making of your peace, and the bearing you through in the day of your reckoning before the tribunal of God.

That we may ſpeak the more clearly to this *uſe*, we ſhall ſhortly ſhew you, 1. What ground a loſt ſinner hath to receive Chriſt, and to lippen to him. 2. What warrants and encouragements a ſinner hath to lean and lippen to this ground. 3. We ſhall remove a doubt or two, that may ſtand in the way of ſinners reſting on this ground. 4. We ſhall give ſome directions to further you to this. And, 5. We ſhall give you ſome characters of one that is tenderly taking this way of believing. And becauſe this is the way of the goſpel, and we are ſure there is not a word ye have more need of, or that through God's bleſſing, may be more uſeful, and there is not a word more uncontrovertible, which all of you will aſſent to the truth of, to wit, that there is a great good in believing, and a great evil in unbelief, we would exhort you the more ſeriouſly to lay it to heart: O! think not that our coming to ſpeak and hear, is for the faſhion, but to profit; caſt yourſelves therefore open to the exhortation, and let the word of faith ſink down into your hearts, conſidering that there is nothing you have more need of than of faith, and that ye will not find it ſafe for you to hazard your ſouls on your own righteouſneſs, or to appear before God without Chriſt's righteouſneſs, and that the only way to come by it is faith: this may let you ſee the neceſſity of believing, and that it is of your concernment to try how it is with you as to that; and therefore, again and again, we would exhort you in the fear of God, that ye would not neglect ſo great a ſalvation, which through faith is to be obtained, but lay it to heart, as ye would not have all the ſervants of God, who have preached the goſpel to you, complaining of you. It is our bane, that we ſuſpect not ourſelves; and indeed it is a wonder, that theſe who have immortal ſouls, and profeſs faith in Chriſt, ſhould yet live ſo ſecure, and under ſo little care, and holy ſolicitude to know, whether they have believed or not, and ſhould with ſo little ſerious concernedneſs, put the matter to a trial: but we proceed to the particulars we propoſed to ſpeak to.

And firſt to this, That ye have a good ſolid ground to believe on; for clearing of which, we would put theſe together. 1. The fulneſs and ſufficiency of the Mediator Jeſus Chriſt, in whom all the riches of the goſpel are treaſured up, in whom, and by whom our happineſs comes, and who wants nothing that may fit him to be a Saviour, *who is able to ſave to the uttermoſt all that come unto God by him.* 2. The well-orderedneſs, freeneſs, and fulneſs of the covenant of grace, wherein it is tranſacted, that the fulneſs, that is in the Mediator Chriſt, ſhall be made forthcoming to believers in him; and by which loſt ſinners, that by faith flee

unto

unto him, have a ſolid right to his ſatisfaction, which will bear them out before God; by which tranſaction, Chriſt's ſatisfaction is made as really theirs, when by faith it is cloſed with, as if they had ſatisfied and paid the price themſelves, 2 Cor. v. 21. *He, who knew no ſin, was made ſin for us, that we might be made the righteouſneſs of God in him.* And this conſideration, of the legality and order of the covenant, ſerves exceedingly to clear our faith as to the ground of it, becauſe by this covenant it is tranſacted and agreed upon, that Chriſt ſhall undergo the penalty, and that the believer in him ſhall be reckoned the righteous perſon: if there be a reality in Chriſt's death and ſatisfaction to juſtice, if he hath undergone the penalty and paid their debt, there is a reality in this tranſaction, as to the making over of what he hath done and ſuffered, to believers in him; and the covenant being ſure and firm as to his part, he having confirmed it by his death, it is as ſure and firm, as to the benefit of it, to the believer in him. 3. The nature of the offer of this grace in the goſpel, and the nature of the goſpel, that makes the offer of the fulneſs that is in Chriſt by virtue of the covenant: it is the word of God, and hath his authority, when we preach it according to his command, as really as when he preached it himſelf in Capernaum, or any where elſe: even as the authority of a king is with his ambaſſador, according to that, 2 Cor. v. penult v. *We are ambaſſadors for Chriſt; as though God did beſeech you by us;* there is the Father's warrant and name interpoſed: and for the Son's it follows, *We pray you in Chriſt's ſtead be ye reconciled to God.* Add to this, the nature of the offer, and the terms of it; there is no condition required on our part, as the preciſe condition of the covenant, but believing: now, when theſe are conjoined, we put it to your conſcience, if ye have not a good ground to lippen to, and a ſufficient foundation to build on; and if ſo, it ought to be a powerfully attractive motive to draw you to believe in him, and to bring you to reſt on him by believing.

Secondly, We have alſo many warrants and encouragements to ſtep forward, and when Chriſt in his fulneſs lays himſelf before you, to roll over yourſelves on him, and to yield to him: if we could ſpeak of them ſuitably, they are ſuch as may remove all ſcaring that any might have in coming to him, and may ſerve to leave others inexcuſable, and unanſwerably to convince them that the main obſtruction was in themſelves, and that they would not come unto him for life; he called to them, but none would exalt him. 1. Do ye not think that the offer of this goſpel is a ſufficient warrant, and ground of encouragement to believe on him? and if it be ſo to others, ought it not to be a ſufficient warrant and encouragement to you? when he ſays, Pſal. lxxxi. 10. *Open thy mouth wide, and I will fill it:* what excuſe can ye have to ſhift or refuſe the offer? if ye think Chriſt real in his commands, is he not as real in his offers? 2. He hath ſo ordered the adminiſtration of this goſpel, as he hath purpoſely prevented any ground that folks may have of ſcaring to cloſe with Chriſt; he hath ſo qualified the objects of this grace in the goſpel, that theſe in all the world that men would think ſhould be ſecluded, are taken in to be ſharers of it; for it is *ſinners, loſt ſinners, ſelf-deſtroyers, ungodly, the ſheep that have wandered, the poor, the needy, the naked, the captives, the priſoners, the blind*, &c. according to that of Iſa. lxi. 1. 2. *The Spirit of the Lord God is upon me; he hath ſent me to preach glad-tidings to the meek, or poor, to bind up the broken-hearted, to proclaim liberty to the captive, the opening of the priſon to them that are bound*, &c. And, Iſa. lv. 1. theſe, who are invited to come to the cried fair of grace, are ſuch as are *thirſty*, and ſuch as *want money*; who among men uſe to be ſecluded, but in grace's market they only are welcome; it is to them that grace ſays, *Ho, come;* and Rev. xxii. 17. *Whoſoever will, let him come and take of the water of life freely.* It is not only, to ſay ſo with reverence, theſe whom he willeth, but it is, *whoſoever will:* and ſo, if thou wilt come, grace puts the offer into thy hand, as it were, to carve on; to let us know, that he allows

lows ſtrong conſolation to believers, and that either the hearers of this goſpel ſhall believe, or be left without all excuſe. He hath it to ſay, as it is, Iſa. v. *What could I have done more to my vineyard, that I have not done?* if ye had the offer at your own carving, what could ye put more in it? it cannot be more free than without money, it cannot be more ſeriouſly preſſed than with a *Ho*, and *Oyes* to come. Sometimes he complains, as John v. 40. *Ye will not come to me, that ye might have life;* and ſometimes he weeps and moans, becauſe ſinners will not be gathered, as Luke xix. 41, 42. and Mat. xxiii. 37. Can there be any greater evidences of reality in any offer? A third warrant is from the manner and form of Chriſt's adminſtration: he hath condeſcended to make a covenant and many promiſes, to draw folks to believe; to which he hath added his oath, ſwearing by himſelf, when he had not a greater to ſwear by, for our confirmation and conſolation, as it is, Heb. vi. 16, 17. And among men, ye know, that an oath puts an end to all controverſy; and what would ye, or could ye ſeek more of God than his ſaying, writing, and ſwearing? he hath done all this, *that the heirs of the promiſe may have ſtrong conſolation, who are fled for refuge to the hope ſet before them.* O! will ye not trow and credit God, when he ſwears? Among other aggravations of unbelief, this will be one, that by it ye make God not only a liar but perjured; a heavy, heinous, and horrid guilt on the ſcore of all unbelievers of this goſpel. 4. To take away all controverſy, he hath interpoſed his command, yea, it is the great command, and in a manner, the one command of the goſpel, 1 John iii. 23. *This is his commandment, that ye believe on the name of his Son Jeſus Chriſt;* and therefore the offer of the goſpel, and promulgation of it, cometh by way of command, *Ho, come, believe*, &c. whereby the Lord would tell the hearers of the goſpel, that it is not left to their own option, or as a thing indifferent to them, to believe, or not to believe; but it is laid on them by the neceſſity of a command to believe; and if ye think ye may and ſhould pray, ſanctify the Sabbath, or obey any other command, becauſe he bids you, there is the ſame authority enjoining and commanding you to believe, and as great neceſſity lieth on you to give obedience to this command, as to any other; do not therefore think it humility not to do it, for obedience is better than ſacrifice.

For your further encouragement to believe, I would ſay three words, which ye would alſo look upon as warrants to believe, and by them know that it is a great ſin not to believe. 1. Ye have no leſs ground or warrant than ever any that went before you had; David, Moſes, Paul, &c. had no better warrant; my meaning is, ye have the ſame covenant, the ſame word and promiſes, Chriſt and his fulneſs, God and his faithfulneſs offered to you, the ſame warrant that God hath given to all his people ſince ever he had a church; and do ye not think but it will be a ſad and grievous ground of challenge againſt you, when ye ſhall ſee others, that believe on the ſame grounds that ye have ſit down in the kingdom of heaven, and yourſelves, as proud rebels, ſhut out? Whatever difference there be as to the main work of grace, and of God's Spirit on the heart in the working of faith, yet the ground of faith is the word, that all hear who are in the viſible church; and ye having the ſame ground and object of faith in your offer, there will be no excuſe for you, if ye do not believe. A 2*d* encouragement is, That the ground of faith is ſo ſolid and good, that it never diſappoints any one that leans to it; and count the goſpel a feckleſs and inſignificant thing who will, it ſhall have this teſtimony, which damned unbelievers ſhall carry to hell with them, that *it was the power of God to ſalvation to them that believed;* and that there was nothing in the goſpel itſelf that did prejudge them of the good of it, but that they prejudged themſelves, who did not lippen to it: Therefore the word is called, *gold tried in the fire;* all the promiſes having a being from Jehovah himſelf, one jot or one title of them cannot fail, nor fall to the ground. 3. If ye were to crave out a warrant

warrant to yourſelves, as I hinted before, what more could ye deſire? what miſs ye in Chriſt? what clauſe can ye deſire to be inſert in the covenant, that is not in it? It contains pardon of ſin, healing of your backſlidings, and what not? and he hath ſaid, ſealed, and ſworn it; and what more can ye require? Therefore we would again exhort you, in the name of Jeſus Chriſt, and in his ſtead, not to neglect ſo great a ſalvation, O! receive the grace of God, and let it not be in vain.

In the *third* place, Let us ſpeak a word or two to ſome objections or ſcruples, which may be moved in reference to what hath been ſaid. And, *1ſt*, It may be ſome will ſay, that the covenant is not broad enough, becauſe all are not elected, all are not redeemed nor appointed to be the heirs of ſalvation; upon which ground, temptation will ſometimes ſo far prevail, as to waken up a ſecret enmity at the goſpel: But, 1. How abſurd is this reaſoning? Is there any that can rationally deſire a covenant ſo abroad, as to take in all, as neceſſarily to be ſaved by it? there is much greater reaſon to wonder that any ſhould be ſaved by it, than there is if all ſhould periſh: beſide, we are not now ſpeaking to the effects, but to the nature of the goſpel; ſo that, whoever periſh, it is not becauſe they were not elected, but becauſe they believed not; and the bargain is not of the leſs worth, nor the leſs ſure, becauſe ſome will not believe: and to ſay, that the covenant is not good enough, becauſe ſo many periſh; it is even as if ye ſhould ſay, it is not a good bridge, becauſe ſome will not take it, but adventure to go thorow the water, and ſo drown themſelves. 2. I would aſk, Would ye overturn the whole courſe of God's adminiſtration, and of the covenant of his grace? Did he ever *a priori*, or at firſt hand, tell folks that they were elected? who ever got their election at the very firſt revealed to them? or, who are now before the throne, that ever made the keeping up of this ſecret from them, a bar or impediment to their believing? God's eternal purpoſe or decree is not the rule of our duty, nor warrant of our faith, but his revealed will in his word. Let us ſeek to come to the knowledge of God's decree of election *a poſteriori*, or by the effects, which is a ſure way of knowledge; our thwarting with his word, to know his decree, will not excuſe, but make us more guilty; *He hath ſhewed thee, O man*, ſaith Micah, chap. vi. 8. *what is good; and what doth the Lord require of thee*, &c. And if any will ſcruple and demur on this ground to cloſe the bargain, let them be aware that they provoke him not to bring upon them their own fears, by continuing them under that ſcrupling and demuring condition. Ye cannot poſſibly evite hazard, by looking on only, and not making uſe of Chriſt; therefore do not bring on your own ruin by your fear, which may be by grace prevented, and by this way of believing ſhall be certainly prevented.

But, *2dly*, Some may object and ſay, I am indeed convinced that believing is my duty; but that being a thing that I cannot do, why therefore ſhould I ſet about it? *Anſ.* 1. This is a moſt unreaſonable and abſurd way of reaſoning; for, if it be given way to, what duty ſhould we do? we are not of ourſelves able to pray, praiſe, keep the Lord's day, nor to do any other commanded duty? ſhall we therefore abſtain from all duties? Our ability or fitneſs for duty, is not the rule of our duty, but God's command; and we are called to put our hand to duty, in the ſenſe of our own inſufficiency, acknowledging God's ſufficiency; which if we did, we ſhould find it go better with us: and may not the ſame be expected in the matter of believing, as well as in other duties? 2. None, that ever heard this goſpel, ſhall in the day of judgment have this to object; none ſhall have it to ſay, that they would fain have believed, but their mere infirmity, weakneſs, and inability, did impede them; for, though it be our own ſin and guilt that we are unable; yet, where the goſpel comes, that is not the controverſy, but that folks would not come to Chriſt, would not be gathered, that when he would, they would not; for, where there is a will, to will and to do go together: but it is enmity at the way of believ-

ing

ing, ſecurity, ſtupidity, ſenſeleſneſs, and careleſneſs what become of the immortal ſoul, that ruins folks; for the ſoul, that would fain be at Chriſt, ſhall be helped to believe: the reaſon is, becauſe the nature of the covenant of grace, and of the Mediator thereof, is ſuch, that all to whom he gives to will, he gives them alſo to perform; and his faithfulneſs is engaged ſo to do. It muſt therefore return to one of theſe two, That either ye will not receive him, or elſe ye are willing, though weak; and if ye be willing, *Faithful is he that hath called you, who alſo will do it:* but if it halt at your perverſeneſs and wilful refuſal of the offer, there is good reaſon that in God's juſtice ye ſhould never get good of the goſpel: nay, there is never one, to whom the goſpel comes, and who doth not believe, but formally, as it were, he paſſeth ſentence on himſelf as the word is, Acts xiii. 46. to judge yourſelves unworthy of eternal life; which the apoſtle gathers from this ground, that they did not, neither would accept of Jeſus Chriſt offered to them in the goſpel: as the event is that follows on the offer, ſo will the Lord account of your receiving of it.

Fourthly, As for directions, to help and further you to believe; it is not eaſy, but very difficult to give them, it being impoſſible to ſatisfy the curioſity of nature; neither can any directions be preſcribed, that without the ſpecial work of God's Spirit can effectuate the thing; the renewing of the will, and the working of faith, being effects and fruits of omnipotent grace: yet, becauſe ſomething lies upon all the hearers of the goſpel as a duty, and it being more ſuitable and congruous, that in the uſe of means, than when means are neglected, believing ſhould be attained; and becauſe oftentimes theſe that deſire this queſtion to be anſwered, to wit, How they may win at believing? are ſuch as have ſome beginnings of the work of grace and of faith; we ſhall ſpeak a few words to ſuch as would be at believing and exerciſing of faith on Jeſus Chriſt: And, 1. Folk had need to be clear in the common fundamental truths of the goſpel; they would know what their natural eſtate is, what their ſin and miſery is, and they would know the way how to win out of that ſtate: ignorance often obſtructs us in the way of believing, *How ſhall they believe on him, of whom they have not heard?* Rom x. 14. when folks believe not, it is as if they had never heard. 2. When ye have attained to the knowledge of the common truths of the goſpel, as of your ſin and miſery, the nature of the covenant, the Mediator and his fulneſs, *&c.* labour to fix well the hiſtorical faith of them: we are ſure that many never come this length, to believe the hiſtory of the goſpel; and, till that be, they can advance no further; for, as the word is, Heb. xi. 6. *He that cometh to God, muſt believe that he is, and that he is a rewarder of them that diligently ſeek him.* I ſay, theſe common ſimple truths of the goſpel would well be fixed by an hiſtorical faith; and yet this would not be reſted on, becauſe, though they be excellent truths, yet they may be known and hiſtorically believed, where ſaving faith and ſalvation follow not. 3. Be much in thinking, meditating, and pondering of and on theſe things; let them ſink down into your hearts, that the meditation of them may fix the faith of them, and that they may deeply affect us; we would ſeek to have a morally ſerious feeling of them, as we have of the common works of the Spirit. But there are many, like the *way-ſide hearers*, who, as ſoon as they hear the word, ſome devil, like a crow, comes and picks it up; therefore, to prevent this, ye would ſeek to have the word of God dwelling richly in you; ye would meditate on it, till ye be convinced of your hazard, and get the affections ſome way ſtirred, according to the nature of the word ye meditate upon, whether threatenings or promiſes. The moſt part are affected with nothing; they know not what it is to tremble at a threatening, or ſmile, as it were, on a promiſe, through their not dwelling on the thoughts of the word, that it may produce ſuch an effect. 4. When this is done, folks would endeavour a full up-giving with the law of righteouſneſs as to their juſtification, that if they cannot ſo poſitively and ſtayedly win

win to reſt on Jeſus Chriſt and his righteouſneſs, yet they may lay the weight of their peace with God on no other thing; they would lay it down, for a certain concluſion, that by the works of the law they can never be juſtified, and would come with a ſtopped mouth before God: thus tender Chriſtians will find it ſometimes eaſier to give up with the law, than to cloſe with the goſpel, as to their diſtinct apprehenſion of the thing. 5. When this is done, go, as it were, to the top of mount Nebo, and take a look of the pleaſant land of promiſes, and of Chriſt held out in them; and let your ſoul ſay, O to have the bargain well cloſed, to have my heart ſtirred up to love him, and to reſt upon him! O to have faith, and to diſcern it in its actings! for when the life of faith is ſo weak that it cannot ſpeak, yet it may breathe; and though ye cannot exerciſe faith as ye would, ſo as to grip to and catch faſt hold of the object, yet eſſay ſeriouſly to do that far, as to eſteem, love, and vehemently deſire it; in this reſpect, the will is ſaid to go before the deed; though, as to God's begetting of faith, there be a contemporarineſs of the will and the deed, yet, as to our ſenſe, the will overturns the deed; even as in another ſenſe, (though it makes well for this purpoſe) the apoſtle ſays, *To will is preſent with me; but how to perform that which is good, I know not:* for we ought to have our will running after Chriſt, and believing on him, when we cannot attain to the diſtinct actings of it.

But it may be here objected and ſaid, Is not this preſumption? ANSW. If this were preſumption, then all we have ſaid of the warrant of the goſpel to believe, is to no purpoſe; Chriſt never counted it preſumption to deſire and endeavour in his own way to believe on him, for attaining of life through him. To deſire heaven, and peace with God, and to miſken Chriſt, and paſs by him, were indeed preſumption; but it is not ſo, to deſire theſe through him. 6. When ye have attained to this hearts deſire, if ye cannot diſtinctly to your ſatisfaction act believing on Chriſt, ye would firmly reſolve to believe, and eſſay it, and ſay, This is the way I will and muſt take, and no other, as David ſaith, Pſal. xvi. 2. *O my ſoul, thou haſt ſaid unto the Lord, Thou art my Lord.* Hence the exerciſe of faith is called a chooſing of God, Duet. xxx. 19. and Joſh. xxiv. And ſeriouſly, ſincerely, and firmly to reſolve, this is our duty, when we can win to do no more; and it is no little advancement in believing, when ſuch reſolution to believe, is deliberately and ſoberly come under. 7. When this is done, folks would not hold at a reſolution; for to reſolve, and not to ſet forward, will be found to be an empty reſolution: therefore, having reſolved (though ſtill looking on the reſolution as his gift) we would ſet about to perform, and believe as we may; and when we cannot go, we would creep; when we cannot ſpeak words of faith, we would let faith breathe; when it can neither ſpeak nor breathe diſtinctly, we would let it pant: in a word, to be eſſaying the exerciſe of faith, and often renewing our eſſays at it; which if we did, we ſhould come better ſpeed in believing than we do; thus, though ye were walking under a conviction, that ye could do no more at this, than a man whoſe arm is withered can do to ſtretch it forth, yet as the man with the withered hand, at Chriſt's word of command, eſſayed to ſtretch it forth, and it went with him; or, as the diſciples, when they had toiled long, even all the night, and caught nothing, yet at Chriſt's word let down the net, and incloſed a multitude of fiſhes; ſo, though ye have eſſayed to act faith often, and yet come no ſpeed, yet eſſaying it again on Chriſt calling to it, it may, and will, thro' grace, go with you. 8. When yet ye come not ſpeed as ye would, your ſhort-coming ſhould be bemoaned and complained of to God, laying open to, and before him the heart, who can change it; and ye would have it for a piece of your weight and burden, that your heart comes not ſo up to, and abides not ſo by believing: I would think it a good frame of ſpirit, when the not having of the heart ſtanding ſo fixed at believing, is an exerciſe and a burden. 9. When all this is done in ſome meaſure, ye would wait on in doing thus, and would con-

tinue in this way, looking to him, who is the Author and Finiſher of faith, for his influence to make it go with you. To look to him to be helped, is the way to be helped to believe; or to pray to him to better and amend faith, is the way to have it bettered and amended: it is ſaid, Pſal. xxxiv. *They looked to him and were lightned, and their faces were not aſhamed.* And if it be ſaid, How can one look that ſees not? It is true, blind folk cannot look, yet they may eſſay to look; and though there be but a glimmering, as the looking makes the faculty of ſeeing the better and more ſtrong, ſo the exerciſe of faith makes faith to increaſe; this is that the Pſalmiſt hath, Pſal. xxxi. 24. *Be of good courage, and he ſhall ſtrengthen your heart, all ye that hope in the Lord;* that is, if ye be weak, wait on, and he ſhall ſtrengthen you; believe and give not over, though t your ſenſe ye come not ſpeed. Beginners that are looking conſcientiouſly to their way, though they have but a glimmering weak ſight of Chriſt, and be as the man that at firſt ſaw men walking as trees; yet, if they wait on, they may attain to a more diſtinct ſeeing, and to a more cloſe and firm gripping of Chriſt.

We cloſe with this word of advertiſement, That as we ſpeak not of theſe things as being in man's power to be performed, ſo neither can they be gone about to purpoſe, but where there is ſome faith and love; yet, when they are at firſt looked on, they are ſome way more within our reach than the diſtinct exerciſe of faith, which is a great myſtery. The Lord bleſs his word, and make it uſeful to you.

SERMON IX.

ISAIAH liii. 1. *Who hath believed our report? and to whom is the arm of the Lord revealed?*

IF folks ſoberly and gravely conſidered of what concernment it is to make uſe of the goſpel, and what depends upon the profitable or unprofitable hearing of it, how ſerious would both ſpeakers and hearers be? This ſame poor, mean, and contemptible-like way of ſpeaking or preaching, is the ordinary way that God hath choſen to ſave ſouls, even by the *fooliſhneſs of preaching*, as the apoſtle hath it, 1 Cor. i. 22, and where miniſters have been tender, how near it hath lyen to their hearts, whether people profited or not? They that will read Iſaiah, how he reſented and complained of it, and how he was weighted with it, will eaſily be induced to think that he was in earneſt, and that it was no little matter that made him thus cry out, *Who hath believed our report?*

We ſhew that four things were comprehended in the words. 1*ſt*, That the great errand of miniſters is, to bring the glad tidings of Jeſus Chriſt the Saviour to ſinners. 2*dly*, That it is the great duty of people to believe and receive the offer of Jeſus Chriſt in the goſpel. 3*dly*, That it is the great ſin of a people that hear the goſpel, not to believe and receive Jeſus Chriſt, when he is offered unto them. The 4*th*, and laſt thing, which now we are to ſpeak of, having gone thorow the firſt three, is, That the great and heavy complaint, that a faithful miniſter of the goſpel hath, is, when theſe good news are not received and welcomed, when they have it to ſay, *Who hath believed our report?* when it is but here one and there one that cloſes with Chriſt.

Conſidering theſe words, as they hold out the prophet's reſentment and complaint, we ſhall from them draw four *obſervations*, which we ſhall ſpeak ſhortly to, and reſerve the uſe and application to the cloſe of all.

Obſerv. 1. The firſt is, That it is meet for, and the duty of a miniſter of

of the goſpel, to obſerve what fruit and ſucceſs his miniſtry hath among a people, and whether they believe or not. Iſaiah ſpeaks not here at random, but from conſideration of the caſe of the people, and as obſerving what fruit his miniſtry had among them: we would not have miniſters too curious in this, as to the ſtate of particular perſons, neither would we have them ſelfy or anxious in ſeeking any ground of boaſting to themſelves; yet they would ſeek to be ſo far diſtinct and clear anent their ſpiritual caſe and condition, as they may know how to ſpeak ſuitably to it, and how to ſpeak of it to God; that they may ſay as they have ground for it, that in ſuch a place, among ſuch a people, *a great door and effectual was opened to us*, as the apoſtle ſaith, 1 Cor. xvi. 8. and in ſuch another place, and among ſuch a people, *Who hath believed our report?* as here the prophet doth. It is ſaid, Luke x. 17. and Mark vi. 30. The diſciples returned, and with joy told Chriſt all that they had done, and how the devils were ſubject to them; they made account what ſucceſs they had in their miniſtry: ſo it is neceſſary that a miniſter know what ſucceſs he hath among a people, that he may know, 1. How to carry before God in reference to them, what to praiſe for, what to lament for, and what to pray for. 2. It is neceſſary, as to the people, that he may carry right to them, for the gaining of ſtrangers to God, and helping forward theſe who are entered into the way, and that he may know what report to make of them. 3. It is neceſſary for a miniſter himſelf, though not ſimply as to his peace, for that depends on his faithful diſcharge of his office, yet as to his joy and rejoicing, to know when he labours in vain, and when not, among a people.

We would not then, as a paſſing word of uſe, have you to think it curioſity, though ſomething be ſaid now and then, and aſked at you, that ſome of you may poſſibly think impertinent; for it becomes a phyſician to ſeek to know the ſtate and condition of theſe whom he hath under his hand and cure; and ye would not take it ill, though after obſervation, we now and then ſpeak and tell you, what we conceive to be your condition.

Obſerv. 2. The ſecond obſervation is, That it is moſt ſad to a tender miniſter, and will much affect him, to ſee and obſerve unbelief and unfruitfulneſs among the people that he hath preached the goſpel to. This muſt be a certain and clear truth, if we conſider what it was that put Iſaiah to this, even to cry, *Who hath believed our report?* Though a miniſter ſhould have never ſo great exerciſe of gifts, never ſo much countenance and reſpect among a people, if he be tender, he will be more grieved and weighted with their unbelief and unfruitfulneſs, than with ſtripes and impriſonment; there will be no ſuffering to this in his eſteem, nothing ſo ſad a ground of complaint; this makes the prophet, Micah vii. 1. ſo cry, Alas! and *woe is me, I am as theſe who have gathered the ſummer-fruits, as the grape gleanings after the vintage; there is no cluſter to eat, the good man is periſhed, and there is none upright among men;* and he inſiſts in this complaint. How often was our Lord Jeſus, the moſt excellent and tender preacher that ever preached, put to this complaint? All the affronts and reproaches he met with, grieved him not ſo much as the unbelief and hardneſs of heart that were in the people; it is, Mark iii 5. that, *He looked round about on them with anger, and was grieved for the hardneſs of their hearts;* and it is ſaid, Mark vi. 6. that *he marvelled, becauſe of their unbelief;* it ſo affected him, that, Luke xix. 42. it is ſaid, that *when he came near to the city, he wept over it, ſaying, O that thou hadſt known, in this thy day, the things that belong to thy peace!* There is a fourfold reaſon of this, that hath a fourfold influence on the ſadning of a ſerious and tender miniſter of the goſpel. 1. Reſpect to Chriſt Jeſus his maſter, in whoſe ſtead he comes to beſpeak and woo ſouls to Chriſt. What would an ambaſſador think of perſonal reſpect and honour, if his maſter were reproached, and his meſſage rejected and deſpiſed? And can an honeſt and faithful ambaſſador of Chriſt look on, and his heart not be wounded, to ſee the goſpel fruitleſs,

the Lord's pleaſure as it were marred, and the work of gathering in of ſouls, obſtructed in his hand, and his Lord and Maſter affronted and ſlighted? 2. The reſpect that a faithful miniſter hath to people's ſouls, hath influence on this. A tender ſhepherd will watchfully care for, and wiſh the ſheep well, and be much affected when they are in an evil condition; and where the relation is of a more ſpiritual nature, and the flock of far, very far greater worth and concernment, what wonder the ſhepherd be more affected? as Paul beſpeaks the Galatians, ch. iii. 16. *My little children, of whom I travel again in birth, till Chriſt be formed in you.* To be travelling and bringing forth but wind, cannot but prick and wound an honeſt miniſter of the goſpel at the very heart; 2 Cor. xi. 29. Paul ſaith, *Who is offended, and I burn not?* The very hazard of a ſoul will be like a fire burning the heart that is tender and zealous of the ſpiritual good of ſouls. 3. The reſpect that a faithful miniſter hath to the duty in his hand, hath influence on this: for ſuch a one loves to neat his duty, and to go neatly and lively about it; and the unbelief and the unfruitfulneſs of the people cloggs him in his duty, and makes him drive heavily: hence it is ſaid, Mat. xiii. 58. and Mark vi. 5. that our Lord *could not do many mighty works there*, or among that people, *becauſe of their unbelief.* Unbelief ſtraitens and ſhuts the door, and makes preaching become a very burden to a faithful miniſter; therefore the apoſtle exhorts, Heb. xiii. 17. *Obey them that have the rule over you, and watch for your ſouls, that they may do it with joy, and not with grief, for that is unprofitable for you:* a neceſſity lies upon miniſters to go about their work; but when the word does no more but buff on them, ſo to ſpeak, it makes them to cry, as this ſame prophet doth, chap. vi. 11. *How long, O Lord?* And, 4. This alſo hath influence on their being ſo much weighted, even the concern of honeſt miniſters own joy and comfort. It is true, as we hinted before, that neither a faithful miniſter's peace, nor his reward of grace, doth depend on it ſimply; *I have ſpent my ſtrength in vain*, ſays Iſaiah, chap. xlix. 4. *yet my labour is with the Lord, and my reward from my God:* As to that, there is no neceſſary connection, and it is of grace it is ſo; yet, as to a miniſter's ſatisfaction and joy, there is a connection, as we may ſee, Philip. ii. 16. where Paul ſaith, *That I may joy in the day of Chriſt, that I have not run in vain, and laboured in vain;* and from his expoſtulation with the Galatians, chap. iv. 9, 10. 11. *I am afraid of you, leſt I have beſtowed upon you labour in vain.*

I ſhall not proſecute the *uſe* of this neither; only ſee here, that it is no marvel though ſometimes we be neceſſitate to complain of you, and to expoſtulate with you; and conſidering the caſe of people generally, if our hearts were ſuitably tender, it would even make us burſt for grief, to ſee ſo many ſleeping ſecurely and ſenſeleſsly in their ſins, and in that pitiful poſture poſting to the pit, if God prevent not.

Obſerv. 3. The third obſervation is, *That a miniſter may, and ſometimes will, be put to it, to make report to God of what fruit his miniſtry hath; and ſometimes to complain to him of the unbelief and unfruitfulneſs of the people among whom he hath long preached the goſpel.* Iſaiah, ſure, is not carried to this complaint out of hatred to the people, neither from any pleaſure he hath in it, nor any delight to tell ill tales, to ſpeak ſo, of them: the Lord needs no information, yet he complains, and that to the Lord, as we ſhew from Rom. x. 16. where it is ſaid, *Lord, who hath believed our report?* So then, prophets and apoſtles complain of this; it is Ezekiel's complaint no doubt to God, as it was the Lord's to him, *This people are a rebellious houſe, and they will not hear:* and Iſaiah ſpeaks here in his own name, and in name of other miniſters of the goſpel, that they may join with him in this complaint; and there is reaſon for it, if we conſider, 1. The relation that a miniſter ſtands in to God; he ought to give an account to him, who gives obedience, and who not, and what is done by his embaſſage, there being no talent given, but a reckoning how it was employed will be called for,

for. 2. The ſubordination that a miniſter ſtands in to Chriſt, wherein it is requiſite he be kept, as knowing the work is the Lord's and not his, pleads for this. 3. That a miniſter may be kept from carnalneſs and vanity on the one hand, and from diſcouragement on the other; he ought to be acquaint with, and to hold up both the fruitfulneſs and unfruitfulneſs of the people to God. 4. It is meet for the good of the people it be ſo, not to irritate, but kindly to affect the people, that when he complains to God, they may be convinced that it is to get the evil complained of amended, if ſo it may be.

This complaining will, we fear, be the reſult of much preaching among you; for either there muſt be more faith and fruits, elſe we will have the more complainers, and the more complaints againſt you.

Obſerv. 4. The fourth obſervation is, *That it is, and ought to be a very ſad and weighty thing to a miniſter, and alſo to a people, when he is put to complain to God of their unbelief among ſt whom he is labouring.* It is the laſt thing he hath to do, and he can do no more; and it is the greateſt and higheſt of witneſs and ditty againſt them, when a miniſter hath been preaching long, and obſerving the fruit of his miniſtry, and is outwearied with their unfruitfulneſs, and forced to cry, Lord, there are none, or but very few, that *believe the report* that I have brought to them: it is the heavieſt and hardeſt word that Chriſt hath to ſay to Jeruſalem, Mat. xxiii. 37. and Luke xix. 42. when he complains of their unfruitfulneſs, harder and heavier than all the woes he pronounced againſt the Scribes and Phariſees, on other accounts, and at leaſt equivalent to them pronounced on the ſame account; for the ſame wo and wrath follows both, *O*, ſaith he, *that thou hadſt known in this thy day, the things that belong to thy peace, but now they are hid from thine eyes!* This comes as the laſt and ſaddeſt word, holding out the deſperatneſs of their condition; when the powerful preaching of the goſpel hath no gracious force, nor ſaving effect following it; when directions prevail not, when no ſort of miniſterial gifts do a people good; when it comes to that, Mat. xi. 16. *Whereunto ſhall I liken this generation? it is like children ſitting in the market-place, crying to their fellows, We have piped to you, and ye have not danced; we have mourned to you, and ye have not lamented;* when both the ſweet offers of grace, and the terrible threatenings of the law, come forth to a people, and both are followed for a long time without fruit, then comes that word, *Whereunto ſhall I liken this generation? John came neither eating nor drinking, and ye ſay, He hath a Devil;* his auſtere way of living and preaching did you no good, ye could not away with it; *The Son of man came eating and drinking*, in a familiar way, *and ye ſay, Behold a man, gluttonous, a wine-bibber, a friend of publicans and ſinners:* they ſtumble on both unjuſtly; and ſo it is ſtill even to this day, many ſtumble at the meſſenger, caſt at the meſſage, and then followeth the ſad complaint.

It is meet that we ſpeak to a word of *uſe;* but we profeſs we know not well how to follow it, there is ſo much ground to complain, and we are not, alas! ſuitably ſenſible of our own unfitneſs to follow the complaint, which makes us think that it would become another better; but, what ſhall we ſay? it is the word of the Lord; and it were needful that both ye and we ſhould forget and take our eyes off men, and remember that it is the Lord God, and ſome commiſſioned from him, that we have to do with, that ſo we may accept of the meſſage. 1. Then we may ſay, that it is no pleaſure to us to be hewing you, and ſpeaking ſadly to you, the Lord knows, would to God there were more that needed healing medicines, and that fewer had need of hewing and wounding! But the truth is, carnal ſecurity, ſpiritual pride, hypocriſy, and formality, are ſo rife, and become ſo much the plague of this generation, that people believe not their hazard. Neither, 2. Is it our deſire or deſign to ſpeak to all of you indifferently, and without diſcrimination; for, as the Lord ſaith, Mat. xi. 19. *Wiſdom is juſtified of her children;* though the generality deſpiſe this word, yet we are confident the Lord hath ſome that

he

he allows not to be grieved; and we ſhall deſire, that ſuch may not wrong themſelves, nor mar our freedom in ſpeaking the word of the Lord to others. 3. We ſhall not deſire to ſpeak peremptorily as to the caſe of particular perſons, though we will not deny nor conceal our fears and ſad apprehenſions as to many of you; only what we have to ſay, ye would know and be aſſured, that it is not ſpoken at random by us, but as having ſome acquaintance with many of your conditions, and we may gather from theſe what is very probably the condition of others.

And now, as to what we would ſay to you; ſome have been preaching this goſpel to you, who are flitted and removed to another part of the vineyard, other ſome are gone to another world, and ſome are yet continued preaching to you; but, what fruit is brought forth by the miniſtry of all? If we were put to make a report of you, as we will be put to it, what could we ſay? We are afraid to ſpeak our apprehenſions: O how little is this goſpel, as to its fruit and ſucceſs, upon the growing hand among you! We ſhall therefore forbear to ſpeak of that which we think hath deep impreſſions on ourſelves concerning you, but we would have you to look thorow matters, how they ſtand betwixt God and you; and, if we may humbly lay claim to any meaſure of the judgment of diſcerning, may we not aſk, Where is there a man or woman, amongſt moſt of us, that hath a converſation ſuitable to this goſpel? If we begin at the great folk, that have the things of this world in abundance, it is their work, for moſt part, not to be religious, but to gather and heap up riches, and to have ſomewhat of a name, or a piece of credit in the world; this is the fartheſt that many of ſuch deſign: and if we come and take a look of the way of the poorer ſort, they live as if they were not called to be exerciſed to godlineſs: and this is the condition of the generality, to live as if God were not to call them to a reckoning: Ye will ſay, We are poor ignorant folks, and are not book-learned; but, have ye not ſouls to be ſaved? and is there any other way to be ſaved, than the royal way, wherein believers have walked? but if we ſhould yet look a little further through you, how many are there that have not the very form of godlineſs, who never ſtudied to be Chriſtians, either in your fellowſhip with others, nor when alone, or in your families? There are ſome, O! that I might not ſay many! who are hearing me, that will not once in the year bow their knee to God in their families! many of you ſpend your time in tipling, jeſting, looſe-ſpeaking, which are not convenient; yea, I dare ſay, there are many that ſpend more time in tipling, jeſting, idle-ſpeaking, than in the duties of religion either in public or in private. What report ſhall we make of you? ſhall we ſay that ſuch a man ſpent three or four hours every day in going up and down the ſtreets, or in tipling and ſporting, and would not ſpend half an hour of the day on God and his worſhip? And further, how many are yet ignorant of the firſt principles of religion? a fault that is often complained of; and yet we would be aſhamed to have it heard of, that ſuch ignorance ſhould be under half a year's preaching of the goſpel, that is in this place under many years preaching it, and even amongſt theſe who hold their heads very high, and are above others, who can guide and govern their own affairs, and give others a good counſel in things concerning the world; yet if we come to ſpeak with them of repentance, or of faith in its exerciſe, of convictions and challenges for ſin, of communion with God, of the working of God's Spirit in the regenerate, or of the fruits of the Spirit, they have not a mouth to ſpeak a word of theſe things; and if they ſpeak any thing, O! but it looks weriſh, taſteleſs, and thieveleſs like. Put them to diſcourſe of religion, it hath no guſt, to ſay ſo, it reliſhes not; they have no underſtanding of it, at leaſt, that is experimental: doth this look like folks that have heard and received the goſpel? Let me ſay it, The wiſdom of this world, and the knowledge of Chriſt, are far different things; and if ſome of you go that length, as to get the queſtions of the Catechiſm, which is well done in itſelf; if we put you but to expreſs them in other words, ye cannot; which

ſays

ſays plainly, that ye are not maſters of your knowledge. And what ſhall we ſay of others? of whom we cannot ſay but we get reſpect enough from them, yet how do ſelfiſhneſs and wordly-mindedneſs abound in them? and how graceleſs and Chriſtleſs are they found to be, when put to the trial? We would alſo, ſay to you, that there is a great difference betwixt civility and Chriſtianity; fair faſhions will never paſs in Chriſt's account for the ſuitable fruits of the goſpel, and will never hinder us from having a juſt ground of complaint againſt you: how many have the form of religion, and want the power of it? who think themſelves ſomething, when they are indeed nothing; and their profeſſion is ſo thin and holed, to ſpeak ſo, that their rotteneſs and hypocriſy may be ſeen through it. Though theſe things be but general, yet they will comprehend a great many of you that are here in this aſſembly; and if ſo, is there not juſt ground of complaint and expoſtulation with you, as a people among whom this word hath no ſuitable fruit? And as for you that live profanely and hypocritically, what ſhall we ſay to you? or how ſhall we deal with you? We bring the word to you, but ye make no more uſe of it, than if ye had never heard of it; no more religion ſheweth itſelf in you, than if ye lived among heathens: ſhall we ſay to God, The fruit of the goſpel is there? Dare we be anſwerable to God, or can we be faithful to you, to flatter you over, as if all were well with you? And muſt not our complaint then rather be this, *Lord, they have not believed our report*? Though we be feckleſs, and though there be ground of complaint of us, yet the word is his word, and will take hold of you. I know that folks do not readily digeſt ſuch doctrine well, and it may be ſome think that few miniſters are better dealt with than we are; but we ſay, that is not our complaint: we confeſs, if we look from the beginning of the world to this time, there will be few miniſters of the goſpel found to have been better dealt with, as to outward and civil things; but, alas! ſhould that ſtop our mouths? Yea, rather, ought it not to be the more ſad to us, to be dealt with, and live in civil love with men and women, who yet do not receive the goſpel, nor deal kindly with our Maſter? Do not think that we will take external reſpect to us for the fruit of the goſpel: as we have no cauſe to complain of other things, ſo let us not be put to complain of this, but receive Chriſt in your heart; let him and his precious ware ſhave change, and go off amongſt you; make uſe of him for wiſdom, righteouſneſs, ſanctification, and redemption; and go not for the faſhion about the means that ſhould bring you near him, but be in good earneſt: and this would ſatisfy us much, and prevent complaints. *Laſtly*, I would aſk you, What will come of it, if we ſhall go on in preaching, and ye in hearing, and yet continue ſtill in unbelief? Will there not be an account craved of us? And muſt we not make a report? And, if ye think we muſt report, can we report any other way than it is with you? ſhall we, or dare we ſay, that ſuch a man was a civil man, and that therefore he will not be reckoned with, though he believe not in Chriſt? No, no; but this muſt be the report, That ſuch a man, and ſuch a kind of men, though Chriſt was long wooing them, would not embrace him; though he invited them to the wedding, yet they would not come; nay, they mocked and ſpurned at it; they trod the blood of the covenant under foot, and counted God a liar in all his offers; and ſaid by their practice, that they ſhould be happy, though they took not this way: many of you, who would not take it well if we ſhould ſpeak this to you in particular, will find it to be a truth one day. And if ye ſhall ſay, What would we be at? The anſwer is at hand, *Believe in the Lord Jeſus Chriſt, and ye ſhall be ſaved*: This is the end of the goſpel, and the mean of your happineſs; it is the great and the main thing that we call for, which if it be not obtained, the ground of the complaint will continue. And, do you think this any ſtrange, hard, or uncouth thing, that when we bring to you the offer of Chriſt in the goſpel, we bid you receive it, and flee in to him, to hide you from the wrath to come? and yet this is all we ſeek of you: it is neither your ſhame nor

you

your ſkaith that we ſeek, but that ye may take with your ſin, that ye may judge and condemn yourſelves, that your mouth may be ſtopped before God, and that ye may flee to Jeſus Chriſt in earneſt, and cloſe with him on his own terms. As therefore ye would prevent the greatly aggravated ſin, to wit, ſinning againſt the goſpel, and the complaint of the miniſters thereof againſt you, and the terrible vengeance of the Mediator, *Kiſs the Son;* caſt open the everlaſting doors of your hearts, and let the goſpel, and Chriſt, the King of glory, have acceſs: We pray you, ſtand not in the way of your own happineſs; refuſe not to do him that much pleaſure and ſatisfaction for all the travel of his ſoul, as to give him your ſouls to be ſaved. Now, God himſelf keep you from this folly and ſoul-deſtroying madneſs.

SERMON X.

ISAIAH liii. 1. *Who hath believed our report? and to whom is the arm of the Lord revealed?*

WE have ſpoken ſomewhat, theſe days paſt, to ſundry doctrines, from this part of the verſe, and particularly of the ſad complaint which Iſaiah had in his own name, and in the name of all the miniſters of the goſpel, that the ſavoury report concerning Jeſus Chriſt is not received; and that, though life and ſalvation through him be offered to many, yet there are but few, ſcarce here one, and there one, that do embrace it: This is the ſad reſult, *Lord, who hath believed our report?* Words that, being ſpoken by ſuch a prophet, and ſo often mentioned in the New Teſtament, may and ſhould, as often as we ſpeak, hear, or read them, put both miniſters and people to a holy demur, and to look what becomes of all our preaching and hearing, when this was all the fruit, even of Iſaiah's preaching, as to the greateſt part of his hearers.

Ere we leave this part of the verſe, it will not be unmeet that we ſpeak a little to theſe three, 1. To what may be the cauſes why, when the goſpel is powerfully preached, there are ſo few believers. 2. How it comes to paſs, ſeeing ſo few believe, that generally ſo many think they believe, and ſo few ſuſpect their own faith. And, 3. To the neceſſity that lies on the hearers of the goſpel, to enquire at, and try themſelves concerning their faith, and to have ſome ſolid ſatisfaction in it.

Although we mention no particular doctrines now, yet, conſidering the doctrines we ſpoke to before, theſe things will not be unſuitable to them, nor impertinent to you.

For the *Firſt*, The cauſes why ſo few believe the goſpel: We cleared to you already, that generally the powerful preaching of the goſpel hath been with little fruit; ſo that Iſaiah hath this ſad complaint *Lord, who hath believed our report?* and our Lord Jeſus hath it alſo on the matter, Mat. xi. 17. *We have piped to you, and ye have not danced; we have mourned to you, and ye have not lamented;* and in the ſame expreſs words, John xii. 38. And when it is ſo with ſweet Iſaiah in the Old Teſtament, and with our bleſſed Lord in the New, that ſpoke with ſuch power and authority, ye may ſee there is reaſon for us to enquire into the cauſes why it is that ſo few believe. In ſpeaking to which, 1. We intend not to touch on all the reaſons, that may be gathered together, of peoples not profiting under the goſpel; but of theſe that ye have moſt reaſon to look to, and that are moſt obſtructive of faith in you. 2. Though we might ſpeak of reaſons on the ſide of them that ſpeak to you (for, *who is ſufficient for theſe things?* and we ſhall not deny but we have culpable acceſſion to your unfruitfulneſs) yet it were not much to your edifying to inſiſt on theſe. 3. Neither will we ſpeak to theſe ſovereign cauſes on God's part, who in his holy juſtice gives up people to unfruit-

fruitfulneſs, when they receive not the truth in love. Neither, 4. Shall we inſiſt on theſe cauſes that may ariſe from the devil, who waits on, wherever the word is preached, to mar the fruit of it, as we may ſee, Mat. xiii. 19. the evil ſpirits, like as many crows, when the ſeed of the word is ſown, waiting on to pick it up: and ye would know, that ye never come to hear the word, but there are, as it were, flocks of devils attending you; hence it is, that ſome are rocked and lulled aſleep, ſome have their minds filled with worldly thoughts, ſome forget all that they hear ere they go out of doors: thus it is with many hearers of this goſpel, their hearts are trod upon, as the way-ſide, by devils and foul ſpirits, that never a word takes impreſſion upon them. And though ye may think ſuch expreſſions uncouth-like and ſtrange, yet they are ſadly true; Satan waited on when Chriſt preached, and ſure he will ſcar no more to do ſo at our preaching than he did at his; if he ſtood at Joſhua's right-hand to reſiſt him, he will no doubt be at ours: but we ſay, we will not inſiſt on theſe. But, 5. We ſhall ſpeak a little to theſe cauſes that are common in you, which ye yourſelves might know, if ye would obſerve them; and we would exhort you to take notice of them, when we tell you of them.

1ſt, Then we offer, or rather aſſert this for a cauſe, the want of ſerious minding the great concernment of the work of your ſalvation, and that this preached goſpel is the word of the Lord, by which ye muſt be ſaved. Alas! though ye have immortal ſouls, and though this word be the mean of your ſalvation, yet there are hundreds of you, that never lay it to heart, that your ſouls are in hazard, and that this word muſt be it that ye muſt live by, and live upon: I appeal to your conſciences, if ye think upon this ſeriouſly; want of this *conſideration* foſters ſecurity, breeds lazineſs, and makes and keeps you careleſs and carnal. I ſhall inſtance the want of it in three reſpects: 1. Look how ye are affected towards this word, and your own edification by it, before ye come to hear it; how few are hungering and thirſting, or preparing for benefit by it, or preparing to meet with God in it? In effect ye come not with a deſign to profit; ſo that if it were known, it would be wondered at, wherefore ye come to hear the word: As Chriſt ſays of ſome, *They came, not becauſe they ſaw the miracles, but becauſe they did eat of the loaves, and were filled*; ſo may we ſay of you, that ye come not to profit by the word, but on ſome crooked carnal deſign. 2. Look how ye carry when ye are come: how many ſleep a great part of the ſermon? So that it is a ſhame to look on the face of our meetings, when in every corner ſome are ſleeping, whoſe conſciences God will waken ere long, and the timber and the ſtones of the houſe will bear witneſs againſt them. Were you in any other meeting about ordinary buſinſs, there would not be ſuch ſleeping; but when ye are waking, what is your carriage? for ye may be waking, and your heart far away, or faſt aſleep. How ſeldom can ye give account of what is ſaid? though your bodies be preſent, your hearts are wandering; ye are like theſe ſpoken of, Ezek. xxxiii. 31. who *ſat before the prophet as God's people, but their hearts went after their covetouſneſs*. How often, while ye are ſitting here, is your heart away? ſome in their thoughts running after their trade, ſome after their merchandize, ſome after one thing, ſome after another. This is one ſad inſtance of it, that there are many of you who have had preaching forty or fifty years, that can ſcarce tell one note of it all; and no wonder, for ye were not attentive in the hearing of it. 3. Look how ye carry after the word is heard: What unedifying diſcourſe will ye be engaged in, ere ye be well at the door? how carnally and careſly do many ruſh unto, and go away from hearing of the word! and when ye get a word that meets with your ſouls, do ye go to your knees with it before God, deſiring him to breathe on it, and to keep it warm? or do ye meditate upon it? Now, put theſe three together, your carriage before, in the time, and after your hearing of the word, ye will find that there is juſt cauſe to ſay, that the moſt part that hear this goſpel are not ſerious: what wonder then that it do them no good? In the

end of that parable of the ſower, Mat. xiii. Mark iv. and Luke viii. it is ſaid by the Lord, *Take heed how ye hear; for whoſoever hath, to him ſhall be given:* &c. if ye improve well your hearing, ye will get more; but ſo long as ye take no heed how ye hear, ye cannot profit.

A 2*d* ground or cauſe is this, That the moſt part of hearers never come to look on this word as the word of God, they come never almoſt to have a hiſtorical faith of it: it is ſaid, Heb. xi. 6. *He that cometh to God muſt believe that he is, and that he is a rewarder of them that ſeek him diligently:* but when folk do not really believe that God is, what wonder they ſeek him not, that they fear neither judgment nor hell, and that they ſtudy not holineſs? They ſay in their hearts, They ſhall have peace, though they walk in the imagination of their own hearts, and that the way to heaven is not ſo narrow as miniſters ſay it is, that God will not condemn poor chriſtened bodies; this is the language of many hearts, and of ſome mouths; need there be any evidences of it be given? if ye believed that the way to heaven is ſo ſtrait, and that holineſs is ſo extenſive, could ye poſſibly with any ſeriouſneſs reflect on your heart and way, and not be affrighted? But the truth is, this word gets not leave to ſink in you as the word of God; therefore, ſaith our Lord to his diſciples, Luke ix. 44. *Let theſe ſayings ſink into your ears.* There are theſe things I fear ye do not believe; and let me not be thought to take on me to judge your conſciences, when there are ſo many *that profeſs they know God, but in works they deny him*, as it is, Tit. i. 16. when we ſee ſuch things in your carriage, we know that there is a principle of unbelief whence they ſpring. 1. There are many of you, that really believe not there is a God, or that he is ſuch as his word reveals him to be, to wit, holy, juſt, powerful, &c. elſe ye durſt not live at feud with him. *The fool hath ſaid in his heart, There is not a God, they are corrupt*, &c. your practical athieſm and profanity ſay, ye believe not there is a God. 2. Ye never believed the ill of your nature: *Do ye think*, as James beſpeaks theſe he writes to, chap. iv. 5. *that the ſcripture ſaith in vain, The ſpirit that is in you luſts to envy*? Ye do not think that your heart is deceitful and deſperately wicked? Though we ſhould preach never ſo much on this ſubject, yet ye lay it not to heart, ye take it not to you in particular. 3. We are afraid that many of you believe not a judgment, and your particular and perſonal coming to it; nay, there are among you, who are like to theſe mockers, ſpoken of by Peter in his ſecond epiſtle, chap. iii. 4. who ſay, *Where is the promiſe of his coming*? And as there were in Paul's days ſome that denied the reſurrection, 1 Cor. xv. ſo there are ſtill, who do it on the matter at leaſt; ye have the ſame corrupt nature: we would think that we had prevailed to ſome purpoſe, if ye were brought really to believe, that there is a God, a life to come, and a day of judgment; and if ye did ſo, ye would be more ſerious in duty, and would come more hungry and thirſty to the word. 4. The mean and mids of ſalvation is not believed, to wit, that the way to peace with God, is faith in Jeſus Chriſt, and that there is no way to heaven, but the way of holineſs; if all your thoughts were ſpoken out, it would be found that ye have another mids than faith, and another way than that of holineſs; and, to make out this, we need go no further than to your practice; we are ſure many of you live in profanity, and yet ye have all a hope of heaven: and what ſays this, but that ye think not faith and holineſs neceſſary, but that ye may come to heaven another way? and this is an old fault and deceit; it was in Moſes his days, for ſome are brought in Deut. xxix. 19. ſaying, *I ſhall have peace, though I walk in the imagination of my own heart, and add drunkenneſs to thirſt*; though I tipple daily at my four-hours, though I follow my luſts and pleaſure, and take my fouth and fill of the world, we cannot be all ſaints, &c. *The Lord will not ſpare that man, but his anger and jealouſy ſhall ſmoke againſt him, and all the curſes that are written in this book ſhall ly upon him, and the Lord ſhall blot out his name from under heaven*; and though this be not now believed,

it

it ſhall be found verified. There are many, when they come to judgment, that will know, to their coſt, the truth of many things they never believed before, as we find in that rich man, who ſays to Abraham, *Send ſome to to tell my brethren, that they come not to this place of torment;* it ſays as much, as that he in his life-time did not believe how terribly tormenting a place hell is, and it is even ſo ſtill: though men and women have immortal ſouls, yet they go on following their ſinful way, and believe not that any evil ſhall befal them, till God's curſe and vengeance overtake them.

A 3*d* ground or cauſe is, That folk never think themſelves in hazard, nor ſuffer their hazard to affect them, and therefore they ſeek not after the remedy; hence the Jews, Scribes, and Phariſees, rejected Chriſt; why? they were righteous perſons, whole, and needed not the phyſician; and thus it is with many of you, ye will take with it that ye are ſinners, but not with the graceleſneſs of your nature; and this makes it, that when life, and reconciliation with God, are offered, we have almoſt none to accept of it; why ſo? ye are generally, in your own opinion, good friends with God already; none of you almoſt think that ye have hatred at God, and ſo ye careleſly and unconcernedly let the opportunity of making your peace with him ſlip over, even like theſe Jews, ſpoken of John viii. 44, 45. who, when Chriſt ſaid to them, *Ye have the devil to your father*, anſwered, *He had a devil, and that they were come of Abraham, and were not born of fornication:* So it is with many of you, ye could never endure to even yourſelves to hell, nor take with it, that ye were heirs of wrath, as if ye had been born with other natures than the ordinary race of mankind is: and this keeps ſo many of you that ye get no good of this goſpel, for it ſeeks ſinners to pardon them, and enemies to reconcile them; and, till the feud be once taken with, the friendſhip will never be ſought after, nor will it find merchants; though when once the enmity is taken with, the goſpel hath many ſweet, peaceful, and comfortable words to ſpeak to the man afterwards.

A 4*th* ground is, The love of money and of the world, which *is the root of all ill.* This is given as a main cauſe, Mat. xiii. why the word profits not, *The ſeed is ſown among thorns, and the thorns ſpring up and choke it, the cares of this life, and deceitfulneſs of riches, choaked the word:* This is not oppreſſion nor ſtealing, but entanglement with, and addictedneſs to the things of this preſent world; folks allowing themſelves too much ſatisfaction in their riches and pelf, counting themſelves as if all were well if they have it, and grieved if they want it, as if there were nothing but that to make happy; being wholly taken up about it, and leaving no room for the concerns of their ſouls, for prayer, and ſeeking of God, nor for challenges to work on them, they are ſo wholly taken up with their callings and buſineſs; for they lay it for a ground, that they muſt be rich, and then they give themſelves wholly to all things that may contribute to that end; and that chokes and ſuffocates the word, that it never comes up, that nothing comes to perfection; therefore Chriſt ſays, Luke xxi. 34. *Take heed ye be not overcharged with ſurfeiting and drunkenneſs, and the cares of this life:* I am afraid that many more among you, who are civil and eſteemed virtuous and frugal, ſhall periſh in this pit of worldly-mindedneſs, than ſhall periſh by drunkenneſs, gluttony, fornication, or the like; and yet there is nothing more frequent in ſcripture, than words ſpoken to fear folk from earthly-mindedneſs; *How hard is it*, ſays Chriſt, *for a rich man to enter into the kingdom of heaven?* and ſuch a man is he, that is taken up with riches, and places his happineſs and contentment in them, whether he have more or leſs of them. We ſpeak not this to foſter idleneſs in any, but to preſs moderation in the uſe of lawful things: ye think it enough if we cannot charge you with oppreſſion, ſtealing, whoring, and the like: but this goſpel will charge you with the love of money; and if it find the love of the world in you, the love of the Father will not be found in you. Doth not your experience tell you, that it is not an eaſy matter to be much taken up with the

world, and to win at a ſuitable diſpoſition for the duties of religion and to be painful in them?

A *5th* ground is, folks little prizing of the goſpel, and the benefits that come by it; they look not upon it as their happineſs to have communion with God: they who were invited to the marriage of the King's Son, Mat. xxii. will not come, and the reaſon is given, *they made light of it*; the offer of the goſpel hath no weight, it reliſhes not: if a market of fine things, at a cheap rate were proclaimed, ye would all run to it; but ye delight not in the word of God, ye prize not the goſpel, and the precious wares that it expoſeth to ſale amongſt you: and to evidence and make out this, I would aſk you theſe few queſtions; and, 1. I would aſk you, How often, or rather how ſeldom have you ſitten down purpoſely and thanked God for ſending the goſpel to you? ye have given thanks for your dinner, but how often have ye given him thanks that ye have the goſpel, Sabbath-days and week-days? 2. How little do many of you wait on the preaching of it? were there a meſſage ſent to you but from ſome ordinary man, let be from a great man, ye would ſtraiten yourſelves and your buſineſs too ſomewhat, that ye might hear it; and yet it is a wonder to think how ſome in this place, except on the Sabbath, will hardly be ſeen in the church from one end of the year to the other. 3. Had ye any evident to draw of houſe or land, ye would ſeek to have it drawn very well and ſure; but many of you never ſought to have the evidents of heaven made ſure: Ye know, how interruptions of, and threatnings to remove the preached goſpel from you, never troubled you; that buſineſs of the Tender gave a proof, that if ye might bruik your eaſe and the things of the world, ye cared not what became of the goſpel, and of the liberties of Chriſt's kingdom among you: nay, we may ſay, the goſpel was never leſs ſet by, never more reproached, deſpiſed, and trod upon, than in the time wherein we live: and who lays it to heart? if it were well tried, there is more pains taken on feckleſs particulars in a week, than ye take upon your ſouls in a year; and, which may be ſpoken to the ſhame of ſome, more time taken up in tipling, drinking, and debauching, than in prayer, or any other religious duty; and is not that an undeniable evidence, that ye make light of the goſpel: *They made light of it, and went their ways*, &c. ſaying on the matter, Care for yonder invitation who will, as for us, we have ſomewhat elſe to do.

A *6th* ground or cauſe, though poſſibly it be not ſo rife, is a ſhifting of convictions and challenges, a quenching of any begun exerciſe in the conſcience; ſome of you have been made ſometimes to tremble, as Felix did, but ye ſhifted it, and put it off to another time, and went away to ſome company or recreation, that ſo ye might ſtiffle it, and drive it out of your thoughts. Is there any of you, but in ſickneſs, or under ſome other ſad croſs, or at a communion, ye have had your own convictions, challenges, and frights about your ſouls eſtate, and yet ye have ſmothered, extinguiſhed, and put them out again?

A *7th* ground or cauſe, which is as large and comprehenſive as any, is folks reſting and ſitting down, before they have any ſolid ground to reſt upon, taking a counterfeit work for a real one, like theſe ſpoken of, Hoſ. vii. 16. of whom it is ſaid, *They return, but not to the Moſt High.* Some attain to a ſort of out ſide reformation, and they trow that on that account they are all well enough, and in good terms with God; and when ſuch are called to return, they ſay as theſe do, Mal. iii. 7. *Wherein ſhall we return?* they think they are returned, and that their peace is made already; they cannot endure to be bidden believe, or to lay a new foundation, for they think it is laid already: in a word, as Laodicea did, *they think themſelves rich, and increaſed in goods*, when yet *they are poor, blind, miſerable, wretched, and naked*; but they knew not, and ſo are well ſatisfied with themſelves as gracious perſons, reſting on theſe and the like grounds; as, 1. It may be they pray, and think ſomething of that. 2. They think they have faith enough, if they have a hiſtorical faith. 3. It may be they have had ſome reſolutions, and fits of a ſort of tenderneſs, and theſe they reſt upon. We ſhall

not

not inſiſt to ſhew the rottenneſs of theſe props, but ſhall only ſay, It were in ſome reſpect good for many of you, that ye never had the little pieces of profeſſion ye have; there is a ſort of civil, legal, formal, fair-faſhioned men and women among us, whoſe converſation and comunication reliſhes to none but themſelves; and, ſpeak the word who will, they think that they are without the reach of it: I muſt ſay this ſad word, that I think many of you have as much believing as keeps you from faith in Chriſt; that is, ye have as much preſumption and ſecurity as makes you that ye are never ſerious with the Lord to amend it, and to bring you indeed to believe; ſo that it is a greater difficulty, to beat you off from your rotten grounds, than it is to get you right, though both require the omnipotent power of God: ye think ye believe always, and ye have no doubts about it, and therefore ye think ye have faith enough to do your turn: Ah! when will ye know that ſecurity is no faith, and that there is a great difference betwixt preſumption, and ſolid reſting by faith on Chriſt?

Eighthly, We think that this wrongs many of you, becauſe ye are not among the worſt ſort, and others eſteem well of you; ye think ye are well enough: and this makes us, that as to many of you, we know not whether to be more familiar with, or to ſtand at a diſtance from you, becauſe ye are ready to reſt on ſo very ſlender grounds. It is not the commendation of men, but the commendation of God, that ye ſhould ſeek mainly after, and yet, if ye think good men eſteeem well of you, ye apprehend ye are good enough. This it was that made the *fooliſh virgins*, ſo ſecure, becauſe the wiſe took and retained them in their company; and this is the neck-break of many, eſpecially when they look about them, and obſerve ſome ſin in others which they abſtain from; as if it had been enough in Herod, and a ſufficient proof of the reality of his religion, *That he heard John gladly, and did many things on the hearing of him.*

A *ninth* ground is, and it is a very poor one, folks ſitting down on the means when they have them, as if when they have gotten the goſpel they were in no hazard, and could believe when they liſt. I make no queſtion, but where the goſpel is powerfully in any meaſure preached, there are many more ſecure and fearleſs than if they had it not; and it is very probable ſomewhat of this is hinted at, Luke xiii. 26. where ſome are brought in ſaying to Chriſt, *We have eaten and drunken in thy preſence, and thou haſt taught in our ſtreets*; who when he boaſts them away from him at the great day, they will in a manner hardly believe that he is in earneſt; and they give this for the reaſon of it, that they have heard him preach, and they have run out to the fields after him: it were good to fear while ye have the word, leſt ye miſs the fruit of it; compare to this purpoſe, Heb. iii. at the cloſe, with Heb. iv. 1. and we will find this commended to us: *So we ſee*, ſaith the apoſtle, *that they could not enter in becauſe of unbelief; let us therefore fear leſt a promiſe being left us of entering into his reſt, any of us ſhould ſeem to come ſhort of it*; it is much, yea, the firſt ſtep to faith, to get folks made ſuitably afraid to miſs the fruit and bleſſing of the ordinances while they have them: it is good to be afraid, to come to the church, and not to get good of the preaching, or to go and read a chapter of the Bible, and not to profit by it; always to put a difference, betwixt the ordinances and the bleſſing of it, and to be afraid in the uſe of the ordinances to miſs the bleſſing of them.

There may be many other cauſes, and we would not ſtint and limit you to theſe; but ſure theſe are cauſes why this goſpel profits not; we may add theſe few, 1. There are ſome that ſtumble at the meſſenger, ſome at the meſſage; ſome thought Chriſt a friend of *publicans and ſinners*, and ſaid he had a devil, and ſo they ſaid to John Baptiſt: There are ſome that can abide neither free nor fair ſpeaking, and they think it is not the word, but the ſpeaker that they offend at; but prejudices againſt the carriers of the word have never done good, but much ill; and ye would guard againſt them. 2. Sometimes there is a ſtumbling at the ſpiritual truths of the goſpel, and a ſort of new-fangledneſs in the

the hearers of it, that laſts not; John's hearers *rejoiced in his light for a ſeaſon;* ſomething of it alſo was in Chriſt's hearers, but they ſoon turned the back on him, when he tells them of eating his fleſh, and drinking his blood, and of the neceſſity of it, elſe they could have no life in them; *This*, ſay they, *is a hard ſaying, who can bear it?* If we would conſider theſe things, we might ſee convincing cauſes of our little thriving, and they might alſo, through God's bleſſing, be made uſe of for directions to thriving; and if we could once bring you to be ſingle and ſerious in hearing, and ſpiritually thirſty in making uſe of every ſermon and Sabbath for edification, we had gained a great point of you.

SERMON XI.

ISAIAH liii. 1. *Who hath believed our report? and to whom is the arm of the Lord revealed?*

IF we would ſoberly conſider the moſt part of men and women that live under the goſpel, it would be hard to know, whether it were more ſtrange that ſo few ſhould receive the report, and be brought to believe, for all that can be ſaid of Jeſus Chriſt; or whether that among the generality of hearers, that do not receive the report, there are ſo few that will let it light but that they believe: it is wonderful and ſtrange to ſee unbelief ſo rife, and it is as ſtrange and wonderful, that among theſe many unbelievers there are ſo few that think they want faith.

Ye remember, the laſt day, we propoſed to anſwer this doubt or queſtion, What can be the reaſon that, when ſo few believe, all almoſt think they believe? and then to ſpeak a word to the laſt *uſe* that riſes from the matter that formerly we have handled on theſe words. We ſhew you, and we think the ſcripture is very clear for it, that among the generality that hear the goſpel, they are very rare and thin ſown that do believe; and yet, go thorow them all, there will not one among many be found, but will aſſert, they believe, and they will, to ſpeak ſo, be crabbed and picqued, to tell them that they want faith, and ſo the moſt part of hearers live and die in this deluſion; a thing that experience clears, as well as the word of God, and a thing that doleful experience will clear, at the great day: therefore ſome are brought in ſaying, Luke xiii. 26. *We have eaten and drunken in thy preſence, and thou haſt taught in our ſtreets;* to whom Chriſt will ſay, *I know you not, depart from me;* which doth import this much, that ſome will come, as it were, to the very gate of heaven, having no doubt of their faith and intereſt in God, or of their entry into it, and will therefore in a manner plead with Chriſt to be in, and who would ever once doubt of it, nor put it in queſtion, but they were believers and in friendſhip with him: although there will be no ſuch debate or diſpute after death, or at the day of judgment, yet it ſays this, that many hearers of the goſpel have drunken in this opinion, which goes to death with them, and no preaching will beat them from it, that they are believers, and in good terms with God, till the intimation of the ſentence of condemnation do it, and the wrath and curſe of God meet them in the face: and, O how terrible a diſappointment will ſuch meet with in that day! May it not then very reaſonably and juſtly be enquired, what can be the reaſon and cauſe, when this is granted ſo generally to be a truth, that there are few believers, that yet it ſhould be as true, that few queſtion or make any doubt of their faith, and how this comes to paſs? I ſhall give you ſome reaſons of it, which if ye would think upon, and ſuffer to ſink down in your hearts, ye would not marvel that ſo many are in this miſtake and deluſion; and it would put many of you to have

quite

quite other thoughts of your own condition than ye have. We ſhall only ſpeak to ſuch reaſons as are ſinful, and culpable upon your part.

The reaſons then are theſe. *Firſt*, The moſt part never ſeriouſly think on the matter, whether they believe or not, or they never put their faith to a trial. If the fooliſh virgin light her lamp, and never look whether there be oil in it, and take on a fair outward profeſſion of religion, and never look what is within it, or how it is lined, to ſpeak ſo, what wonder ſhe go up and down with the lamp in her hand, and never know whether there be oil in her veſſel or not, ſince ſhe never conſiders, nor puts the matter to proof and trial? The people are expoſtulated with, Iſa. xliv. from ver. 9. for making of images, that a man ſhould cut down a tree, and with one piece of it ſhould warm himſelf, with another piece of it ſhould bake his bread, and of a third piece ſhould make a god, and fall down and worſhip it; and this is given for the ground of it, ver. 18, 19. *They have not known and underſtood, and none conſidereth in his heart*; or, as the word is, *ſeeth to his heart*; they conſider not that, that cannot be a god; folks would think, that natural reaſon might eaſily diſcover this folly. We are perſuaded that ſome of you will think your faith as great a folly, when there ſhall be as clear evidences to prove the rottenneſs of your faith and hope, as there were even to common ſenſe, to prove the image made of a piece tree, not to be God; when it ſhall be found and declared, that though ye were never convinced of ſin, nor of your miſery and loſt condition, were never humbled and touched under the kindly ſenſe of it, never fled to Jeſus Chriſt in earneſt, nor never had the exerciſe of grace, yet out over the want of all theſe, ye would needs keep up a good opinion of your faith and hope: we ſay, the reaſon why ye entertain this conceit and opinion is, becauſe ye never ſit down ſeriouſly and ſoberly before God to conſider the matter, nor do ye put yourſelves to proof and trial. Let me therefore poſe your conſciences, if ye, who have this opinion, of your faith, durſt aſſert to him, that this faith of yours is the reſult of your ſerious examination and trial; is it not rather a gueſſing or fanciful opinion that ye believe? And do ye think that ſuch a faith as that will abide the trial before God, that never did abide your own trial? It will doubtleſs be a ſore beguile, to go off the world with ſuch an opinion of faith, and to have the door ſhut in your very teeth: Alas! there will be no amending or bettering of your condition after death: the day comes when many of you, if God graciouſly prevent not, ſhall curſe yourſelves that ever ye ſhould have been ſuch fools, as to have truſted to your own hearts, or to have taken up this opinion of your faith without ground: we would therefore ſeriouſly recommend to you the putting of your faith more frequently to the trial, and that ye would often read and think on that place, 2 Cor. xiii. 5. *Examine yourſelves, whether ye be in the faith, prove your ownſelves*, &c. O! do not think that a matter of ſuch concernment ſhould be left lying at conjecture and utter uncertainty; who loſeth, when ye are ſo palpably acceſſory to your own ruin, by not endeavouring to put yourſelves to ſo much as a trial? Do not ſay here for excuſe, *We have no more grace than God gives us*; when ye never endeavoured to be ſo much as at the form of the duty, or to go the length ye might have gone in putting yourſelves to the trial: the deceit being deſperate and irredeemable, if continued in; do not, for the Lord's ſake, after all that is ſaid to you, continue beguiling yourſelves.

A *ſecond* reaſon is, folks ſettling themſelves on unſound evidences and principles of peace, that will not bear them thorow before God; I do not ſay that they have nothing to ſay in word for themſelves, but all that they have to ſay will be no ground to prove their faith, or bear it thorow before God that they do believe indeed; it will be found at the beſt to be but a lie, as it is ſaid of that man, Iſa. xliv. 20. *A deceived heart hath turned him aſide; he feeds on aſhes, he cannot deliver his ſoul, nor ſay, Is there not a lie in my right-hand?* He may have a ſeeming reaſon for his faith, but it is no reaſon indeed. If many of you were going now to die, what reaſon have ye

to prove your believing by? Some will ſay, God hath always been good, kind, and gracious to me; I was in many ſtraits and difficulties, and prayed and got many deliveries: Thus all the ground of thy faith is but temporal favours or deliveries; which is as if Iſrael ſhould have made their receiving of temporal deliveries, and their acknowledging of them, and having ſome ſort of faith of them, to be ground enough to prove their receiving of Jeſus Chriſt ſavingly: there is a doleful proof of the unſoundneſs of this ground, Pſal. lxxviii. 34, 35, 36, 37. *When he ſlew them, then they ſought him, and returned and enquired early after God; they remembred that God was their Rock, and the high God their Redeemer:* They looked to God's bygone favours for them, when they were in the wilderneſs, and at the Red-ſea, and they believed he could do ſo ſtill; but *they did flatter him with their mouth, and lied to him with their tongue; for their heart was not right with him, neither were they ſtedfaſt in his covenant;* whereupon he deſtroyed them, and through their unbelief they did not enter into God's reſt. It is alſo ſaid a little before, in that Pſalm, ver. 32. *For all this they ſinned ſtill;* there may be many temporal favours and deliveries, and theſe acknowledged too, and yet no receiving of Chriſt, for making our peace with God, for removing the quarrel betwixt him and us, and for making us ceaſe from ſin. Conſider, if it will be a good ground to plead with God upon, to ſay to him, Lord, thou muſt bring me to heaven, becauſe I was in ſickneſs and thou raiſed me up: I was in this and that ſtrait, and under this and that croſs, and thou carried me thorow, and brought me out of it. The Lord will ſay to ſuch that have no more to ſay, Ye had ſo many evidences of my power, and yet ye ſinned ſtill; and yet this will be all the pleading and reaſoning that will be found with many of you, and the ſad reply you will meet with from God.

A *third* reaſon is, folks giving an external countenance to the ordinances, and their formal going about of them: they imagine they have faith, becauſe they keep the church, and are not open contemners and miſregarders of ordinances, as ſome others are, becauſe they pray, read, hear, &c. It ſeems it was ſomething like this, that the perſuaſion of theſe ſpoken of, Luke xiii. 26. is built upon; *Lord*, ſay they, *we have heard thee preach, and have eaten and drunken in thy preſence;* it is not ſimply, that they heard Chriſt preach, for many heard him preach who ſtoned him; but that, when others ſtoned him, they followed him, and were not openly profane, nor profeſſed contemners of him and of his preaching, as theſe others were; ſuch like words fall ſometimes from your mouths. Ye will poſſibly ſay, What would we have of you? ye are not profane, ye wait on preaching, and live like your neighbours, and ye content yourſelves with that: Alas! this is a poor, yea, a doleful fruit of ordinances, and of your attendance on them; if there be more ſecurity, preſumption, and deſperate hazarding on the wrath of God, and leſs taking with the quarrel betwixt him and you on that ground.

A *fourth* reaſon is, folks hope, even ſuch a hope, that, contrair to the nature of hope, will make the moſt part of you aſhamed. Ye imagine ye believe, becauſe ye hope ye believe; and that ye will get mercy, becauſe ye think ye hope in God's mercy; and ye will not let any thing light to the contrair; nor ſo much as think that ye may be deceived. The opinion that folk have of obtaining mercy, that is maintained without any ground but their vain hope, is the riſeſt, moſt unreaſonable, and prejudicial evil that is among the profeſſors of this goſpel: hence, if any ground and evidence of their peace be aſked for, they will anſwer, That they believe; if it be again aſked, How know ye that ye believe? they anſwer, We hope and believe it is ſo; and can give no ground for it. Many are like theſe ſpoken of, Iſaiah lvii. 1. *Thou haſt found the life of thine hand, therefore thou waſt not grieved:* they have a faith and a hope of their own making, and this keeps them off, that the word of God takes no hold on them. We preach that ye are naturally at feud with God, and offer peace and reconciliation through Jeſus

ſus Chriſt; but ye are deaf, for ye think your peace is made already; and but very few come, ſenſible of a quarrel with God, to this word, as to the miniſtry of reconciliation. This is wondered at, in a manner, by the Lord himſelf, Micah iii. 11. where we have a people whoſe way is very unlike the goſpel; *The heads judge for a reward, and the prieſts teach for hire, and the prophets divine for money; yet will they lean upon the Lord, and ſay, Is not the Lord among us?* none evil can come upon us. Is not the Lord among us. It is not for real believing that they are charged, but for their confident aſſerting their believing, when there was no ground for it: ſo it is with many; they will ſay, They hope to eſcape hell, and to get their ſin pardoned, and to win to heaven, and they believe it will be ſo; when in the mean time there is no ground for it, but clear ground to the contrary.

A *fifth* ground is, folks ſpiritual and practical ignorance of the righteouſneſs of God, whereof the apoſtle ſpeaking, Rom. x. 3. ſaith, *Being ignorant of the righteouſneſs of God, they go about to eſtabliſh their own*, &c. that which I mean, is folks being ignorant of their natural condition, of the ſpiritualneſs of God's law, what it requires, and of the way of faith, and of the command of believing, and the nature of it: it is from the ignorance of theſe three, to wit, of the miſchief that is in them by nature, of the ſpiritualneſs of the law, and of the ſpiritualneſs of faith, and of the exerciſe of it, that they ſleep on in ſecurity, and think they have faith when they have it not: And though ſometimes they will ſay their faith is weak, yet they cannot be beaten from it, but that they believe; and their faith is up and down, as their ſecurity ſtands or falls. This the apoſtle makes clear from his own experience, Rom. vii. 9. where before his converſion he ſays, he was a living man, but after his converſion he begins to think that he is a dead and gone man; the reaſon is, becauſe, before converſion, he knew not himſelf, he knew not the law, nor the nature of the covenant of grace; *before the law came*, ſaith he, *I was alive*; he knew not the ſpiritual meaning of it, and therefore he thought he obſerved it, and ſo thought himſelf ſure of heaven, and had no doubts nor diſputings concerning his intereſt in God; *But*, ſaith he, *when the commandment came, ſin revived, and I died*; I ſaw myſelf then to be loſt and gone, and in every thing guilty: that which I thought had been humility, I ſaw it to be pride; that which I took for faith, I found it to be preſumption and unbelief; and my holineſs, I found it to be hypocriſy: not that his ſin grew more upon his hand, but the ſin, that before was vailed, was now diſcovered, and ſtared him in the face. This is a ſad truth, yet a moſt real truth: the good believing, as many of you call it, and the faith that ye have, is a ſurer ground of your ſtrangeneſs to God, and of your unbelief, than any other thing ye have can be a ground whereupon to conclude, ye have faith, and are good friends with God: ye are yet alive, ſtrangers to God, ſtrangers to yourſelves, ſtrangers to the ſpiritual meaning of the law, and to the exerciſe of faith. If ye would ſet yourſelves to ponder ſeriouſly this one conſideration, I think ye might be ſomewhat convinced of it: do ye not ſee that many underſtand more of God than ye do, and that are more tender in their walk than ye are, who yet are lother, more difficulted and afraid to aſſert their faith and confidence in God than ye are? and they are often brangled and put to queſtion their faith: will ye then conſider what can be the reaſon that ye have ſo ſtrong a faith that ye never doubted, and they are troubled with doubting ſometimes, yea, often, though they pray more, and are more diligent in the uſe of all the means, and holier in their converſation than ye are, and ye will, it may be, ſay, Well's them that are like ſuch a perſon? this is the reaſon of it, they ſee their ſin, and the ſpiritualneſs of the law, and the nature of faith, and are dead to the law; but ye are yet alive in your own conceit. Do ye, or can ye think, that much prayer, reading, meditation, and tenderneſs in folks walk, will weaken faith, and occaſion doubting? or is it not rather like, that faith will be more confirmed by

theſe, than by the neglect of them? How is it then that ye are ſo ſtrong in your faith, when they find themſelves ſo weak and doubting? or, have ye an infuſed faith, without the means? or, doth God deal with you in a more indulgent way than he uſes to deal with his people? How is it then, that theſe, of whom ye cannot ſay but they are more tender than ye are, cannot almoſt name faith, or aſſert their confidence in God, without trembling and fear that they preſume; and yet ye dare very confidently take a mouthful of it, without any hink or heſitation, and yet live carnally and without fear? Do not many of you wonder what ails ſome folks, what need they be ſo much troubled, and why do they ſtand in need of ſome to pray for them and with them, and to anſwer their doubts, and ye, mean while, need no ſuch thing? and all your remedy is, that ye aſſure yourſelves ye believe, and think the queſtioning of your ſecurity is the very undoing of your faith. God help, ye are in a woful taking.

A *ſixth* reaſon is, That folk drink in ſome carnal principles that have no warrant in the word of God, and accordingly ſquare every thing that comes in their way. 1. They lay it for a ground, that folks ſhould never doubt of God's mercy. We do not ſay that folks ſhould doubt of God's being moſt real in his offer of mercy to ſinners in the goſpel; but from that it will not follow, that never one ſhould doubt of God's love to them, or of their coming to heaven, whether they cloſe with the offer or not; are there not many whom God curſeth? and ſhould not theſe doubt? A 2*d* carnal principle is, That there is no ſuch reality in the threatnings of God, as there is in his promiſes; as if he were utterly averſe from executing a threatening, and as if it were a rare thing to him to condemn any: and, is there any thing more oppoſite to ſcripture than this principle is? Hath he not ſaid in the ſame place, to wit, Exod. xxxiv. where he proclaims himſelf *to be gracious, merciful, long-ſuffering*, &c. that *he is a God that will not clear the guilty?* And hath not the ſcripture ſaid, *It is but a remnant that are ſaved*, but, as it were, here one and there one, and that there are many damned for one that is ſaved? But know it of a certain, that he will make you one day vomit up theſe principles, with exquiſite torment, when out of your own mouth he will convince you of your miſtake and deluſion. When folks want many things, they ſupply all with an honeſt mind; this ſupplies your want of knowledge, your want of faith and repentance, and of every thing whereof ye are ſaid to be ſhort: tho' ye live and ſhould die carnal and unrenewed, yet ye think ſtill ye have an honeſt mind or heart for all that; and what, I pray, is your honeſt mind, but a rotten and a profane heart, that vails your hypocriſy with a pretext of honeſty? Would ye think that man honeſt, ſpoke of Iſaiah xliv. 19. who with one part of the tree warmed himſelf, and with another part made a god, and fell down and praved to it? and yet, in your ſenſe, he hath an honeſt mind, for he followed his light, which is but darkneſs, and the deceit of his heart carrying him away from God, though he cannot ſee it; he diſcerns not, *becauſe he conſiders not that there is a lie in his hand, and that a deceived heart hath led him aſide.* So it is with you, and if many of you ſaw, what is latent under that honeſt mind and heart, there would be nothing that would make you lothe yourſelves more. A little time will convince you, that that which ye looked for moſt good from, was your greateſt and moſt traiterous enemy; *He that truſts in his own heart is a fool*, ſaith Solomon, Prov. xxviii. 26. It ſuppoſes that folk are ready, to lippen to their heart, and to hearken to the language of it concerning their ſpiritual eſtate; but it ſays alſo, that they are fools that ſo do, for it betrays them: and there is no folly comparable to that, whereby a man betrays his own immortal ſoul; and that he doth, who truſts in his own heart.

A *ſeventh* reaſon is, from the deceitfulneſs of our heart, and the natural corruption that ſticks to us: there is naturally in us, pride and ſelf-conceit; we are diſpoſed to think any thing that is our own, though it be but a ſhew, is as good as others reality; to think our own light and know-

knowledge, our own other parts and gifts to be as good as thoſe of any others, whoſoever they be. And with pride there is joined ſelf-love; we cannot abide to think evil of ourſelves, or to ſuſpect ourſelves: though this ſelf-love be indeed ſelf-hatred, and is but love to our corruptions, and makes us, that when we live in hatred of God, to think that we love him; ſo that we cannot be induced to think that we love him not, for we know that love to God is good, and we love ourſelves ſo well, that we cannot endure to think we want it; hence it is ſaid of ſome in the laſt times, 2 Tim. iii. 2, 3. *That they ſhall be covetous, proud, boaſters, blaſphemers, diſobedient to parents, unthankful, unholy, without natural affection truce-breakers*, &c. *having a form of godlineſs, and denying the power of it*; and the fountain of all is *ſelf-love; for*, ſaith he, *men ſhall be lovers of their own ſelves*. And as ſelf-love is the fountain of much evil, ſo it is the fountain of ſelf-deceit, and keeps out any thing that may make men queſtion their own condition; ſo that if a word come in and ſay, Thou haſt no ground for thy faith; the heart will be ready to anſwer and ſay, It cannot be that I am a ſelf-deceiver: and ſelf-love, as a partial judge, will offer to vindicate the man, and ſo makes him ſhift the challenge. Now, when all theſe are put together, you may ſee how many grounds folk have to go wrong upon; and men having hearts diſpoſing and inclining them to go wrong, and little pains being taken to diſcover the deceit of them, is it any wonder that they think they believe, when indeed they believe not, and be empty and toom-headed, having little or nothing to reſt upon, while they think they are rich and want nothing? Theſe are not fancied and far-fetched things, but obvious, and at hand, and may eaſily be gathered from your daily practice; in all which, it is our deſign and ſcope, to bring you to try your long unqueſtioned peace: Do not therefore think that it is impoſſible to be thus perſuaded, as many of you are, and yet to be miſtaken, (which is another ground of folks deceit; for Laodicea was very confident in *thinking herſelf to be rich and increaſed in goods, and to ſtand in need of nothing; when ſhe was in the mean time poor, blind, miſerable, wretched, and naked*: and the Galatians, as we may ſee, chap. v. 8. had *a perſuaſion which was not of God*.) As there may be a perſuaſion of a point of doctrine as being right, which is yet an error; ſo there may be a perſuaſion of a man's ſpiritual ſtate, as being right, and which he will ſtoutly maintain to be ſo, while in the mean time that perſuaſion is not of God that calleth him, but a ſtrong deluſion: If all that believe ſaith which ye call faith, then certainly the way to heaven is much broader than the ſcripture hath chalked it out, and miniſters needed not ſay, *Who believes our report?* for all ſhould thus believe it: It will then, and muſt then, turn to this, that your perſuaſion is not of him that calleth you; and if a deceit may ly and lurk under this perſuaſion of yours, ye have certainly ſo much the more need to put the buſineſs to a trial.

And this is the laſt *uſe*, which we cannot now inſiſt on. That ſeeing ſo many think they believe, who believe not, and there are but few that believe the report, and indeed reſt on Chriſt for their ſalvation, as he is offered to them in the goſpel; it is of your concernment to endeavour to put yourſelves without the reach of this complaint, and to make it ſure that ye have believed, and received the report. Is there any thing of concernment, if this be not, even to make your calling and election ſure? and that cannot be made ſure as to you, till your faith be made ſure. If we could prevail thus far with you, we would coont it a bleſſed fruit of this, and of many other preachings, even that ſome of you, who have never queſtioned your faith, might be engaged, firſt ſeriouſly to cloſe with Chriſt, and then to put yourſelves to the trial, that on diſtinct grounds ye may be able to ſay, *I know in whom I have believed, and that he is able to keep that which I have committed to him againſt that day*. There are many of you that talk of faith, and yet cannot only not aſſert your intereſt in Chriſt diſtinctly, but cannot ſo much as give any ſolid grounds of your believing; and ſhould

not this, think ye, put you to try it? Is there not a day coming, wherein ye will all be tried, whether your alledged faith was true faith, or but preſumptuous; and wherein the conſcience, which is now quiet, and which, it may be, never kept you from an hour's ſleep, ſhall awake and put forth its ſting, and ſhall bite and gnaw; and ye, who ſhall continue under the power of this deluſion, will be put to gnaw your tongues for pain and horror under the gnawings of your conſcience? Ye, that never knew all along your life what theſe things meant, had need to ſtand the more in awe, and to be afraid when ye come near death. Though it be a ſad matter, that when we ſhould be preaching, and would fain preach the doctrine of faith, it ſhould, by reaſon of your deluſion, be the great part of our work, to be thus digging you out of your preſumption, and overturning your carnal and ill-grounded hope; yet we have the greater confidence, and the more peace to ſpeak to, and inſiſt on theſe truths, becauſe they ly ſo near to the great deſign of the goſpel, and to your immortal ſouls ſalvation: and though we were able to preach more plauſible and ſweet things to you, yet if theſe doctrines profit you not, theſe would not. Seeing therefore they are ſo profitable, we ſhould not weary to ſpeak, and ye ſhould not weary to hear them ſpoken of: Would to God ye were ſeriouſly aiming to be clear and through the matter of believing, and that ye ſtood in need, and were more capable of more pleaſant truths! if ſo, we might have more comfortable, though we will not ſay more profitable, doctrines to inſiſt upon to you.

SERMON XII.

ISAIAH liii. 1. *Who hath believed our report? and to whom is the arm of the Lord revealed?*

WE have ſpoken at ſeveral occaſions to this firſt part of the verſe; and, before we leave it, there is one uſe, ſeveral times hinted at already, to which there is good ground to ſpeak, it being the deſign and purpoſe of theſe words, to hold forth of what great concernment believing is, and of what great difficulty it is; and ſo many being to the ruin of their ſouls, miſtaken about it, there is ground to draw this *uſe of* exhortation from it, to wit, That then all the hearers of this goſpel would be exhorted to advert well to this, that they make faith ſure in itſelf, and that they make it ſure to themſelves, ſeeing, as I ſaid, ſo many are miſtaken about it, and beguile themſelves. The more preſſingly that the goſpel calls for faith in Chriſt, and the more weightily the Lord expoſtulates with the hearers of the goſpel, becauſe of their unbelief, they are doubtleſs ſo much the more concerned to receive it in its offer and alſo to look well that they content not themſelves with gueſſing at faith, and that they never think that things are well with them, except they can give good proof and warrant that they are ſo, and that it is ſaving faith that they have. Seeing there are ſo many that ſatisfy themſelves as being believers, when yet ſo few are believers indeed; the ſad miſtake and diſappointment of many, ſhould have ſo much influence upon us, as to put us to more watchfulneſs, and to a more narrow trial of our own ſtate and condition, that we may know how it is with us. All that we have ſpoken to the doctrines of this firſt part of the verſe, may be as ſo many motives to ſtir you up to both theſe; and would to God we could be perſuaded to this, as the *uſe* of ſo many preachings, once to admit and take it for granted, that it is the truth of God; that there is a neceſſity, an abſolute neceſſity for us to be really rolled and caſten over upon Jeſus Chriſt by faith, for attaining of life through him. Though this be a very common *doctrine*, and ye would think a very common *uſe* of it,

yet

yet it is the great thing that God requires in the goſpel; and the neglect of it, or not receiving his Son, the very conteſt and quarrel that God hath with the hearers of it, and the cauſe of the ruin of ſo many ſouls that periſh under the goſpel; we ſhall therefore propoſe to you ſome conſiderations, that may ſtir you up to this; and briefly anſwer a queſtion, in each of theſe two branches of the uſe.

And, *Firſt*, For ſtirring you up to this receiving of Chriſt by faith, 1. Conſider if there be not a ſtanding quarrel and controverſy betwixt God and you for ſin; and if there be, as no doubt there is, conſider how that controverſy is to be removed; is there any other poſſible way but by faith in Chriſt? if we were preaching to ſuch as had never ſinned, and were never under the hazard of the wrath of God, there might poſſibly be a difficulty to perſuade to a receiving of Chriſt; but when ye have all this in your conſcience, that there is ſin, and a curſe following ſin, and that there is no other way for removing that curſe but by Jeſus Chriſt, is there not reaſon to expect that ye ſhould receive this truth? Will any of you think to ſtand and abide it out againſt God? and if not, then there is ſure a neceſſity of believing in Jeſus Chriſt, or of lying under the wrath of God for ever.

2. Conſider, that this goſpel, and word of ſalvation is preached to you in particular: when we ſpeak of ſalvation, we do not ſay, that Chriſt was once preached to the Jews, or that in ſuch a far off nation there is a door opened for ſalvation in the goſpel; but we would turn over the words of the apoſtle, Acts xiii. 38. to you, and ſay to you in his words, *Be it known to you therefore, men and brethren, through this man*, to wit, Jeſus Chriſt, *is preached to you remiſſion of ſins*, &c. and this brings the goſpel near you, even to your door; it lays before you the way of acceſs to God by Chriſt, and puts it ſo cloſe and home to you, that Chriſt muſt either have a refuſal, or a welcome from you. The firſt conſideration of your own ſinfulneſs and miſery might put you to ſeek after a Saviour, though he were at a great diſtance; but this other brings him to your heart and mouth: and is it fit, think ye, to neglect ſuch a fair occaſion? and will it be wiſdom, when ſalvation follows you, and cries after you, and wiſdom lifts up its voice in the ſtreets, ſaying, *O ye ſimple ones, how long will ye love fooliſhneſs?* &c. to ſtop your ear, or to turn away from Chriſt, and to run upon your deſtruction? Do ye think that this goſpel will be ſilent always: or that your conſcience will be deaf and dumb always: There are many nations that have not the goſpel ſo near them; and it is hard to know, but the day may come, when ye would be content to buy an offer of the goſpel at a dear rate, and when there ſhall not be a tryſter, nor a day's-man to be had betwixt God and you: and theſe days will then be remembred with horror, which now ye ſecurely ſlip over.

3. Conſider what will come of this, if ye do not believe the goſpel. Know ye not that many periſh that hear the goſpel, and that upon this ſame very ground, that they did not receive Chriſt and ſalvation through him offered to them therein, and whereof they are now deprived? Are there not many this day curſing in hell, under the weath of God, that they let ſlip and paſſed over ſo many golden opportunities of the goſpel without improvement? and know ye not that it will come to the ſame ſad paſs with you, if ye do not receive it? Do men live always? Is there not an appointed time for all men upon earth? If, before we have ſavingly exerciſed faith on him for making peace with God, we be drawn to a reckoning before his tribunal, what will come of it? and are not our precious opportunities apace and always ſlipping by? and is not the work of faith by delays ſtill the more difficult? are not our bonds ſtill the more ſtrengthened? and doth not our indiſpoſition ſtill grow the greater? and is it not very ordinary to ſee theſe, who have ſlighted the work of faith in their youth, to live ſtupid in their old age, and die ſenſeleſs.

4. Conſider what ſort of folk they are, of whom the ſcripture ſpeaks as unbelievers, and whom the word of God holds forth to be eternally ſecluded from the preſence of God for

the

the want of faith. Many think that it is but the groſly profane, or ſuch as never had ſo much as the form of religion, and ſuch as others would ſcunner and lothe to hear them but mentioned; and it is, I ſay, only ſuch that are accounted unbelievers: but the ſcripture ſpeaks of ſome, *that ſeek to enter in, and ſhall not be able;* that deſire to be in heaven, and take ſome pains to win in, and yet are never admitted to enter into it; and what is the reaſon? becauſe they took not the way of believing, for the obtaining of life, and coming to heaven; they took the way of works, they took the way of prayer, of purpoſes, promiſes, and reſolutions to amend and grow better, quite over looking Chriſt, and the way of believing in him; and ſo took the way of preſumption, and promiſed themſelves peace, when there was no true peace, nor any ſolid ground for it.

5. Conſider (which is of affinity with the former conſideration) them that are ſecluded from the preſence of God for the want of faith: they are even men and women, as we are, that lived in the ſame kingdom and city with us, and prayed in the ſame company with us, that thought themſelves as ſure of heaven as many of us do, that were guilty of the ſame or like ſins that we are guilty of, that have heard many of the ſame preachings that we have heard, and yet they periſh for want of faith, for not believing in the Son of God. Why then ſhould we think that impoſſible to us, that is ſo common and frequent in others? Is not the ſame nature in us that is in others? and are not our hearts naturally as deceitful and corrupt, as thoſe of others? and ſo, may not we be beguiled, as well as others? and is it not the ſame rule that he will walk by in judging of us, that he walked by in judging of others? What can be the reaſon that folk will read and hear the word, and will promiſe themſelves heaven, when the ſame word clears it plainly that deſtruction is that which they have to look for from the Lord? It is nothing elſe, but this confident and proud preſumption that many take for faith. Let not your precious opportunities ſlip away, and beguile not yourſelves in ſuch a concerning matter as faith is; ye will never get this loſs made up afterwards, if ye miſs faith here.

Laſtly, Conſider the great neceſſity that the Lord hath laid upon all men and women, by a peremptory command and charge, to believe in the Son of God: he hath not with greater peremptorineſs required prayer, nor dependence upon him, nor any other duty, than he hath required this, 1 John iii. 23. *And this is his commandment, that we ſhould believe on the name of his Son Jeſus Chriſt*; yea, it is ſingled out as his main commandment. If that great inquiry be made, *What ſhall I do to be ſaved?* This is the anſwer, *Believe on the Lord Jeſus Chriſt*. Do ye think that our Lord (who hath ſo marked and ſignalized this command in ſo ſpecial a manner) will never take account for the ſlighting of it; or do ye think to ſatisfy him by your other duties, without minding this? It cannot be; ſuppoſe ye ſhould mourn all your life-time, and your life were a pattern to others, yet if ye want this one thing, faith in Chriſt, ye would be found tranſgreſſors, as having neglected the main work.

Now, for the QUESTION, ye will ſay, what is this we are bidding you do, when we bid you believe?

ANSWER, When we call you to believe, we call you, 1. To be ſuitably affected with the ſenſe of your own naughtineſs, ſinfulneſs, and hazard; till there be ſomething of this, faith in our Lord Jeſus hath no acceſs, nor will ever get welcome; deep apprehenſions of the wrath that is coming, and ſtanding in awe at the thoughts of our appearing before him, contribute much to it. I am not preaching deſperation to you, as ſome mutter; but we would preſs upon you the faith of the word of God, that tells you what we are; and livelineſs under that impreſſion; that ye may not be ſtopped or letted, till ye come to a thorow cloſure with Chriſt: the moſt part of hearers come never this length, and this is the reaſon why many ſtumble in the very threſhold, and make never progreſs. 2. We call for, and commend this to you, that ye would ſtudy to be thorough and clear as to the uſefulneſs and excellency of Jeſus Chriſt

Chriſt, as to the efficacy of his death, as to the terms of the covenant of grace, whereby a ſinner comes to obtain right to him: to be ſenſible of ſin and hazard, without this, is the only way to make a man deſperate and mad; but when this is clear, it makes an open door to the ſinner, that he may ſee whither to run from the wrath to come. I do not only mean that ye would get the Catechiſm, and be able to anſwer to all the queſtions concerning the fundamentals of religion, contained therein, but that ye would alſo, and mainly ſeek to have the faith of theſe things in your hearts, and to have faith in God, that ye may be perſuaded that he that was and is God, died for ſinners; and that, by the application of his ſatisfaction, ſinners may obtain life; and that there is a ſufficient warrant given to a ſinner to hazard himſelf upon him. The firſt of theſe ſpeaks the neceſſity of ſome ſenſe, the ſecond holds out the neceſſity of a general faith, according to that word, Heb. xi. *He that cometh to God, muſt believe that he is, and that he is a rewarder of all them that diligently ſeek him.* We muſt know that there is a warrant to come, and ground to expect acceptance from God upon our coming; or elſe we will never come to, nor believe in Chriſt. The 3*d* thing that we call you to, when we call you to believe, is, that the ſinner would actually ſtretch out that faith, as the ſoul's hand, for the receiving of Chriſt, and for the application of him to himſelf; and would actually caſt himſelf upon the ſatisfaction of Jeſus Chriſt, for covering that ſinfulneſs that is in him; and would catch hold of, and grip to him, that is an able Saviour, for keeping the ſinner from ſinking under the weight of ſin that he lieth under: This is the exerciſe and practice of faith, when it flows from the general doctrine of the neceſſity of believing ſuch things to be truths in themſelves; and then it is extended and put forth in practice, that we, who are ſo certainly and ſenſibly loſt, muſt needs ſhare of that ſalvation which we believe to be in Jeſus Chriſt, and ſo for that, roll ourſelves on him: the firſt piece of ſenſe may be in a reprobate, the ſecond piece of faith, that there is a ſufficient ſalvation in Chriſt to be gotten by them that believe in him, may be in a devil; but this third, of actual uſe-making of the ſatisfaction of Chriſt, for paying our debt, and rolling ourſelves upon him, that is the faith and exerciſe of it that is particular to a ſound believer, and the very thing that conſtitutes a believer; and it is that which we commend to you, that ye may not ſtand and pleaſe yourſelves with looking only upon Chriſt, but that ye may caſt and roll yourſelves over upon him, that Chriſt may get your weight, and that all your burdens and wants may be upon him; which to do, ye muſt be enabled by the mighty power of grace, whereof in the next part of the verſe.

The ſecond branch of the *uſe*, which follows upon this, is, That we would deſire you, not only to follow this way of making your peace with God, but to follow the trying and proving of it to your own ſatisfaction, that ye may be warrantably confident that it is ſo. There is a great difference betwixt theſe, to believe in Chriſt, and to be clear and certain that we believe in him; as there is a neceſſity of the firſt, without which there cannot be peace with God, ſo there is a neceſſity of the ſecond, though not ſimply, as without which there can be no peace with God, yet upon this account, as without which we cannot be ſo comforted in God: and ſeeing there are ſo many who do not believe, who yet think themſelves to be believers; and ſeeing there is nothing more common among the hearers of the goſpel, than to reject Chriſt offered in it, and to miſbelieve, and yet nothing more common than to be confident that they do believe; there is good ground here to exhort you to put your faith to the touch-ſtone, that ye may know whether ye can abide the trial, and whether ye may confidently aſſert your own faith upon good ground, and abide by it. We would think, if it were remembred, and ſeriouſly conſidered, how great a ſcarcity there is of believers, and how rare a thing it is to get any to receive Chriſt, that folk needed not be much preſſed to put their faith to the trial; and when there will not be one among many found, who will paſs under the account

of

of a real believer with Jeſus Chriſt, ſhould not the moſt part ſuſpect themſelves. Seeing the moſt part that hear the goſpel are the object of this complaint, *Who hath believed our report?* or very few have believed it: ye would ſtudy to have ſomewell-grounded confidence in this, that ye are not gueſſing and preſuming, and going upon grounds that will fail you at laſt, but that ye be in a caſe to ſay on ſolid grounds with the apoſtle, *I know whom I have believed*, &c. There is a faith and hope that will make many aſhamed: and certainly in the day of judgment, when Chriſt ſhall have to do with theſe perſons, that never once thought to be thruſt away from him, they of all men ſhall be thruſt away from him with the greateſt ſhame: O! the confuſion that will fill and overwhelm them, who had a profeſſion of Chriſt and yet had never the root of the matter in them, above and beyond many others. Dare many of you, upon the confidence ye have, look death in the face? It is no great matter to be confident in the time of health: but will ye then be able to comfort yourſelves in the promiſes of God? Do not promiſe to yourſelves the things in the covenant, except ye be endeavouring in God's way to be ſure ye are believers indeed. Our life depends upon our faith, but our conſolation depends much upon our clearneſs that we have faith, and that we are in Chriſt; and therefore there is much need to preſs this upon you: there is no way to rid you of the terrors of God, and to make you comfortably ſure of your particular intereſt in the promiſes of God, but by making it ſure and clear that ye are believers in Chriſt indeed.

There are three or four ſorts of people, to whom we would ſpeak a little here. 1. There are ſome who think, that if they could do other duties, though they ſhould never do this, to wit, to make their calling and election ſure, they would be and do well enough: are there not many of you, that never ſo much as ſet yourſelves to try whether your faith would abide God's trial or not? Ah! Ah! an athieſtical indifferency, a ſlighting of the conſolations of God, aboundeth amongſt many, ſo that they think the promiſes, and the conſolations that are to be gotten in the promiſes, are not much worth, as to be thereby put to take pains to try and ſee, whether they belong to them or not; but the day will come, that many of you will curſe yourſelves for your neglecting and ſlighting of this. A ſecond ſort are theſe, who, becauſe they were never ſure of peace with God themſelves, and becauſe they were never ſure of their own faith, neither ever concernedly endeavoured to be, they think it is all but fancy that is ſpoken of aſſurance of faith, and of peace with God; they think it is but gueſſing at the beſt; there is ſuch a ſort of perſons, who think they may be doing as they dow, and need not trouble themſelves with ſuch fancies; or nice things; but if ye aſk them, what will come of them at laſt? they will tell you, They will lippen that to God. Think ye it for nought, that God hath laid ſo many commands on you to make your calling and election ſure? and think ye it for nought, that he hath given ſo many marks to try it by, and that ſome of the people of God do holily and humbly glory and boaſt ſo much of their communion with God, of their aſſurance of his love to them, and of their ſpecial intereſt in him? do not all theſe ſay, that there is ſuch a thing as this to be had? There is a third ſort, that pleaſe themſelves with mere conjectures about this matter, and the greater their ſecurity be, they perſuade themſelves the more that they have faith; this is as ſad as any of the former, when they grant all, that folks ſhould make their calling and election ſure, and ſhould endeavour to be ſure of their faith, but in the mean time take peace with the Devil, and peace with their luſts, for peace with God; and a covenant with hell and death for a real bargain with God; this is as true as this word of God is, that there are many that put by all challenges by this, and never ſuſpect their faith; they hope that all ſhall be well, and they muſt always believe; as if that were the whole duty of faith, to keep down all challenges. A fourth ſort is, even of the generation of them that have ſomething of God in them, who ſcar in a manner to make all ſure, and think it a piece of humilty, and of holy

ly and tender walking, to maintain doubting; even as others think it faith, to maintain preſumption; they are always complaining, as if all things were wrong, and nothing right in their caſe, and ſo foſter and cheriſh miſbelief. There is ſuch a thing as this, that marreth even ſerious ſouls in their endeavours to make their calling and election ſure; and, as long as this is, they cannot win to the ſuitable diſcovery of this excellent grace that God calls them to exerciſe, even *faith* in the Lord Jeſus. Need we make uſe of motives to preſs you to this trial of your faith, and to this giving of all diligence to make it ſure, who have eſpecially hitherto neglected it? If ye knew any thing of the vexation that unbelief hath with it, and what horror in conſcience from the ſenſe of diſtance from God were, ye would think it a great matter to be clear in this thing; and if it were known and believed, how this deluſion and unſickerneſs of faith deſtroys the moſt part of men in the world, even of the viſible church, durſt men ly in their ſecurity as moſt do, without all endeavours to make it ſure on good ground, that they do indeed believe? Durſt they ly ſtill under God's curſe, if they thought themſelves to be really under it, and did not fooliſhly fancy that it is otherwiſe with them? Durſt men treaſure up wrath to themſelves? if they thought not that the hope they had were good enough? O! but preſumption beguiles and deſtroys many ſouls; and particularly this ſame preſumption, of folks thinking themſelves right when they are wrong, hath deſtroyed, and doth deſtroy, and will deſtroy more members of the viſible church, than profanity, drunkenneſs, whoredom, theft, deſperation, or any other of theſe groſs and much abhorred evils do: this is the thing that locks folk up in their ſin, even their preſumption, when they ſay on the matter, *We ſhall have peace, though we walk in the imagination of our own heart.* It is this that makes men, without fear, ſteal, lie, and commit adultery, *&c.* that they ſay, *Is not the Lord among us?* Is not this the thing that keeps many of you, that ye never tremble, at the word of God? We have faith in God, ſay ye, we lippen and truſt in him. Therefore, ſeeing preſumption is ſo riſe, have ye not need to try your faith? If there were ſo much counterfeit money in the country, that it were a rare thing to get one good and upright piece of money, ye would think yourſelves greatly concerned and obliged to try it well, leſt ye were cheated with baſe and counterfeit coin; is there not need then, yea infinitely much more need, for them that would be ſo wiſe as not be beguiled about the ſalvation of their ſouls, to ſearch and try whether their faith will abide God's trial or not?

Ye will readily move this QUESTION, What then are the characters or evidences of a ſolid and ſicker faith that will abide the trial, by which the pretended faith that is among the men of this generation may be examined and put to juſt trial?

I ſhall firſt name ſome direct ſcriptures, holding out ſome things eſſentially accompanying faith; and then ſhall add others, having more condeſcending characters, for the more particular differencing of this, helping to the diciſion of this great queſtion.

The firſt mark, whereby ye may try your faith, is, the ground and riſe of it, or that whereby it is begotten and cheriſhed; *Faith comes*, ſaith the apoſtle, Rom. x. 17. *by hearing*; doctrinal faith comes by the preaching of the goſpel, and ſaving faith is wrought inſtrumentally by the ſame word of God, it being *the power of God unto ſalvation*; it being this word that is the very ground of our faith. I would aſk you, Wherefrom your faith comes, and what hand the word of God hath in it? There are many that have a ſort of faith, not only without, but contrary to the word of God, whereby they believe that they will get heaven, while in the mean time the word of God does directly exclude them. Get ye your faith maintained, without ever knowing the neceſſity of a promiſe for that effect? Can ye maintain your peace, and not have ſo much as any foundation in the truth and faithfulneſs of God to build it upon? Love never that faith which hungers not after the word, that is ſuppoſed to be lively

without being ever fed by the word, that cannot claim either its riſe and original, or its growth from the word? I will not ſay from this or that word in particular, or at this or at that time read or heard, but from the word of God; the word is the very foundation that faith builds upon: if we look to what either accompanieth or followeth faith, there are ſome plain ſcriptures that will make that clear, as Acts xv. 9. *And put no difference between us and them, purifying their hearts by faith;* (there was indeed once a great difference between Jews and Gentiles, but now, when he hath brought both to believe in Chriſt, the difference is removed) there is an efficacy in it, to circumciſe the heart, to purify it, and to baniſh luſts out of it; for it cloſes and unites with Chriſt, and ſo brings him home to dwell in the heart; and where Chriſt dwells he commands, and ſo whatever oppoſes him is baniſhed. Faith gives Chriſt welcome, and will give nothing welcome to dwell with him, that is oppoſite and diſpleaſing to him: faith improves Chriſt for the ſubduing of its luſts, and mortifying its corruptions; whereas before there might be a fair out-ſide of a profeſſion, and ſomething clean outwardly, and much filthineſs and rottenneſs within; but when faith is exerciſed on Chriſt, it purifies from all filthineſs of the ſpirit, as well as of the fleſh; it applies the promiſes for that end, even to get the inſide made clean, as well as the outſide; yea, its main work is, to have the inſide, the heart purified, that being the fountain of all the pollution that defiles the man, and brings the other neceſſarily along with it. Never love that faith, that leaves the heart as a ſwine's ſty to luſts, that leaves it ſwarming with unclean and vain thoughts, or that leaves the heart juſt as it was before; or that faith, that only cleanſeth the outſide, and does no more; ſuch a faith, however eſteemed by man, will never be accounted for true ſaving faith before God. I do not, I dare not ſay, that believers will always diſcern this heart-purity or cleanneſs; but this I ſay, that true faith will ſet the man a-work to purify the heart, and will be making uſe of Chriſt for that end, not only to have the arm of the dominion of ſin broken, but to have the ſoul more and more delivered from the indwelling power of it; and this will be the deſign that he will ſincerely drive, to get the heart purified within, as well as the outward man; inward heart-abominations will be grievous and burdenſome to him, as well as ſcandalous out-breakings.

A ſecond place is, Gal. ii. 20, 21. *I am crucified with Chriſt, nevertheleſs I live; yet not I, but Chriſt liveth in me; and the life,* &c. If ye would know a companion of true faith, here is one, it hath a life of faith with it: there is one life killed, and another life is quickened; the life that is killed, is that whereby the man ſometime lived to the law, *I am dead to the law,* ſays the apoſtle; a man's good conceit of himſelf, that once he had, is killed and taken away; he wonders how it came that he thought himſelf holy, or a believer, or how he could promiſe to himſelf heaven, in the condition he was in. There is another life comes in place of that, and it is a life that is quickened and maintained by, and from nothing in the man himſelf, but it is wholly from and by Chriſt: the believer hath his holineſs and ſtrength for doing all called for duties, and his comfort alſo from Chriſt; and he holds withal his very natural life, his preſent being in the world from Chriſt; his all is in Chriſt; his ſtock of life, ſtrength, and furniture, is not in himſelf, but he lives by a continual traffic, as it were, on bills of exchange betwixt Chriſt and him; when he wants, he ſends a bill to Chriſt, and it is anſwered in every thing that he ſtands in need of, and that, is good for him: he is a dead man and he is a living man; and wherever true faith is, there the man is dead, and there the man is living. Do not, I pray, miſtake it, by thinking that true faith is but vented, puts forth itſelf only in reference to this or that particular time only; for faith muſt be exerciſed, not only at ſtarts, as when we are under challenges for ſin, or at prayer, but we muſt deſign and endeavour to exerciſe faith through all our life; that is, we muſt by faith look for every thing, that is uſeful and needful for us, from Chriſt

Chriſt, and be always endeavouring to drive on a common trade of living this way; we muſt be habituating ourſelves to ſeek after peace, ſtrength, and conſolation, and what elſe we need, out of the fulneſs that is in him. This life of faith is, to ſee the want of all things in ourſelves, and yet to have all things, by making uſe of Chriſt in all things: contenting and comforting ourſelves that there is ſtrength in him, though we be weak in ourſelves, and that he hath gotten the victory over all his and our enemies, and that we ſhall at laſt, through him, be victorious in our own perſons; contenting and ſatisfying ourſelves that he hath compleat righteouſneſs, though we be bankrupt, and have none of our own, and betaking ourſelves allenarly to that righteouſneſs for our juſtification before God; thus, making a life to ourſelves in him, he living in us by his Spirit, and we living in him by faith: O ſweet and deſirable, but myſterious life!

The third place is, Gal. v. 6. *In Chriſt Jeſus, neither circumciſion availeth any thing, nor uncircumciſion, but faith that worketh by love:* He doth not ſimply ſay *faith*, but *faith that works by love;* for faith is an operative grace, and this is the main vent of it, the thing by which it work, it works by love, faith is the hand of the new creature, whereby every thing is wrought, it having life from Chriſt; and we may ſay, that love is in a manner the hand of faith, or rather like the fingers upon the hand of faith, whereby it handleth every thing tenderly, even out of love to God in Chriſt, and to others for his ſake; faith works, and it works by love: that is a ſound and good faith, that warms the heart with more love to Chriſt; and the nearer that faith brings the believer to him, it warms the heart with more love to others. And therefore, love to the people of God, is given as an evidence of one that is born of God, 1 John v. 1. becauſe, wherever true faith is, there cannot be but love to the children of God, flowing from love to him that begets them. That faith, that is not affected with God's diſhonour out of love to him, and that can endure to look upon the difficulties, ſufferings, and afflictions of the children of God, without ſympathiſing and being kindly affected therewith, is not to be taken for a ſound faith, but to be ſuſpected for a counterfeit.

The fourth place is, James ii. 14. *Shew me thy faith by thy works*, &c. True faith hath always ſound holineſs with it, in all manner of converſation, in the deſign and endeavour of the believer; which is, withal, through grace in ſome meaſure attained. What avails it for a man to ſay, that he loves another, when, being naked or deſtitute, he bids him, Depart in peace, Be warmed, Be filled, and yet in the mean time gives him nothing that he ſtands in need of? would not ſuch a poor man think himſelf but mocked? Even ſo, will not God reckon you to be but mock-believers, or mockers of faith, when ye profeſs yourſelves to be believers in Chriſt, while in the mean time, ye have neither indeed heart purity, nor holineſs in your outſide converſation? that is but ſuch a faith as devils may have, that will never do you good. Ye would believe this for a truth, that there will never a faith paſs for faith in God's account, and ſo there ſhould never a faith paſs for faith in your account, but that faith which ſets the man a-work to the ſtudy of holineſs, that faith which works by love, that faith which purifies the heart, and that faith which puts the perſon, in whom it is, to ſtudy to have Chriſt living in him, and himſelf living in Chriſt.

I promiſed to name a few ſcriptures, that ſpeak out more condeſcending characters of faith. And, 1. I would think it a good token of faith, to have folk feared for miſſing and falling ſhort of the promiſes; which may be gathered from Heb. iv. 1. That ſtout confidence, that thinks it is impoſſible to miſs the promiſes, it is ſuſpected and dangerous faith not to be loved; it is a much better faith that fears, than that faith that is more ſtout, except there be a ſweet mixture of holy ſtoutneſs and fear together. It is ſaid, Heb. xi. 7. that *by faith, Noah, being moved with fear, prepared an ark*, &c. Noah had the faith of God's promiſe, that he ſhould be kept free from being drowned by the deluge

with the reſt of the world, and yet he was mourning and trembling in preparing the ark: if there were much faith among you, it would make many of you more holily feared than ye are: love not faith the worſe, that ye never hear a threatening, but ye tremble at it, and are touched by it in the quick. 2. It is a good token of ſaving faith, when it hath a diſcovery and holy ſuſpicion of unbelief waiting on it, ſo that the perſon dare not ſo lippen and truſt his own faith, as not to dread unbelief, and to tell Chriſt of it; there is a poor man that comes to Chriſt, Mark ix. 23, 24. to whom the Lord ſaith, *If thou canſt believe*, or canſt thou believe? Yes, Lord, ſays he, *I believe, help thou mine unbelief:* there was ſome faith in him, but there was alſo unbelief mixed with it; this unbelief was ſo great that it was almoſt like to drown his faith, but he puts it in Chriſt's hand, and will neither deny his faith nor his unbelief, but puts the matter ſincerely over upon Chriſt to ſtrengthen his faith, and to amend and help his unbelief. It is a ſuſpected faith, that is at the top of perfection at the very firſt, and ere ye wot: there are ſome ſerious ſouls, that think, becauſe they have ſome unbelief, that therefore they have no faith at all; but true faith is ſuch a faith, that is by and beſide ſuſpected and feared or ſeen unbelief; that faith is ſureſt, where folk fear and ſuſpect unbelief, and ſee it, and when they are weighted with their unbelief, and cry out under it, and make their unbelief an errand to Chriſt, it is a token that faith is there. 3. The third character is, that it will have with it a ſticking to Chriſt, and a fear to preſume in ſticking to him: there will be two things ſtriving together, an eagerneſs to be at him, and a fear they be found preſumptuous in meddling with him, and an holy trembling to think on it; yet notwithſtanding it muſt and will be adventured upon. The woman ſpoken of, Mark v. 28. ſays this, reckoning with herſelf, *If I can but touch his clothes, I ſhall be whole*; and ſhe not only believeth this to be truth, but crouds and thrimbles in to be at him; yet, ver. 33. when ſhe comes before Chriſt, ſhe trembles as if ſhe had been taken in a fault, not having dared to come openly to him, *but behind him;* ſhe behoved to have a touch of him, but ſhe durſt not in a manner own and avouch her doing of it, till ſhe be unavoidably put to it. It is a ſuſpected and unſound faith that never trembled at minting to believe; there is reaſon to jealous that faith not to be of the right ſtamp, that never walked under the impreſſion of the great diſtance between Chriſt and the perſon, the ſenſe whereof is the thing that makes the trembling, I ſay not deſperation, nor any utter diſtruſt of Chriſt's kindneſs, but trembling ariſing from the conſideration of the great diſtance and diſproportion that is between him and the perſon; faith holds the ſinner a going to Chriſt, and the ſenſe of its own ſinfulneſs and worthleſneſs keeps him under holy fear, and in the exerciſe of humility. Paul once thought himſelf a jolly man, as we may ſee, Rom. vii. 9. but when he was brought to believe in Chriſt, he ſees that he was a dead and undone man before. I give you theſe three marks of a true faith from that chapter. 1*ſt*, It diſcovers to a man his former ſinfulneſs, and particularly his former ſelf-conceit, pride, and preſumption, *I was*, ſaith Paul, *alive without the law once*, &c. a man living upon the thoughts of his own holineſs, *but when the law came, I died;* he fell quite from theſe high thoughts. A 2*d* mark is, a greater reſtleſneſs of the body of death, it becoming in ſome reſpect worſe company, more fretful, and ſtruggling more, than ever it did before; *ſin revived*, ſaith Paul, though he had no more corruption in him than he had before, but it wakened and beſtirred itſelf more; I dare ſay, that though there be not ſo much corruption in a believer as there is in a natural man, yet it ſtruggleth much more, and is more painful and diſquieting to the believer, and breeds him a great deal of more trouble: for, ſays the apoſtle on the matter, When God graciouſly poured light and life into me, ſin took that occaſion to grow angry, and to be enraged that ſuch a neighbour was brought in beſide it, it could not endure that: as an unruly and churriſh dog, barks moſt bitterly when an honeſt gueſt comes to the houſe; ſo doth corruption bark and

and make more noiſe than it did before, when grace takes place in the ſoul. There are ſome that trow they have the more faith, becauſe they feel no corruption ſtir in them; and there are others that think they have no faith at all, becauſe they feel corruption ſtruggling more, and growing more troubleſome to them; but the ſtirring and ſtruggling of corruption, if folk be indeed burdened, and affected, and afflicted with it, will rather prove their having of faith than their wanting of it. Love that faith well, that puts and keeps folk bickering, to ſay ſo, in the fight with the body of death; for though this be not good in itſelf that corruption ſtirreth, yet ſin is of that ſinful nature, that it flees always more in their face that look God and heavenwards, than of others that are ſleeping ſecurely under its dominion. A *third* mark is, when the ſoul hath never peace in any of its conflicts or combats with corruptions, but when it reſolves in faith exerciſed on Jeſus Chriſt, as it was with Paul, in that chapter after his converſion: that is a ſound faith, that not only makes peace at firſt by Chriſt, but that cannot, to ſay ſo, fight one fair ſtroke in the ſpiritual warfare, nor look corruption in the face, nor promiſe to itſelf an outgate from any aſſault of the enemy, but by faith in Jeſus Chriſt; as it was with the apoſtle: who, toward the end of that chapter, lamentably cries, *O wretched man that I am, who ſhall deliver me from the body of this death?* yet immediately ſubjoins faith's triumphing in Chriſt, *I thank God, thro' Jeſus Chriſt our Lord*; he be-like, before his converſion thought he could do well enough all alone, but it is not ſo now, when he can do nothing without Chriſt, eſpecially in this ſore war with his corruption. That is a ſound faith, that makes the ſinner to make uſe of Chriſt, in every thing he is called to; that yokes him, I mean Chriſt, to work on every occaſion, and particularly when it comes, as it were, to grappling and hand blows with this formidable enemy the body of death, this monſter, whereof when one head is cut off, another ſtarts up in its place.

For a cloſe of this purpoſe, I beſeech and obteſt ſuch of you as are ſtrangers to ſaving faith, who are, I fear, by far the greateſt part, to conſider ſeriouſly all I have ſpoken of the nature and native evidences of it, that you may be undeceived of your ſoul-ruining miſtakes about it; and let ſincere and ſound believers, from all, be more cleared, confirmed, and comforted in their faith.

SERMON XIII.

ISAIAH liii. 1.---*And to whom is the arm of the Lord revealed?*

THERE are many miſtakes in the way of religion, wherewith the moſt part are poſſeſſed; and amongſt the reſt there is one, that generally the hearers of the goſpel think it ſo eaſy to believe, that there is no difficulty in that by any thing: they think it hard to pray, to keep the Sabbath, to be holy; but the moſt part think there is no difficulty in believing; and yet unbelief is ſo rife, and faith ſo rare and difficult, that the prophet Iſaiah here, in his own name, and in name of all the miniſters of the goſpel, cries out, *Who hath believed our report?* he complains that he could get but very few to take the word off his hand: and, becauſe it weighted him to find it ſo, and becauſe he would fain have it to take impreſſion on his hearers, he doubles expreſſion to the ſame purpoſe, *And to whom is the arm of the Lord revealed?* which in ſum is, There is much preaching, and many hearers of the goſpel, but little believing of it, few in whoſe heart the work of faith is wrought; it is but here one, and there one, that this goſpel hath efficacy upon, for uniting of them to Jeſus Chriſt, and for working

ing

ing a work of ſaving grace in them; the effectual working of God's grace reaches the hearts of but a few.

For the opening of the words, we ſhall ſpeak a little to theſe three. 1. To what is meant by the *arm of the Lord*. 2. To what is meant by the *revealing* of the arm of the Lord. 3. To the ſcope and dependance of theſe words on the former.

For the *firſt*, In general know, the *arm* of the Lord is not to be underſtood *properly*; the Lord being a Spirit, hath no arms, hands, nor feet, as men have: but it is to be underſtood figuratively, as holding out ſome property or attribute of God; by the *arm* of the Lord, then, we underſtand in general the power of God, the arm of man being that whereby he executeth his power, performeth exploits, or doth any work: ſo the *arm* of the Lord is his power, whereby he produceth his mighty acts; as it is ſaid in the Pſalms, Pſalm. cxviii. 15. *The right-hand of the Lord hath done valiantly*: Pſal. xcviii. 1. *His hand and his arm hath gotten him the victory*. And, becauſe the power of God is taken either more generally for that which is exerciſed in the works of common providence, or more particularly for that which is put forth in the work of ſaving grace; we take it here in ſhort to be the grace of God exerciſing its power, in and by the goſpel, for the converting of ſouls, and cauſing them ſavingly to believe: ſo, Rom. i. 16. *I am not aſhamed of the goſpel of Chriſt, for it is the power of God to ſalvation to every one that believes*: not ſimply as it conſiſts in ſpeaking of good, ſweet, and ſeaſonable words, but as it cometh backed by the irreſiſtable power of the grace of God, as the word is, 1 Cor. i. 23, 24. *We preach Chriſt, to the Jews a ſtumbling-block, and to the Greeks fooliſhneſs; but to them who are called, both Jews and Greeks, the power of God and the wiſdom of God*; and that it is ſo to be taken here, the connection of theſe words with the former will make clear; for ſure he is not ſpeaking of the power of God in the works of common providence, but of his power in the converſion of ſouls to Chriſt, even of that power which works ſaving faith in the elect.

For the *ſecond*, the *revealing* of the arm of the Lord: by this we do not underſtand the reavealing of it *objectively*, as it is brought to light by the preaching of the goſpel; for thus it is revealed to all the hearers of the goſpel, it is in this reſpect not kept hid, but brought forth clearly to them in the word: And therefore, *2dly*, The revealing of this arm of power of the Lord is to be underſtood of the ſubjective inward manifeſting of it, with efficacy and life, to the heart, by the effectual operation of the Spirit of the Lord; as it is ſaid of the great things prepared for them that love God, 1 Cor. ii. 10. *But God hath revealed them unto us by his Spirit*: it is that which is called, 1 Cor. ii. *the demonſtration of the Spirit and of power*, which makes plain and powerful to the ſpirit of the hearer inwardly that which the word preacheth outwardly to the ear, which without this would ſtrike only on the ear, and yet remain ſtill an hidden myſtery; this is the *revealing* of the Lord's arm that is here ſpoken of, becauſe it is that on which believing dependeth, and of the want whereof the prophet ſadly complaineth, even where there was much preaching.

For the *third*, to wit, the ſcope, dependance, and connection of theſe words with the former: we conceive they come in, both for confirmation and for explication of the former words, 1. For confirmation there are, as hath been ſaid, but few that believe, for there are but few that have this ſaving and effectual work of God's grace reaching their heart; though they have the word preached to them, yet they have not the arm of the power of God's grace manifeſted to them: and ſo he confirms his former doctrine concerning the paucity of believers under the preaching of the goſpel. *Firſt*, By aſſerting the fewneſs of them that are brought to believe, to be converted, and effectually called by the goſpel; which comes to paſs, through their own unbelief: And, *Secondly*, By aſſerting their fewneſs in reſpect of God's ſovereign applying of his grace in the goſpel, which is but to few; it is but few that believe, for it is but few that he makes effectual

appli-

application of his grace to. 2. We ſay it comes in to clear and explicate the former words whether we take it by way of a reaſon, or of an anſwer to an objection: for if it be ſaid, How can it be that Iſaiah, Paul, yea, and our Lord Jeſus Chriſt himſelf, ſhould preach ſo powerfully, and yet that ſo few ſhould believe? He anſwers, It is not to be marvelled at, in reſpect of God, as if he were fruſtrate of his deſign; no ſuch matter: It is becauſe the power of Jeſus Chriſt is revealed but to few. And we take this the rather to be the meaning of theſe words, becauſe when Chriſt is preaching and many take offence and ſtumble, John vi. 43. 44. he ſays, *Murmer not among yourſelves; no man can come unto me, except the Father, which hath ſent me, draw him;* there muſt be an effectual work of the grace of God put forth on the heart, elſe none will believe on me: ſo it is ſaid, John xii. 37, 38. *That they believed not on him; that the ſaying of Eſaias might be fulfilled which he ſpoke, Lord, who hath believed our report, and to whom is the arm of the Lord revealed? therefore they could not believe, becauſe that Eſaias ſaid again, He hath blinded their eyes,* &c. He ſpeaketh not ſo, to apologize for, or to excuſe their unbelief, but to ſhew the connection that is betwixt theſe two, the not revealing of the arm of the Lord, and their not believing; even ſo here, the Lord ſhews the connection that is betwixt the efficacy of the work of grace, and believing, or turning to God, that where the powerful and effectual work of his grace goeth not forth with the preached goſpel, there will be then no believing nor converſion, no ſaving change of the perſon from nature to grace.

That which we would ſay from theſe words, may be drawn to three doctrines, which I ſhall firſt propoſe, and then clear and apply them for uſe. The firſt is, *That in the work of converſion, and begetting of ſaving faith, there is requiſite and neceſſary, beſide the preaching of the word, a diſtinct, inward, peculiar, real, immediate, efficacious, and powerful work of the Spirit of the Lord on the hearts of as many hearers as are converted by this goſpel.* 2. *That it is but few of many hearers in whom the Lord thus efficaciouſly and effectually works by his Spirit, and the power of his grace:* It is but here one, and there one, a very few who are thus wrought upon and converted. 3. *That there is a neceſſary and inſeparable connection betwixt this inward and efficacious work of the Spirit, and faith or converſion.* Where this work of grace is not, there cannot be faith; and where it is, faith neceſſarily muſt be, otherwiſe theſe two could not be commenſurable, of equal extent and reciprocal, *Who hath believed our report? and to whom is the arm of the Lord revealed?* He is not, neither can be a believer, to whom it is not revealed; and he is and cannot but be a believer, to whom it is revealed. For the *firſt*, We ſay, There is in the work of converſion, and begetting of faith, beſide the preaching of the goſpel, a diſtinct, inward, peculiar, real, immediate, efficacious, and powerful work of the Spirit of the Lord requiſite and neceſſary for converſion and begetting of faith, to convince of ſin, and to humble for it, to enlighten the mind in the knowledge of Chriſt, to renew the will and affections, and to perſuade and enable the ſoul of the ſinner to embrace and receive Jeſus Chriſt as he is offered in the goſpel. We ſhall *firſt* take notice of, and clear, ſome words in the doctrine; and then confirm it. *Firſt*, For clearing of ſome words in the doctrine, we ſay, 1. It is a *diſtinct* work of the Spirit, diſtinguiſhed and ſeparable from the word, though it goes along as he pleaſeth with the word, yet it is not as if there were ſome power infuſed in to the word, and went always and neceſſarily along with the word, which is the fooliſh and groundleſs conceit of ſome; for albeit it accompany the word, yet it is from a diſtinct agent working, and a diſtinct work, and is ſeparable, as I ſaid, from the word, though it be wrought on the heart of the ſame ſinner, to whoſe ear the word is preached. 2. It is an *inward* work of the Spirit; for, beſide the outward and external preaching and calling by the word, there is an inward, powerful, effectual work and calling of the Spirit in the converſion of a ſinner, which ſpeaks to the heart,

as well as the word ſpeaks to the ear: ſo that this work of the Spirit, that goes along in converſion, is much more than any external perſuaſion of the preached word can produce. 3. We ſay it is a peculiar work, to difference it from what is common to the hearers of the goſpel, for it is a work that is peculiar to them whom the Lord converts, and is applied to none other, but to thoſe in whom he works faith, and to whom he effectually calleth by his grace: it is a peculiar work then and not common; for if it were common to all the hearers of the goſpel, and not peculiar to ſome; theſe two could not go together and be commenſurable, as we ſaid, *Who hath believed our report? and to whom is the arm of the Lord revealed?* 4. We ſay, it is a *real* work, as well as powerful; a real work of the Spirit, that is not only able and powerful to produce the effect, and to convert the ſinner, but real and powerful in producing and bringing of it about, and to paſs, by a real influence of the Spirit, actually renewing the will, infuſing and creating the habits of grace, and particularly the very habit of faith amongſt others in the ſoul; which is quite another thing than the ſuppoſing and ſaying, that a man hath power to believe and be converted; that there is no more requiſite to his converſion, but to perſuade him to put forth that power or ſtrength, which he hath, into exerciſe or practice: it is a real work of the Spirit, and a powerful bringing about of the converſion of the ſinner in a phyſical way, as they ſay in the ſchools. 5. We ſay, it is an *immediate* work of the Spirit on the heart, to difference it from a mediate perſuaſion, or moral ſuaſion, as it is called, as if there were no more requiſite in converſion, but God's enlightening of the mind, and by that perſuading the will to cloſe with Jeſus Chriſt, without any immediate work of the Spirit on the will itſelf. In this doctrine, we take in all theſe, according to the ſcripture, in oppoſition to the ſeveral errors vented by men of corrupt minds, anent this work of converſion and of ſaving faith: God's arm and hand muſt be revealed; the work and power of his efficacious grace muſt be put forth, for moving and inclining the heart and affections, and for determining the will itſelf.

We might further clear and confirm all theſe from that famous inſtance of Lydia, Acts xvi. 14. where Paul preaching to ſome women, it is ſaid of her *whoſe heart the Lord opened, that ſhe attended to the things that were ſpoken of Paul*; where we find theſe things differenced, 1. The Lord's powerful work on her heart, from Paul's preaching to her ear; the Lord opened her heart. 2. It is an inward work, for it is on the heart. 3. It is a peculiar work; it is not all who hear Paul preach whoſe hearts are opened, but it is the heart of one Lydia. 4. It is the nature of a real work, that makes a real inward change on her. 5. It is an immediate work: for the Lord not only enlightens her judgment, but goes down to the heart, and opens it, and works a change in it immediately. Paul indeed, by his preaching, opens the way of ſalvation to all that heard him; from which, though many go away with their hearts unopened, yet the Lord hath a ſecret, myſterious, real, inward work on her heart, which is evidenced by the effect; for he not only enlightens her mind, but makes her willingly yield to the call of the goſpel, by opening of her heart.

In the *ſecond* place, to ſpeak a little for confirmation of the doctrine, we would conſider theſe four or five grounds or reaſons, to ſhew that there is ſuch a work of the Spirit, wherever faith is begotten, and that moſt intelligibly in them that are at age. It is clear from theſe places of ſcripture, where there is an expreſs diſtinction and difference put betwixt the outward miniſtry of the word, and this inward, powerful, efficacious work of grace on the heart, and wherein the great weight of converſion is laid on this inward work, and not on the outward miniſtry of the word; as Deut. xxix. 4. where the Lord by Moſes tells the people, how many things they had ſeen and heard, and yet ſays he, *The Lord hath not given you a heart to perceive, and eyes to ſee, and ears to hear unto this day*: they had the outward means in plenty, when they wanted, in the mean time, the

inward

inward power; the gift of a ſpiritual life, and the making them ſpiritually active to exerciſe it, was with-holden; and therefore they did not ſavingly perceive, ſee, nor hear, John vi. 44. *Murmur not among yourſelves; no man can come unto me, except the Father which hath ſent me draw him: It is written in the prophets, And they ſhall be all taught of God: every man, therefore, that hath heard and learned of the Father, cometh unto me;* where there is very clearly a diſtinction put betwixt the outward teaching, and the Father's drawing; betwixt the miniſter's teaching and God's teaching: it was one thing to be taught outwardly by Chriſt, as the Prophet of his church, and another thing to be drawn and taught inwardly of the Father; this inward teaching is called *drawing*, to ſhew that it is not external oratory, or eloquence, conſiſting in words, to perſuade, that can effect the buſineſs, but a powerful draught of the arm of the Lord reaching the heart. There are ſeveral other ſcriptures full and clear to this purpoſe, as Pſal. ciii. 3. and Acts xi. 21. A *ſecond* ground, of kin to the former, is from the many and various expreſſions that are uſed in the ſcriptures for holding forth this work of the Spirit of God in converſion, that point out, not only an hand-working, and a work wrought, but an inward, powerful way of working and bringing about the work, as Jer. xxxi. 34. *I will put my law in their inward parts, and write it in their hearts.* Ezek. xi. 19. *I will give them one heart: I will put a new ſpirit within them, and will take away the ſtony heart out of their fleſh.* Ezek. xxxvi. 26, 27. *A new heart will I give unto you, and a new ſpirit will I put within you,* &c. Jer. xxxii. 40. *I will put my fear in their heart, that they ſhall not depart from me.* It is called the Father's *drawing*, John vi. 44. as I ſhew. In the ſaints prayers, as Pſal. li. it is called even as to further degrees of this work, or reſtoring of loſt degrees, *creating of a clean heart, and renewing of a right ſpirit within.* And many more the like expreſſions there are, which ſhew not only man's impotency and inability to convert, or ſavingly to change himſelf; but alſo, that as to his converſion there is neceſſary, an inward, real, peculiar, efficacious, powerful work of the Spirit of grace. 3. It is clear, and may be confirmed from the power of God which he puts forth and applies in the begetting of faith, and in working converſion: it is not a mediate work, whereby he only perſuades congruouſly, as ſome love to ſpeak; but an immediate and efficacious work, whereby with mighty power he works converſion; *It is God*, ſaith the apoſtle, Phil. ii. 13. *that worketh in you, both to will and to do of his good pleaſure:* and as he not only perſuadeth, but effectually worketh; ſo he not only works on the judgment, to the enlightening of it, but on the will to incline and determine it, by curing it of its crookedneſs and perverſeneſs, backwardneſs, obſtinacy, and rebellion; and the power whereby he worketh this great work is ſaid, Eph. i. 19. to be *that ſame mighty power, which he wrought in Chriſt, when he raiſed him from the dead: That ye may know*, ſaith the apoſtle, *what is the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own right-hand*, &c. It is ſuch a power that works faith, and ſo exerciſed in the working of faith, as it was in raiſing of Chriſt from the dead: Now, could there be uſe for ſuch a power, if there were no more requiſite to converſion but an objective ſuaſion, or a bare propoſal of the object, with external perſuaſion to embrace it, wherein the ſoul is left to itſelf to chooſe or refuſe as it pleaſeth? certainly, if there were no more, conſidering our natural enmity at God and his grace, the Devil and corruption would have much more influence, and a far greater ſtroke upon the heart to cloſing up of the ſame in unbelief, than any outward perſuaſion would have as to the opening of the heart, and the begetting of faith; therefore his power is neceſſarily called for, and the Lord addeth it in converting ſinners, elſe the work would for ever lye behind; and if men be ſpiritually dead in ſins and treſpaſſes, (as all men by nature are) as real a power muſt be

exerciſed in raiſing and quickening of the dead. 4. It may alſo be cleared from ſome in whom this power is exerciſed; as ſome children, ſome deaf perſons, and others, whom we cannot deny to be reached by the grace of God, and yet there can be no other way how they are reached, but by this effectual, efficacious, and immediate powerful work of the Spirit, they not being capable of reaſoning or perſuaſion by force of argument.

We ſhall only add two reaſons further, to confirm, and ſome way to clear, why it is that the Lord works, and muſt work thus diſtinctly, inwardly, really, powerfully, and immediately, in working faith, and converting of ſinners. The firſt is 1 drawn from the exceeding great deadneſs, indiſpoſition, averſeneſs, perverſeneſs, impotency, inability, and impoſſibility that is in us naturally for the exerciſing of faith in Chriſt; if men naturally be dead in ſins and treſpaſſes, if the mind be blind, if the affections be quite diſordered, and if the will be utterly corrupted and perverted; then that which converts, and changes, and renews them, muſt be a real, inward, peculiar, immediate, powerful work of the Spirit of God: there being no inward ſeed of the grace of God in them to be quickened, that ſeed muſt be communicate to them, and ſown in them, ere they can believe, which can be done by no leſs nor lower than the power of God's grace: it is not oratory, as I ſaid; nor excellency of ſpeech that will do it; it is ſuch a work as begets the man again, 2 and actually renews him. The ſecond is drawn from God's end in the way of giving grace, communicating it to ſome, and not to others: if God's end, in being gracious to ſome, and not to others, be to commend his grace ſolely, and to make them alone in grace's common or debt; then the work of grace in converſion muſt be peculiar and immediate, and wrought by the power of the Spirit of God, leaving nothing to man's free will to difference himſelf from another, or on which ſuch an effect ſhould depend; but if we look to ſcripture, we will find, that it is God's end in the whole way and conduct of his grace, in election, redemption, calling, juſtification, *&c.* to commend his grace ſolely, and to ſtop all mouths, and cut off all ground of boaſting in the creature, as it is, 1 Cor iv. 7. *Who makes thee to differ from another? and what haſt thou that thou haſt not received? now, if thou didſt receive it, why doſt thou glory, as if thou didſt not receive?* This being certain, that if the work of grace in converſion were not a diſtinct, inward, peculiar, real, immediate work, and did not produce the effect of itſelf by its own ſtrength, and not by virtue of any thing in man, the man would ſtill be ſuppoſed to have had ſome power for the work in himſelf, and ſome way to have differenced himſelf from another; but the Lord hath deſigned the contrary, and therefore the work of grace in converſion muſt be ſuitable to his deſign.

Uſe 1. The firſt uſe is for the refutation of ſeveral errors, and for the confirmation of a great truth of the goſpel which we profeſs.

It ſerves, I ſay, *firſt*, for the refutation of errors, which in ſuch an auditory we love not to inſiſt on; yet we cannot here, the ground being ſo clear, and the call ſo cogent, forbear to ſay ſomewhat briefly this way, and the rather that the devil hath taken many ways, and driven many deſigns to weaken the eſtimation of God's grace among men, and to exalt proud nature, and that there is here a collection and concatenation of thoſe deſigns and ways againſt the truth, which this doctrine holds forth, vented by corrupt men. As, 1. They will have nothing to be neceſſarily applied for the working of converſion, but the preaching of the word; taking it for granted that all men have univerſal or common grace, which God by his ſovereignty, ſay they, was obliged to give, elſe he could not reaſonably require faith of them: and upon this comes in the pleaded for power of free will, and man's ability to turn himſelf to God: others by pleading for this notion of a light within men, become to be patrons of proud and petulant corrupt nature, as if there were need of nothing to beget ſaving faith, but that common grace within, oratory or ſuaſion of mouth from without; and hence they came to maintain the fouleſt errors, which have not only been condemned

demned by the church of God in all ages, but have even by ſome Papiſts been abominated: and many of theſe ſame errors are creeping in even in theſe times wherein we live; the deſign whereof is to tempt folk to turn looſe, vain, and proud, and to turn the grace of God into wantonneſs, as if they needed not at all to depend on God and his grace, having a ſufficient ſtock within themſelves, on which they can live well enough: and it is not only the errors of Papiſts, Pelagians, Socinians, Arminians, or errors in the judgment, that we have do with; but of ſuch as overturn the very foundation of the work of man's ſalvation, and who, though pretending to higher notions, do yet go beyond all theſe: but if it be true, that in the work of converſion, beſide the preaching of the word, there is a diſtinct, real, inward, peculiar, immediate, efficacious work of the Spirit, neceſſary for bringing about ſuch an effect; then there is no common or univerſal grace, that all the hearers of the goſpel have, nor is there any power or ability in man to believe of himſelf; otherwiſe there were no neceſſity of ſuch a work as this, for the converting of a ſinner, the prophet needed not to cry, *Who hath believed our report? and to whom is the arm of the Lord revealed?* and Chriſt needed not ſay, *No man can come unto me, except the Father draw him:* for men might come without the drawing, and believe without the revelation of God's arm: but, in oppoſition to that, we ſay, and have made it clear, that the work of converſion is brought about by a diſtinct, peculiar, powerful, real, and immediate work of the Spirit on the heart, whereby he not only enlightens the mind, but renews the will, and rectifies the affections. 2. There is another error that this refutes, which ſeems to be more ſubtile; for ſome will grant a neceſſary connection, betwixt the effect, and the grace of God, who yet ſay that it is a ſuaſion or perſuaſion, for here we take theſe for the ſame, ſo and ſo tryſted to prevail with ſome, that brings about the effect or work of converſion in them, and not in others where that perſuaſion is not ſo tryſted; but this opinion lays not the weight of converſion on the arm of the Lord, but on ſome circumſtances accompanying the word, and leaves ſtill ſome ground of boaſting in the creature. 3. A third error, which this doctrine refutes, is that of ſome others, who will have grace neceſſarily to go alongſt with the word in the working of faith, but ſo as it reacheth not the will, but that the will neceſſarily determines itſelf, as if the will were not corrupt, or as if that corruption that is in the will were indeed no corruption, as if that corruption that is in the will could be any more removed from the will, without the immediate work of the Spirit upon it, than darkneſs can be removed from the judgment without the Spirit's immediate work on it: but ſeeing the will is the prime ſeat of man's perverſeneſs, while in nature, and the principal part to be renewed; it is a ſtrange thing to ſay, that in the work of converſion, other faculties and powers of the ſoul muſt be renewed, and yet that this which comes neareſt to the life of the ſoul ſhould be neglected, or not ſtand in need of renovation: but from this text it is clear, that in converſion the arm of the Lord muſt be revealed, and that there is a powerful work of grace, that not only preſents reaſons from the word to move the will, but really regenerates and renews the will: now, what is for the refutation of theſe errors, ſerves alſo to confirm us in the truth of the doctrine oppoſite to theſe errors.

2dly, It ſerves to refute ſomething in folks practice, and that is, their little ſenſe of the need of grace. Moſt part come and hear preachings, as if they had the habit of faith, and as if it were natural to them; and pretend to the exerciſe of faith, never once ſuſpecting their want of faith, not thinking that they ſtand in need of ſuch a work of grace to work it in them, as if it were impoſſible for them not to believe: hence many think that they have grace enough; and if they pray, it is that they may do well, never minding the corruption of nature that is in them; and indeed it is no wonder that ſuch perſons fall readily into error, when their practice ſays plainly they think they have grace enough already.

The ſecond *doctrine* is, *That this diſtinct real, inward, efficacious, powerful work of the grace of God in converſion, is not common to all the hearers of the goſpel, but is a rare thing applied but to few:* It is even as rare as faith is. And what we touched on, to evidence the rarity of faith, will ſerve alſo to evidence the rarity of this work of grace in converſion; it is on as many as are believers, and are ſaved, that the work of grace is revealed, and no more, Jer. iii. 14. *I will take one of a city, and two of a family, and bring you to Zion, ſaith the Lord:* it is two or three in the corner of a pariſh, or in the end of a town, to ſpeak ſo, who are converted, and the reſt are ſuffered to ly in black nature. If the reaſon hereof be enquired after, this might be ſufficient to ſtop all mouths, which the Lord gives, Mat. xi. 26. *Even ſo, Father, for ſo it ſeemeth good in thy ſight;* it is of the Lord, who is debtor to none, and *who*, as it is, Rom. ix. 15. *ſhews mercy on whom he will, and whom he will he hardens:* and here we muſt be ſilent, and lay our hand on our mouth, and anſwer no more; all being found guilty, he is juſt in what he doth, in calling or not calling effectually as he pleaſeth. And yet, *2dly*, The Lord hath thought good to call few of many, for holy and wiſe ends; as, 1. To hold forth his ſovereignty, and that he is free, and will walk freely in the diſpenſing of his own grace: hence, he not only takes few, but ordinarily theſe that are the moſt mean, contemptible, and in a manner fooliſh, of the multitude of hearers: *It is not many noble, not many wiſe according to the fleſh, not many rich, not many learned*, that he chooſeth and converteth; very ordinarily he hides his grace from theſe: it is but ſeldom that he calls and takes the ſtout and valiant man, and the learned ſcholar; but it is this and that poor mean man, the weaver, the ſhoe-maker, the ſimple plow-man, *&c.* whom moſt ordinarily he calls, when he ſuffers others to continue in their ſin. 2. That he may make all the hearers of the goſpel walk in holy fear, and awe of him, he reveals his grace in few; it is not the multitude that believes, but here one, and there one, that all that have the offer of grace may fear leſt they miſs it and receive it in vain, and may be careful to entertain and make right uſe of the means of grace, and may withal cheriſh the Spirit in his motions, and not grieve him. O! if ye knew and believed what a rare thing the work of the Spirit of grace is, ye would be feared to quench, extinguiſh, or put out any of his motions. 3. As to the godly, he does thus, to make them admire, adore, and praiſe his grace, and the power of it, ſo much the more.

The *uſes* are three. 1. It ſerves to move all to reverence, adore, and admire the grace of God, and his ſovereign way in it. Preſume not to debate or diſpute with him, becauſe they are few that believe, and few that he hath determined his grace for; it is an evidence of his dread, a proof of his ſovereignty, in which he ſhould be ſilently ſtooped unto, and reverently adored, and not diſputed with: we ought to bound all our reaſoning within his good pleaſure, who might have taken many, and left few, or taken none, as pleaſed him; and we ſhould not think ſtrange, nor fret that the goſpel is powerful but on few; here is the reaſon of it, that may quiet us, the Lord hath determined effectually to call but few, and yet he will not want one of his own, *All that the Father hath given to Chriſt, ſhall come to him*, though none come but as they are *drawn;* a thing that we ſhould be ſenſible of, but yet calm and quiet our ſpirits, rather wondering that he hath choſen and calleth ſome, than fret becauſe he hath paſt by many.

Uſe 2. The ſecond uſe is, to exhort you that are hearers of the goſpel, and have not had this diſtinct and powerful work of grace begetting faith in you, to be perſuaded of this truth, that faith, and the work of grace is no common thing. The moſt part, alas! think that they have grace, and that it is not one of many that want it. They will readily ſay, It is true, I cannot believe of myſelf, but God hath given me the grace. But I would aſk you this queſtion, Do ye think that grace is ſo common a thing, that it comes to you, and ye never knew how, or ſo common that never a body wants it? if not, how cometh it then to paſs,

that

that ye think and ſpeak of grace as ye do? We would think it a great length, if many of you could be perſuaded of your graceleſneſs; it is not our part to point particularly at the man and woman, though the deeds of many of you ſay, within your heart, that there is no fear of God before your eyes, and that many of you think ye have grace who never had it: and therefore we would ſay three or four words to you; 1. Begin and ſuſpect yourſelves that matters are not right betwixt God and you: we bid none of you deſpair, but we bid the moſt part of you be ſuſpicious of your condition, ſuſpect, nay, be aſſured, that hypocriſy is not grace, and that your preſumption is not faith: for, if but few get grace, then many ſhould ſuſpect themſelves; and ſeeing grace is ſo rare a thing, do not ye think it common. 2. Neglect no means that may bring you through grace to believe, but be diligent in the uſe of them all, of the word, prayer, ſacraments, meditation, *&c.* It is by theſe the Lord begets grace, and by neglecting of them ye may make yourſelves guilty of deſtroying your own ſouls. 3. Beware of quenching the Spirit in any of his operations or motions, of ſmothering or putting out any challenges or convictions; if the conſcience be at any time touched, or the affections tickled, go not away, as the temporary believer doth, ſitting down there without going any further: fear to ſtrangle the beginnings of the life of grace, for grace may begin at little; and if you quench any motion, conviction, or challenge, ye know not if ever ye ſhall meet with the like again, becauſe when he knocked hard at your heart, ye held him out and kept him at the door; and ye may be in hazard of that terrible charge, Acts vii. 31. *Ye uncircumciſed in heart and ears, ye have always reſiſted the Holy Ghoſt; as your fathers did, ſo do ye.* Seeing this work is not common to all the hearers of the goſpel, but peculiar to ſome, labour to have it made ſure to yourſelves, by putting it to proof and trial in good earneſt.

Uſe 3. The third uſe is, for you that are believers, (and would to God there were many ſuch) to whom I would ſpeak three or four words. 1. Learn from this to be humble. *What haſt thou, man, but what thou haſt received? and if thou haſt received it, why doſt thou boaſt, as if thou hadſt not received?* O! but it is unſuitable to believers, who are free grace's debtors and beggars, whereof none need to think ſhame, to be proud and forget themſelves: thou haſt nothing, believer, to boaſt of, but that he hath ſhamed thee with his grace; and ſhouldſt thou be proud of that, as if thou had made thyſelf thus? Therefore guard watchfully againſt all puffing up, ſelf-conceit, and high-mindedneſs, and ſtudy to be humble, and to carry a low ſail, elſe thou mayſt break out into ſome ſcandalous offence, and may become a ſhame and reproach to the goſpel. We commend humility to you above many things; for we think that in theſe days, folks pride is like to break their necks; for, when once conceit creeps in, they begin to think they are ſo far advanced in holineſs, that they muſt not keep company with others, nor join in worſhip with them; and from that they go to another thing, and from that to a third, that it is hard to tell where they will halt or end; they grow ſo giddy, that they are ſcarcely like to leave ſo much ground as themſelves may ſtand upon. O! think ſhame of pride; it is a moſt intolerable thing to be proud of that which God hath given, wherein ye have no more hand, and whereof you can no more boaſt, than they who never had it. 2. Be thankful, and give God the praiſe of that ye have gotten: *It becomes the upright to be thankful:* it is no little matter, to have God's power manifeſted in the working of faith, and conferring grace; the temporal throne and kingdom, and great things in the world, are nothing to this, it is peculiar to the Lord's own, and not common: many get their fill of the world, who never got, nor will get this; the world is of ſo little value with the Lord, that, to ſpeak ſo, he doth not much regard who get it, though it be exactly diſtributed by his providence; but converting and upholding grace is peculiarized to his favourites. Being therefore clear that he hath beſtowed grace on you, O how ſhould ye exult in bleſſing God, as David did, for giving

ing

ing counſel to make choice of ſuch a portion, and for his powerful determining of your heart by his grace to embrace it, for which you have not yourſelves to thank, but God! 3. Be compaſſionate and tender towards others, conſidering that it is only grace that hath made the difference betwixt you and them, and not any good nature in you, which was not in them, as ſome fooliſhly fancy. Be not puft up at the faults and falls of any, but rather mourn for them, as well as for your own; and be the more humble, when ye think of the difference that grace hath made, left ye fall; and ſince your ſtanding is by grace, be not high-minded, but fear. Of all perſons, it worſt becomes you to look lightly on, let be to mock at the falls of others, conſidering who, and what, hath made the difference. 4. If it be ſo peculiar a privilege, to be partakers of this powerful and ſpecial grace of God that is put forth in the great work of converſion; then ſure there is ſomething peculiar called for in your converſation, even that it may in all things be as it becometh the goſpel, and anſwerable to this grace beſtowed on you; O what manner of perſons ought you to be, in all holy converſation and godlineſs!

SERMON XIV.

ISAIAH liii. 1.---*And to whom is the arm of the Lord revealed?*

THE way of the grace of God is a very difficult ſubject to be thought on, or ſpoken of, ſuitably, and as it becomes; grace having a ſovereign and unſearchable channel of its own, wherein it runs: yet no doubt it is very uſeful, now and then, to conſider it, if we knew how to make uſe of it aright; yea, even theſe ſteps of grace, that are moſt croſs and contrary to carnal reaſon, may not a little profit, when duly pondered. Thus, when the prophet hath been looking on the ſcarcity of faith, and on the paucity of true believers, he looks a little farther than on the external preaching of the goſpel, even upon the way of God's grace; not out of any curioſity, nor from a fretting humour, becauſe of the unſucceſsfulneſs of his miniſtry, but that he may thereby get himſelf ſtayed and compoſed, and that he may bring both himſelf and others, to reverence and adore the holy and ſovereign way of God therein: *To whom*, ſaith he, *is the arm of the Lord revealed?* it is a word like that which Chriſt had on the like occaſion, John vi. 44. *Murmur not among yourſelves; no man can come unto me, except the Father, who hath ſent me, draw him.*

We opened up the meaning of the words the laſt day; in ſhort they come to this, as if he had ſaid, How few are they that believe the goſpel, and who take the word off the hand of his ſent miniſters? and how few are they, on whom the grace of God, that can make them believe, does effectually work? the prophet pointing at a higher hand than that of the miniſter's in the ſucceſs and fruitfulneſs of the goſpel, and coupling theſe two together, the preaching of the word, and the power of God's grace, in the working of faith and converſion of ſinners.

We propoſed theſe three doctrines to be ſpoken to from the words.

1. That in the work of converſion and begetting of faith, beſide the preaching of the word, there is a powerful, internal, immediate, work of the grace of God, exerciſed within mens hearts, as well as the word that is preached outwardly to the ear. Wherever faith is begotten theſe two go together, the word without and the power of grace within, the one of which is diſtinct from the other.

2. That this powerful, internal, and immediate work of grace within, is not common to all the hearers of the goſpel, but a rare and peculiar thing to ſome; *To whom is the arm*

of

of the Lord revealed? it is but one, or few of many, to theſe we have ſpoken already.

3. The third is, (which indeed holds out the ſcope of all,) That there is an inſeparable connection betwixt theſe two, the begetting of faith in the hearers of the goſpel, and the application of this powerful work of the grace of God for working of it; ſo, that where this powerful work of grace is, there is faith and converſion. The prophet makes them reciprocal and commenſurable; Who is the believer? He to whom the arm of the Lord is revealed: and, Who is the unbeliever? He to whom the arm of the Lord is not revealed; Theſe two are ſo conjoined and knit together, as they are never ſeparated, and ſo they muſt ſtand or fall together.

That we may be the more clear, we ſhall take up the doctrine in two diſtinct branches, the firſt whereof is, That except the powerful work of God's grace concur, the moſt powerful preaching of the goſpel will never beget faith in the hearts of the hearers of it. The ſecond is, That wherever this powerful work of grace goes along with the preaching of the goſpel, or wherever the Lord applies his grace with the word preached, there faith is begotten in the heart, and that ſoul is effectually united to Chriſt, and ſavingly changed. The one of theſe branches ſerves to ſhew the neceſſity of God's grace, from the conſideration of our own ſinfulneſs and impotency or inability, and of the emptineſs and ineffectualneſs of all outward means in themſelves; and ſo to ſtop all mens mouths, as being utterly unable to contribute any thing to their own ſpiritual good or converſion, that being the product of the grace of God. The other branch ſerves mightily to commend the grace of God, as being the powerful arm of the Lord that brings to believe, that calls and converts ſuch and ſuch perſons, according to a prior engagement and tranſaction betwixt the Father and the Son.

As for the firſt of theſe, It will eaſily be believed among men and women, that have any true ſenſe and feeling of the corruption of their nature, and find daily ſomewhat of the law of the members warring againſt the law of the mind; and we are perſuaded, if all that ever received faith were brought to depone in this matter, they would bear witneſs, that there is no mean, that, without the effectual power of the grace of God, can bring a ſtranger ſinner to cloſe with Chriſt and believe on him; and if all that are now before the throne of God in heaven, were called to ſpeak to this great truth, they would put their ſeal to it, and ſay, "Not unto us, but to thy name be the glory of our believing; we had never believed, if it had been left to the power of our own free-will, and if the power of thy grace had not wrought in us the very will, as well as the deed or act of believing." Yet, becauſe this doctrine, as we ſaid, ſerves to diſcover the ſinfulneſs and impotency of nature, and how little we are obliged to ourſelves in this great work, and to hold forth the abſolute neceſſity of the grace of God, and how much we are obliged to it in the work of faith and converſion, and to hold forth withal the emptineſs and ineffectualneſs of all the outward means without this grace; and becauſe it wants not its own conſiderable oppoſition from the enemies of the truth, we ſhall give you ſome grounds of confirmation of it. The firſt whereof is drawn from theſe expreſs inſtances of ſcripture, wherein it is clear, that there hath been much powerful preaching, and by the moſt eminent preachers, and yet the generality of people have been fruitleſs under it, and their fruitleſneſs hath been brought to this very ground, to wit, that the work of God's grace and his out-ſtretched arm went not along with it. The firſt is, Deut. xxvi. 4. That Moſes was a ſkill'd preacher, who will deny? he being faithful in all the houſe of God; yet ſays he, after much and long preaching, and after many ſigns and wonders wrought, *The Lord hath not given you an heart to perceive, nor eyes to ſee, nor ears to hear, unto this day*: where he not only puts a difference betwixt the preaching of the word without, and the work of grace within, but ſhows the neceſſity of the concurrence of the work of grace, and lays the great weight of the peoples profiting, or not profiting, on the wanting or having of that. A

ſecond

ſecond inſtance is in the prophet Iſaiah: Were there any among all the preachers, before or ſince, that preached in a more evangelic ſtrain than he did? and yet, when he hath complained of the paucity of believers, ſaying, *Who hath believed our report?* he fixes and ſtays on this as the cauſe, *To whom is the arm of the Lord revealed?* And chap. vi. 9, 10. he gives an account of the ſad commiſſion he had from the Lord, who ſaid to him, *Go, and tell the people, Hear ye indeed but underſtand not; and ſee ye indeed, but perceive not; make the heart of this people fat*, &c. where there is alſo a clear diſtinction made betwixt the inward working of grace, and the outward miniſtry. A third inſtance, and one that is beyond all exception, is in our bleſſed Lord Jeſus, *who ſpake as never man ſpoke*, and preached with ſuch power and life, that even carnal hearers *wondered at the gracious words which proceeded out of his mouth, for he preached with authority, and not as the Scribes*; and yet, John vi. 44. when they began to murmur at him, what ſays he? *Murmur not at theſe things, none can come unto me, except the Father draw him;* none can believe, except the powerful grace of God work faith in him; there muſt be a higher hand than ought ye ſee or hear, a more powerful work than any external preaching of mine, as a Prophet of my church, ere a ſoul can believe on me; and though his hearers were not free of the guilt of this their unbelief, but had their own ſinful acceſſion unto their continuing in it, yet our Lord looks in on the ſovereign way and work of grace, and holds there, telling them that his external miniſtry will not do the turn, but there muſt be an inward, powerful, immediate work of grace for the working of faith. We add a fourth inſtance, and it is of that choſen veſſel Paul, who laboured more abundantly than all the reſt of the apoſtles, and yet, when he is preaching, Acts xxviii. 25. *And ſome believed, and others believed not*, before he diſmiſſed the multitude; he adds this one word, *Well ſpake the Holy Ghoſt by Iſaiah the prophet unto our fathers, ſaying, Go unto this people, and ſay, Hearing ye ſhall hear, and ſhall not underſtand; and ſeeing ye ſhall ſee, and not perceive*, &c. where he expreſly differenceth his external preaching from God's inward working, and tells, that ſo long as there was a judicial ſtroke on the hearts of the people untaken away, no external preaching could do the turn, as to their converſion and bringing of them to believe: which he alſo does, to guard againſt any offence that might be taken at the unſucceſsfulneſs of his miniſtry, by any who would be ready to ſay, What aileth theſe folk, that they will not receive the goſpel? to whom he anſwers, Iſaiah long before told the reaſon of it, to wit, that there is a plague on their hearts and minds, which God muſt remove ere they can receive it.

2. To theſe plain and clear inſtances, we may add two or three grounds or reaſons; as, 1. The exceeding greatneſs of the work of converſion. O how great and difficult is it! therefore it is ſet out by the ſimilitudes and expreſſions of *raiſing the dead, creating a new heart*, of *removing the ſtony heart*, and the like, all tending to ſet out the neceſſity of an omnipotent power, or a powerful work of grace, in the begetting of ſouls to Chriſt; and if it be ſo great a work, what can the outward miniſtry do, if the power of God be not added? or what can the man himſelf do here? can a man quicken, raiſe, create, or beget himſelf? It is true, theſe compariſons are not to be extended and applied in every reſpect; yet they hold out, that man, being naturally dead, can no more contribute to his own quickening and raiſing, and to the begetting of ſpiritual life in himſelf, than a dead man can contribute to his own quickening and ariſing to his natural life; for which cauſe, the Holy Ghoſt hath made choice of theſe expreſſions, even to hold out the exceeding greatneſs of the work. 2. Conſider the condition that men are in when this work is wrought, and we will ſee they can contribute nothing to it; that they have no appetite for it, except that they are ſubjects capable to be wrought upon, being as it is, Eph. ii. 1. *dead in ſins and treſpaſſes*: being as to their ſouls eſtate, and to their ſpiritual condition, like Adam's body before the Lord breathed in it the breath of life, and

and made him a living ſoul; as his body could not move, ſtir, nor act till then, no more can the natural man ſtir or act in the ways of God, till a new principle of ſpiritual life be put in him. To clear it further, we would conſider, that the ſcripture ſpeaks of theſe three in the natural man; 1. Of an utter inability and deadneſs as to that which is good, *Dead in ſins*, Eph. ii. 1. *We are not ſufficient*, ſaith the apoſtle, 2 Cor. iii. 5. *of ourſelves as of ourſelves, to think any good thing*, not ſo much as a good thought. 2. The ſcripture holds him out, not only as unable for good, but perverſe, and bent to every thing that is evil, Col. i. 21. *Alienated and enemies in our minds by wicked works, the carnal mind being enmity againſt God*, Rom. viii. 7. It is plainly oppoſite to any thing that is good, and ſo to the way of faith. 3. Man's mind is not only naturally perverſe and ſtuffed with enmity, but in an incapacity to be healed while it remaineth ſuch, Rom. viii. 7. *It is not ſubject to the law of God, neither indeed can be*: and therefore, in the work of converſion, there is not only an amending, but alſo a renewing of our nature called for; there is more requiſite than the rectifying of ſomething in the man, even the creating of new habits, and the infuſing of the principles of ſpiritual life and motion into the ſoul. It is true, in ſome ſenſe, the whole image of God is not abſolutely removed, the faculties of the rational ſoul ſtill remain; for man hath an underſtanding and a will, and ſome ſort of reaſon, but without any tendency to ſpiritual life, or to any action for God; he hath an underſtanding, but it is wholly darkened; he hath a will, but wholly perverſe, and not in the leaſt inclined to good; he hath affections, but wholly diſordered and corrupted, and ſet wholly upon wrong objects; ſo that it is with man's ſoul as to good, as it is with ſpoiled wine: wine, when wholſome, ſerves to cheer, and refreſh; but when it is ſpoiled, it is quite another thing, not only not conducing to health, but it is noiſome and hurtful: it is juſt ſo, we ſay, with man's ſoul; it is by the fall quite ſpoiled and corrupted: it is not indeed annihilated, or made to be nothing, for it retains the ſame faculties ſtill, it hath, to ſpeak ſo, the ſame *quantity* ſtill; but as to its *qualities*, it is utterly corrupted and carried quite contrary to God; *It is not ſubject to the law of God, neither indeed can be*: and renovation by grace, is the taking away of the corrupt qualities, in part in this life, and wholly in the other life; and the bringing in of new qualities, for recovering the beauty of that image of God which man hath loſt. 4. Conſider the end that God hath in the adminiſtration of his grace, and the glory that he will needs have it getting in every gracious work, and more eſpecially in the work of converſion; and the ſilence, as to any boaſting, that he will have all put unto, that ſhall partake of it: his end, in the adminiſtration of his grace, is to bring down pride, to ſtop all mouths, and to remove all grounds of boaſting from the creature, that he only may have the glory of converſion; that whenever that queſtion is propoſed, *What haſt thou, O man, but what thou haſt received? and if thou haſt received it, why doſt thou boaſt? who hath made thee to differ from another?* The ſoul may anſwer, It was not external preaching, nor my own free-will, nor any thing in me, but the power of God's grace; I have nothing but what I have received: it is on this ground that the apoſtle, Phil. ii. 12, 13. preſſeth and encourageth Chriſtians to their great work; *Work out*, ſaith he, *your own ſalvation in fear and trembling, for it is God that worketh in you both to will and to do of his good pleaſure*: the Lord leaveth not to man the working of the will in himſelf; *And of him*, ſaith the ſame apoſtle, 1 Cor. i. 30, 31. *are ye in Chriſt Jeſus, who is made of God unto us, wiſdom, righteouſneſs, ſanctification, and redemption, that he that glorieth ſhould glory in the Lord*, as he ſaid before, ver. 29. *that no fleſh ſhould glory in his preſence*: There is one ground of boaſting, that the Lord will have removed in a ſinner's juſtification, and obtaining the pardon of ſin, by the imputation of the righteouſneſs of Chriſt; but there is another ground or matter of boaſting, that man might have, if he could reach out the hand to believe, and receive that righteouſneſs, and ſo put difference

rence betwixt himſelf and another, which in effectual calling the Lord puts to ſilence, and quite removes; that man may have it to ſay, I have not only pardon of ſin, but grace to believe freely beſtowed on me; God made me to differ, and he only; he opened my heart, as he did the heart of Lydia. Thus the Lord will have all the weight of the whole work of our ſalvation lying on his grace, that the mouths of all may be ſtopped, and that his grace may ſhine gloriouſly; that we may have it to ſay with the Pſalmiſt, Pſ. lvii. 2. *It is the Lord that performs all things for me*; and with Paul, 1 Tim. i. 13, 14. *I obtained mercy, and the grace of God was exceeding abundant toward me.*

The *Uſes* are theſe. 1. It writes to us, in great and legible letters, the great emptineſs and ſinfulneſs of all fleſh, who not only do not good, but have ſinned themſelves out of a capacity to do good; all men and women have brought themſelves thus lamentably low by ſin, that now, if heaven were to be had by a wiſh, ſincerely and ſingly brought forth, yet it is not in their power to perform that condition; and though it now ſtands upon the ſtretching forth of the hand of faith to receive Jeſus Chriſt, yet of themſelves, they cannot even do this. How ought then ſinners to be deeply humbled, who have brought themſelves to this woful paſs? I am afraid that many of you do not believe that ye are ſuch as cannot believe, nor do any good, till his grace work effectually in you.

2. It teacheth you not to idolize any inſtrument or mean of grace, how precious and promiſing ſoever: no preaching, if it were of a prophet, or an apoſtle, yea, of an angel, will do the turn, without grace come with it; there is a neceſſity of the revelation of God's arm, and of the aſſiſtance of his grace, not only to your converſion, but every duty ye go about: ye ſhould therefore fear and tremble, when ye go about any ordinance, leſt the arm of the Lord be not put forth in it.

3. It ſhould make you more ſerious in dealing with God for his effectual bleſſing to every mean and ordinance, ſeeing without that no ordinance can profit you.

4. It ſerves to reprove and repreſs pride, and to promote humility in all ſuch who have gotten good by the goſpel. Have ye faith, or any meaſure of holineſs? what have ye, but what ye have received? from whence came your faith and your holineſs? ye have them not of yourſelves; theſe are not fruits that grow upon the tree of nature, or in its garden; but on the tree, and in the garden of free grace, and ye have not yourſelves to thank for them.

5. The main *Uſe* of it is for confirming and eſtabliſhing you in the faith of the truth propoſed in the doctrine, and for confuting and overturning the contrary error, that, as it were, in contempt of the grace of God, exalts proud nature, and gives man's free-will ſo great a hand in the work of converſion, that the main thing that makes the difference ſhall not be attributed to the grace of God, but to the free-will of the creature, which of itſelf chooſed the grace of God offered, when another rejected it. It may indeed, ſeem ſtrange, that the Devil ſhould ſo far have prevailed with Chriſtians, that profeſs the faith of original ſin, and of the neceſſity of a Saviour, as to make them look at grace as uſeleſs in this prime ſtep of converſion and renewing of a ſinner, that when the grace of God and man's free-will come to be compared, man's will ſhould have the preference and pre eminence, the higheſt place and commendation in the work, and that the great work, and that the great weight of it ſhould ly there, and that proud nature ſhould be thus bolſtered up, that it ſhall ſtand in need of nothing for the man's converſion, but the right uſe-making of what it hath in it ſelf: and yet it is no wonder that the Devil drive this deſign vigorouſly; for what ſhorter cut can there be taken by him to ruin ſouls, than to make them drink in this error that nature and free-will will do their turn, and ſo take them off from all dependence on free-grace and on Jeſus Chriſt, and give them ground of boaſting in themſelves? for when it is thus, of neceſſity they muſt ruin and periſh: this ſhould ſure, make you lothe this error the more; and we are perſuaded, that the day is coming, wherein the truth

truth oppoſite to this error, ſhall be confirmed on the ſouls and conſciences of all the oppoſers of it, and wherein the maintaining of this error ſhall be found a confirmation of man's enmity at God's grace which is not ſubject to his law, or indeed can be.

But there are three queſtions that may be moved here, to which we would ſpeak a word. 1. If the preaching of the goſpel cannot beget faith, without the powerful work of God's grace, what is the uſe of the goſpel, or wherefore ſerves it? 2. If men cannot believe without the work of grace, which the Lord ſovereignly diſpenſeth, why doth he yet find fault and expoſtulate with men for their not believing? 3. If grace perform all, and men can make no mean effectual, nor do any good without it, what then ſhould men do to come by believing, and this work of his grace?

For the *Firſt*, We ſhall not ſay much unto it; only, ſeeing the Lord hath made choice of the goſpel to be the ordinary external mean of grace, and of the begetting of faith, there is no reaſon to ſay that it is uſeleſs; for though it be not the main and only thing that turns the ſinner, but the Lord hath reſerved it to himſelf as his own prerogative, to convert and change the heart of a rebel ſinner, yet he hath appointed it to be made uſe of, as he hath appointed baptiſm and the Lord's ſupper, for many good and notable ends, uſes, and advantages, that are reached and come at by the preaching of it: As, 1. By it the righteouſneſs of God is manifeſted, that before lay hid; ye may by the preaching of the goſpel come to the knowledge of the covenant of redemption, and of the great deſign that the Lord hath laid down for bringing about the ſalvation of loſt ſinners, Rom. i. 17. *Therein is the righteouſneſs of God revealed from faith to faith.* 2. By it the Lord revealeth the duty he calleth for from men, as well as his will concerning their juſtification and ſalvation; he lets them know what is wrong, what is right, what diſpleaſeth him, and what pleaſeth him. Yea, 3. By the preaching of the goſpel, he holdeth out what mens ability is, or rather what is their inability, and by his external calling gives them in it occaſion to know their inability in not giving obedience to his call: and this is no ſmall advantage, when by it they have occaſion to know the neceſſity of a Mediator, and to ſeek after another way of juſtification than by their own works: for ſo it proves a notable mean to humble men, to ſtop their mouths, and to make them plead guilty before God. 4. It is profitable, as the Lord is pleaſed to make uſe of it, to call and gather in ſo many as he hath ordained to eternal life; for though in itſelf it be not able to convert, having the power of God going along with it, it is the inſtrument of converſion, and the Lord ordinarily makes uſe of it to the begetting of faith in them that believe, as it is, Rom. x. 17. *Faith comes by hearing, and hearing by the word of God* preached; and 1 Cor. i. 24. it is called *the power of God to ſalvation*; and *it hath pleaſed God, by the fooliſhneſs of preaching, to ſave them that believe*; for though God can work without it, yet he hath thought good to make uſe of it, to inform the judgment, and to ſtir up the affections of hearers, and ſo it proves inſtrumental to the begetting of faith in them. 5. If it do not promote the ſalvation of all the hearers of it, yet it promotes it in all the elect, and ſerves to make others the more inexcuſable; and in this reſpect it *triumphs always*, 2 Cor. ii. 15, 16. In ſome it is *the ſavour of life unto life*, in others *the ſavour of death unto death*, leaving them the more inexcuſable, and the more obnoxious to wrath by their rejecting of the counſel of God againſt themſelves.

I know this will be excepted againſt; we come therefore to conſider the ſecond queſtion, which is this, How can the call of the goſpel make men inexcuſable, ſeeing they cannot without the effectual power of the grace of God believe? as Chriſt ſaith, John vi. 44. *No man can come to me*, that is, no man can believe in me, *except the Father who hath ſent me, draw him*: yea, why doth God find fault with men for their unbelief? For anſwer, It hath been no new thing for men to ſtart queſtions and objections againſt the grace of God, and to be always ſtriving to rub affronts and diſgrace

upon it: ſee Rom. ix. 13, 14, *&c.* where this ſame objection is ſtarted, and anſwered again and again; for when the apoſtle hath ſaid, ver. 13. *Jacob have I loved, and Eſau have I hated;* the objection is moved, *Is there unrighteouſneſs with God then?* Folks readily think that there is a ſort of unrighteouſneſs in God; when he takes one, and leaves another; eſpecially conſidering, that the leaving of the other infers, though it be not any culpable cauſe of, the ruin of the man's ſoul: he anſwers *firſt* with a *God forbid*, as if it were an abſurd thing ſo to aſſert; and *then* endeavours to anſwer it from God's ſovereignty, as being debtor to none, *I will have mercy on whom I will have mercy; and it is not in him that willeth, nor in him that runneth, but in God that ſhews mercy:* in God's adminiſtration of grace, he is debtor to no man, nor hath he any rule by which he proceedeth, but his own ſovereign will. And if it ſhall yet be ſaid, if God doth walk by his own ſovereign will in giving grace, *Why doth he yet find fault*, or condemn? *for, who hath reſiſted his will?* Why is God angry that men will not believe, ſince none can come to Chriſt againſt the will of God? His indignation riſeth at this proud and petulant objection, and he anſwers, *But who art thou, O man, that replieſt againſt God? ſhall the thing formed ſay to him that formed it, Why haſt thou made me thus? hath not the potter power over the clay, to make, of the ſame lump, one veſſel to honour, and another to diſhonour?* By the apoſtle's doubling of this anſwer, and his not ſetting of himſelf to ſatisfy carnal reaſon and curioſity, there is ground given to ſilence us here: It is the Lord, he is our Potter, and we the clay; it is he in whoſe hand we are, who can do us no wrong; and this may ſufficiently ſerve to put a ſtop to all reaſoning and diſputing againſt him. Yet we may add a word further, ſeeing the apoſtle proceeds to another reaſon; therefore, 2. Conſider whence it is that this inability to believe, or turn to God, doth come: not from God, ſure; for, if he had not made man perfect, there might be ſome ground for the objection; but, ſeeing *he did make man upright, and he hath ſought out many inventions*, who is to be blamed? hath the Lord loſt his right to exact his debt, becauſe man hath played the bankrupt, and debauched, turned dyvour, and unable to pay? doth not this very objecting prove us guilty, and evidence that we have loſt that which God gave to us and made us with at the beginning? When God made Adam, he had power to believe, and give God credit as to every word revealed or to be revealed; and that, now after the fall, he and his poſterity want that power, they have not this priviation from God's creating of them, but from their fall, they by their fall utterly incapacitating themſelves for theſe duties that they owe to God, and for this among the reſt. 3. If there were no more but ſimple inability among them that hear this goſpel, they might have ſome pretext or ground of excuſe, though it were not any real nor juſt excuſe, as hath been ſhewed: but it never comes to this, as the only or main cauſe of their not believing; there is always ſome maliciouſneſs, perverſeneſs, and pravity in the will: it is not, *I cannot*, but *I will not;* it is a wilful, and ſomeway deliberate, rejecting of the goſpel, that is the ground of folks not believing: and what excuſe, I pray, can ye have, who do not believe the goſpel, when it ſhall be found that ye maliciouſly and deliberately chuſed to reject it? To make this out conſider but theſe few things. 1. Mens neglecting of the very outward means, that through God's bleſſing prove inſtrumental in the begetting of faith, as of hearing, reading, prayer, meditation, ſelf-ſearching, ſtirring up themſelves to repentance, *&c.* whereby the Lord ordinarily brings about and furthers the work of faith. 2. Conſider the carnal, careleſs, and lazy manner of mens going about theſe means and duties, which, to their own conviction, are within the reach of that power which they have: ye might hear oftner and more attentively, ye might pray more frequently and more ſeriouſly than ye often do; ye want even much of that moral ſeriouſneſs in hearing, prayer, reading, *&c.* that ye have in other things of leſs concernment; ye will hear

hear a proclamation at the croſs with more attention than a preaching of the goſpel; ye will hear a threatening from man with more fear than ye will hear a threatening from God's word; ye will be more ſerious in ſeeking ſomewhat from man, than in aſking grace from God; the reaſon is, becauſe your heart is more to the one than the other: can ye then rationally think that ye are excuſable, when believing is not a thing that is in your heart, and that takes you up, but ye go about the means that lead to it unconcernedly, careleſly, and negligently? 3. Conſider how often ye do willingly chuſe ſome other thing than Chriſt, to ſpend your time, and ſet your affections upon, laying obſtructions and bars in the way of God's grace, ſetting up idols in the heart, and filling Chriſt's room before-hand with ſuch things as are inconſiſtent with his company; and all this is done willingly and deliberately: ye have ſaid in your hearts, as theſe did, Jer. ii. 25. *We have loved ſtrangers, and after them we will go:* And will ye, or dare ye make that an excuſe why ye could not come to Chriſt, becauſe your hearts were taken up with your luſts and idols? So then, the matter will not hold here, that ye were unable, and had not power to believe; but it will come to this, that your conſcience will have it to ſay, that ye willingly and deliberately chuſed to ly ſtill in your unbelief, and that ye preferred your idols to Chriſt Jeſus. 4. Conſider, that ſometimes ye have met with ſome more than an ordinary touch, motion, and work of the Spirit, that hath been born in upon you, which ye have ſlighted and neglected, if not quenched and put out, which is your great guilt before the Lord: is there any of you, but now and then, at preaching, or when in ſome great hazard, or under ſickneſs, or ſome other ſad croſs, ye have been under convictions of ſin, and have had ſome little glances of the hazard ye were in of the wrath of God, more than ordinarily ye had at other times? and I would aſk you, Have theſe been entertained and cheriſhed, or rather have they not been ſlighted and worn out by you? and may ye not in this reſpect be charged with the guilt of reſiſting the Spirit of God, and marring the work of your own converſion and ſalvation? Theſe things, and many more, which will cry loud in the conſciences of men and women one day, will quite remove and take away this objection, *that ye could not do better:* ye might have done better than ye did; ye might have abſtained from many evils that ye commited, and done many duties that ye omitted, and done them with more moral ſeriouſneſs than ye did; but ye were perverſe, and did willingly and deliberately chuſe to continue in your natural condition, rejecting Chriſt, and the offer of ſalvation through him. This alſo ſerves to refute and remove that profane principle or tenet, that many have in their minds and mouths, *That they have no more grace than God hath given them:* will ye dare to come before God in the great day with any ſuch objection? No certainly; or, if ye dare, God will heighten your guilt by it, and beat it back again into your throat: Then, O, then, all ſuch ſubterfuges will be no ſhelter to you before him, nor in the leaſt able to inſconce your ſouls againſt the ſtrong batteries of the wrath of God, that will be as a ſtorm againſt the wall.

SERMON XV.

ISAIAH liii. 1.---*And to whom is the arm of the Lord revealed?*

MINISTERS have not done with their work when they have preached, and people have not done with their work when they have heard: that which is of the greateſt concernment follows, which either hath, in the want of it, influence on the ſadning of both miniſters and people; or in the obtaining of it, on their conſolation. This is the things that

that we find Iſaiah upon here, who, having preached the goſpel, looks what fruit it hath, and it had in his own time, and ſhould have in our time: it weights him exceedingly; and indeed it is very ſad that Iſaiah ſhould be ſo much weighted in foreſeeing the unfruitfulneſs of the goſpel in our days, and that we ourſelves ſhould be ſo little weighted with it, and ſtand ſo ſenſeleſs under it.

He caſts in this word, *To whom is the arm of the Lord revaled?* partly to confirm the former word, *Who hath believed our report?* and partly to help to make the right uſe of it, by drawing men to the diſcovery of the ſovereign hand of God in the matter, and of the neceſſity of his grace for making the goſpel effectual in the hearers of it, wherever it comes; *Who*, ſaith he, *hath believed our report?* To whom is this preached goſpel made effectual for faith and ſalvation? It is but to very few, even to as many as have the arm of the Lord, the effectual power of his ſpecial grace revealed to them, and no more.

The laſt *Doctrine* we propoſed, and began to ſpeak of as the ſcope, was, *That believing and receiving of the goſpel, and the Lord's exerciſing a powerful work of his grace with it, are ever ſtill knit together*; they are of equal extent. As many believe, as he ſtretched out his hand of power with the word to work faith in them; and as many ly ſtill in unbelief, as his hand of power is not revealed unto: this is his ſcope.

We took up this *doctrine* in two branches, *Firſt*, *That the moſt powerful means cannot work nor beget faith in the hearers of the goſpel, except there be an inward powerful work of grace on their hearts accompanying them:* And this we cleared, and ſpoke a little to two queſtions in the *uſe*, and left off at a third, to wit, What the hearers of the goſpel ſhould do, that have the call and offer of the goſpel, ſeeing without the effectual work of the grace of God they cannot believe? which we ſhall forbear to ſpeak to, till we open the ſecond branch of the doctrine, becauſe this queſtion relates to both.

The ſecond branch then of the *doctrine* is, *That wherever the Lord applieth the powerful work of his grace, there neceſſarily faith and converſion follow*; or, *The ſtretching forth of God's arm in the work of his grace, hath always the work of faith and converſion, and the engaging of the ſoul unto Jeſus Chriſt, following on it.* And indeed, if it be true that we cleared before, to wit, that there are as many unbelievers as there are perſons on whom grace doth not this powerfully work, or that they are all ſuch that this work of grace is not manifeſted on, then the work of converſion and believing is as broad as thus work of grace is; for the prophet maketh them of equal extent; Who is he that believeth? Even he to whom the arm of the Lord is revealed; and on the contrary, Who is he that believeth not? Even he to whom the arm of the Lord is not revealed, and on whom this work of grace is not manifeſted. By which we may ſee it to be very clear, that the prophet hangs the believing of the goſpel on the Lord's manifeſting his arm; ſo that, where it is not manifeſted, this work of faith is not brought forth; and where it is manifeſted, neceſſarily it is brought forth.

This being a *doctrine*, concerning the efficacy of God's grace, which ought not to ly hid from the Lord's people, we ſhall a little, *Firſt*, clear it; and then, *Secondly*, confirm it to you.

Firſt, For clearing of its meaning, 1. Ye would not take up our meaning in it ſo, as if we made every common work, that lively means may have on the hearers of the goſpel, to be converſion, the preaching of the word will ſometimes make folks tremble as we ſee in Felix, and will waken convictions and terrors in them, and put them into an amazement, and yet leave them there; for all theſe convictions may be, and are often reſiſted, as to any ſaving fruit at leaſt; which we conceive to be that which Stephen points at, Acts vii. 51. while he ſaith, *Ye ſtiff-necked and uncircumciſed in heart and ears, ye do always reſiſt the Holy Ghoſt; as your fathers did, ſo do ye:* and what he means by this, is explained in the words following, *Which of the prophets have not your fathers perſecuted?* &c. even their contending with the word

word of the Lord in the mouths of his ſervants: yea, in that ſame place where it is ſaid, *They gnaſhed upon him with their teeth*, it is inſinuated, that they came over the belly of the cutting conviction, which his preaching had upon them. Nor do we, 2. mean, That every common operation of the Spirit, whether illumination of the mind, or a touch on the affections (ſuch as may be in temporaries and apoſtates, is clear, Mat. xiii. 20, 21. Heb. vi. 4. and down-ward) is converſion; there is a great difference betwixt a common work or gift of the Spirit (which in a large ſenſe may be called Grace, becauſe freely given) and the ſaving work of grace, which before we called a peculiar work: and oftentimes that common operation of the Spirit is quenched and put out, therefore the apoſtle, 1 Theſſ. v. 19. exhorteth thus, *Quench not the Spirit*. 3. When we ſpeak of an effectual bringing forth of faith by this grace of God, we would not have you thinking, that we ſuppoſe no reluctancy to be in the man in ſo far as he is unrenewed: for though, where grace effectually worketh, faith follows neceſſarily; yet corruption being in the man, it is diſpoſed and apt to thwart with, and to oppoſe grace; and the will hath its averſeneſs to yield: but the meaning of the doctrine is this, that though there be ſuch a ſtrong power of corruption in the man to whom grace comes, and on whom it is put forth, yet the power of grace is ſuch, that it powerfully maſters and overcomes corruption, and wins the heart to believe in, and to engage with Chriſt; though, to ſpeak ſo, there be ſomething within that ſtrives to keep the door ſhut on Chriſt, yet when it comes to that, Cant. v. 3. *He puts in his fingers by the hole of the lock, and makes the myrrh to drop*, the heart is prevailed with ſo, as it is effectually opened, as the heart of Lydia was to receive the word which Paul preached. Thus, notwithſtanding of corruption's oppoſition, grace gains its point; and the Lord never applies his grace, of purpoſe to gain a ſoul, but he prevails. 4. When we ſpeak of the power and effectualneſs of grace in conquering and gaining the heart and will of the ſinner to believe in Jeſus Chriſt, we do not mean that there is any force or violence done to the will, or any coactive power, violating the will, contrary to its eſſential property of freedom, to cloſe with Chriſt: but this we mean, that though corruption be in the heart, yet grace being infuſed and acted by the Spirit, the pravity in the will is ſweetly cured, and the will is moved and made to will willingly, and upon choice, by the power of the Spirit of grace taking in the ſtrong hold; this great work is wrought by an omnipotent ſuavity, and by a ſweet omnipotency: and it needs not at all ſeem ſtrange; for if man, in nature, be, by the power of habitual corruption, made neceſſarily to will evil, ſo that notwithſtanding he doth freely and willingly chooſe evil; why ſhould it be thought ſtrange or abſurd to ſay, that when a principle of the grace of God is infuſed into the ſoul, and acted by the Spirit of God, it hath that much influence, power, and efficacy, as to prevail with the will, it keeping ſtill its own freedom, to make it willing to embrace Jeſus Chriſt, and yet not at all thereby wrong that eſſential property of the will? Sure grace is as powerful as corruption, and the Lord is as dextrous a worker, and can work as agreeably to the nature of the creature in this gracious work, as the creature can in its own ſinful actings. So then, we ſay, when the Lord is pleaſed to apply the work of his grace to convert a ſinner, that work is never fruſtrated, but it always hath neceſſarily the work of faith, renovation, and converſion following on the back of it.

Secondly, We ſhall a little confirm the doctrine; and the grounds of confirmation are theſe, the 1*ſt*, whereof the expreſs ſcriptures wherein this truth is aſſerted, as John vi. 44, 45. It is ſaid in the 44. verſe, *No man can come to me except the Father draw him*; and on the contrary, it is expreſly ſet down, ver. 45. *It is written in the prophets, They ſhall be all taught of God; every man therefore that hath heard and learned of the Father cometh unto me*: and this being contradiſtinguiſhed to external preaching, and being that which is called *drawing*, verſe 44. he knits believing to it, and makes

makes believing, called *coming*, a neceſſary effect of it, that to whomſoever God gives that inward leſſon, they ſhall come: which confirms the doctrine, that whomſoever the Lord teaches and ſchools by his grace, and calls effectually, they do neceſſarily believe. Another paſſage we have, Phil. ii. 12, 13. *Work out the work of your ſalvation in fear and trembling: for it is God that worketh in you both to will and to do of his good pleaſure*: Where the apoſtle makes the work of grace not only to work ability to will and to do, but to work alſo to will and to do actually; and grace never worketh *to will*, and leaves the man unwilling, but neceſſarily ſuppoſeth the man's cloſing willingly with Chriſt, with whom he worketh thus. A *2d* ground of confirmation is drawn from theſe expreſſions whereby this work is ſet forth, and the promiſes comprehending it in God's covenant, wherein it is called the *giving of a new heart, a heart of fleſh, the writing of the law in the heart, the putting of his Spirit within his people, and cauſing them to walk in his ſtatutes*, &c. Jer. xxxi. 33. Ezek. xxxvi. 26, 27. and it is impoſſible to conceive aright of the fulfilling of theſe promiſes, without the including of the effect. The giving of a new heart, is not only a perſuading to believe, but the actual giving of the new heart, whereof faith is a ſpecial part; which promiſe is peculiar to the elect, though the offer of it be more large, and be further extended: and what can that promiſe of God's writing the law in the heart be, but an effectual inclining of the heart to the will of God, or inward renovation, contradiſtinguiſhed to the external miniſtry, that can only hold out his will in a book, and ſpeak it to the ear? 3. This may be cleared and confirmed from the nature of the work of grace, which is ſuch a mighty work, and ſo powerful, as it is impoſſible it can be fruſtrated, or diſappointed; unleſs we could ſay, that grace in God, or the grace of God, is not ſo powerful, as corruption in us, which were blaſphemy; to this purpoſe the apoſtle prayeth in behalf of the Chriſtian Epheſians, chap. i. 19, 20. that they *may know what is the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Chriſt when he raiſed him from the dead*; he ſpeaketh ſo in this high ſtrain, to ſet out both the exceeding ſtubbornneſs of our nature, that needs ſuch a work, and the exceeding great power of the grace of God that worketh irreſiſtibly, not only in the converſion of the elect at firſt, but in all after acts of believing; ſo Eph. iii. 7. the ſame apoſtle hath it,----*according to the gift of the grace of God given unto me, by the effectual working of his power*; and Col. i. 29. *according to his working which worketh in me mightily*: The power, that worketh in believers, is God's omnipotent power, which worketh effectually and mightily; and if this power be exerciſed in the continuing and promoting of faith, as is ſaid before, it muſt be much more exerciſed in the begetting of faith: yea, and what need is there that he ſhould exerciſe it, if not for this end, that where he exerciſeth it, it may alſo prevail? A *4th* ground of confirmation may be drawn from the Lord's great end which he hath before him in this work, and that is the gaining of glory to his grace, and to have the whole work of converſion attributed to it; and if this be his end, he muſt and will prevail by his grace in throughing the work, in order to this end: If it were left indifferent to man, to yield, or not to yield to God, as he pleaſeth, the whole weight of the work of converſion ſhould not ly upon grace, man's mouth ſhould not be ſtopped; but when that queſtion ſhould be aſked, *Who hath made thee to differ? and what haſt thou, O man, but what thou haſt received?* he ſhould ſtill have ſomething to boaſt of, and the work of his converſion ſhould at beſt be halfed betwixt grace and his own free-will; this would neceſſarily follow, if grace do not through the work, and ſo God ſhould miſs of his end. A *5th* ground of confirmation is taken from the conſideration of God's decree, of the covenant of redemption betwixt Jehovah and the Mediator, and of the power and wiſdom of God in carrying on this work, which we put together for brevity's cauſe: from all which it will be clear, that

that there is, and muſt be a neceſſary connexion betwixt the work of grace on believers, and the effect; and that it is not in the power of man's free-will to reſiſt it, which indeed is not freedom, but bondage. 1. Then, we ſay, that if we conſider the decree of election, we will find, that where grace is applied, faith and converſion muſt follow; otherwiſe, if the work of grace were not effectual to convert, God's decree ſhould be ſuſpended on the creature's free-will, and be effectual, or not effectual, according as it pleaſed; and is that any little matter, to make his decree depend upon, and be effectual or not, according to man's pleaſure? That which ſickereth his decree, and makes it infruſtrably to take effect, is that he hath effectual means to bring about his decree. 2. If we conſider the covenant of redemption betwixt Jehovah and the Mediator, we will find, that upon the one ſide the Mediator particularly undertaketh for them that are given to him, that he ſhall loſe none of them; and upon the other ſide, we have (to ſpeak with reverence of the majeſty of God after the manner of men) the Father's obligation to make ſuch perſons in due time believers, that Chriſt the Mediator may ſee of the travel of his ſoul, and be ſatisfied, according to that promiſe made to him, Pſal. cx. 3. *In the day of thy power thy people ſhall be willing;* and that other, Iſa. liii. 11. *He ſhall ſee the travel of his ſoul, and be ſatisfied: By his knowledge ſhall my righteous ſervant juſtify many*, &c. and accordingly himſelf ſaith, John vi. 37. *All that the Father hath given to me, ſhall come unto me:* where it is clear, that theſe who are given muſt neceſſarily come. And he alſo ſaith, John x 16. *Other ſheep have I, which are not of this fold, them alſo I muſt bring:* and it cannot be ſuppoſed, without horror and blaſphemy, that this determinate, ſolid, and ſure tranſaction, having all its midſes included in it, and being, as to its end, ſo peremptory, ſhall, as to theſe midſes, and that end, and as to their throughing, not be in God's hand, but in the hand of man's free-will? If it were there, O how unſicker and looſe would the bargain, and God's deſign in begetting faith, and in bringing ſouls through grace to glory be! 3. If we conſider the Lord's power in beginning and promoting, and his wiſdom in carrying on of this work, his power whereby he raiſeth the dead, and his wiſdom whereby he leads from death to life; is it poſſible to conceive or imagine theſe to be applied by the Lord in the converſion of a ſinner, but this doctrine muſt needs hold, that the work of his grace powerfully applied, hath always faith and converſion following on it; and that the Lord leaveth it not to the option of elect ſouls, to believe, or not to believe, as they pleaſe? He muſt not, he cannot be fruſtrate of his end and deſign, but he muſt bring them to a cordial cloſure with Chriſt by faith, in order to their ſalvation.

Uſe 1. The firſt uſe ſerves to fix you in the faith of this great truth: and though we uſe not, neither is it needful to trouble you with long queſtions and debates; yet when the like of this doctrine comes in our way, eſpecially in ſuch a time wherein the pure truths of God, and this amongſt the reſt, are troubled and called in queſtion, it is requiſite that a word be ſpoken for your confirmation and eſtabliſhment: and we would hence have you fixed in the faith of theſe two; 1. Of the impotency of nature in the beginning or promoting ought of the work of grace; which belongs to the firſt branch of the doctrine. 2. Of the effectualneſs and irreſiſtableneſs of grace; that wherever God begets, and brings in a ſoul, he does it by his own powerful grace; and wherever he applies that work, faith and converſion neceſſarily follow; which belongs to the ſecond branch of the doctrine; and we would the rather ſpeak a little to this, becauſe it is queſtioned by the enemies of the grace of God, than which there is nothing they ſet themſelves more to dethrone and debaſe, and to exalt and cry up nature and free-will, as if it did ſit on the throne, and grace behoved to come and ſupplicate it, and as if it might accept or reject its bill at pleaſure, as to the converſion of a ſinner: in oppoſition to which, this doctrine holds good, that wherever the Lord applies his grace, he effect-

nally throughs the work of faith and converſion, and there is no ſoul that can utterly reſiſt it; and wherever the Lord applies this grace, the grace that converts one cannot be fruſtrated by another: theſe things we hold, in oppoſition to the direct aſſertion of the enemies of grace, whereby they make the work of converſion, not ultimately to terminante on grace, but on man's free-will; and how dangerous and damnable this error is, may eaſily appear: For, 1. It overturns and runs croſs to the whole ſtrain of the goſpel; for if we looſe but this one pin, in making faith and converſion not to depend on grace but on free-will, then the whole fabric of grace falls down flat; then God ſhould elect us becauſe we were to elect him, contrary to the ſcripture, which tells us, that he elects us, not we him; and that our cloſing with him by faith, depends upon his electing of us. It overturns our free juſtification by grace; for, ſuppoſing faith comes in, in juſtification, as it doth, none being juſtified but by faith, and that believing is of ourſelves, and that it is in the power of man's free-will to cloſe the bargain, all is not here of grace, our juſtification is not free, but ſomeway depends on free-will. It overturns the perſeverance of the ſaints; for, if believing depend on free-will, then our perſeverance depends on it alſo; for, if the man's free-will change, he may fall back, and break his neck in a manner at the very threſhold of heaven: whereas, if it be the work of grace, as indeed it is, that brings forth faith, and carries it on, and if this work of grace cannot be fruſtrated or reſtrained by the malice and hardneſs of any heart to which it is applied, becauſe it cures the hardneſs, and removes that mailce; then certainly this error cannot ſtand. And we are perſuaded, when we plead thus for grace, we have the beſt end of the debate, and the ſureſt ground to go upon, moſt for God's honour, and moſt for the comfort of believers. 2. This error thwarts with the glory of the grace of God; for it is an error that ſtrikes at the richeſt, and moſt radiant diamond of the crown of the glory of Chriſt, it hangs election and the effectualneſs of God's decree, as to effectual calling, faith, juſtification, and perſeverance, on the perſon himſelf, and makes God and Chriſt to be in man's common debt, and reverence, to make his decree effectual: whereas it is the glory of grace, to have all fleſh allenarly in its debt and common, as having loved freely, elected, called, juſtified, ſanctified, and carried on the work of grace, till it end and be perfected in glory, freely; which is the ſong of the redeemed, Rev. i. 5, 6. *Unto him who hath loved us, and waſhed us from our ſins in his own blood, and hath made us kings and prieſts unto God and his Father, to him be glory and dominion.* If eternal love be free, then the expreſſion or manifeſtation of it, in making us kings and prieſts unto God, is alſo free. 3. This error is exceeding deſtructive to the conſolation of God's people; is it not a comfortleſs doctrine, that founds their believing and perſeverance on their own free-will! If ye were to make the bargain of grace, whether would ye think it more comfortable and ſure, that the effectualneſs of believing and perſeverance ſhould hang on the grace of God, or on your own free-will, eſpecially conſidering the pravity of your will? Doleful would your condition be, if free-will were the baſis or foundation, and God uſed no more but external perſuaſion: how ſpecious ſoever this opinion ſeems to be, becauſe it puts it in man's option to believe, and convert himſelf, or not, as he pleaſeth; yet it overturns the whole ſtrain of the goſpel, and quite eclipſeth the glory of grace, and cuts the very throat of your conſolation, and is the great ground of Popery, Pelagianiſm, and Arminianiſm: to which ye would therefore ſo much the more advert; and we do the rather ſpeak to it, that ye may be guarded againſt it, and that ye may be ſettled in the truth, eſpecially ſince the ſame errors are a reviving in another ſhape in theſe days, as is manifeſt in that foolery of Quakers, who talk of a light within them, and talk ſo of that light, as if it were of power ſufficient to convert and guide them, if it be not reſiſted. As alſo that other conceit of being above ordinances, implies ſomething of the ſame error; which

which ye would ſet yourſelves to abhor, as that which the devil is again labouring to ſow the ſeed of amongſt us, and labour to be confirmed in the truth: For if there be any truth at all in Chriſtianity, theſe are two main truths, the utter inability that is in mens hearts by nature to exerciſe faith in Chriſt, and the efficacious and irreſiſtable power of the grace of God, in the begetting of faith, where it is begotten; which, when we ſhall all appear before the tribunal of God, will be found to be ſo, and none will have a mouth opened to oppoſe them. And what abſurdity, I pray, is there here, notwithſtanding all the clamour of corrupt men, that God hath reſerved this work of converting ſinners by his grace to himſelf, and hath not put it in the hand of their own free-will, which ſuppoſeth men to have a ſtock within themſelves, and hath many fearful effects following it, tending to the depreciating of the grace of God, and to the drawing men off from dependence on Chriſt, and to the giving of them ground of boaſting in themſelves and of vanity and ſecurity; all which this doctrine of God's grace overthrows, and ſtops the mouth of the creature from all vain boaſting, to the high exaltation of God's free, ſovereign, and efficacious grace, and to the great comfort of his people?

Uſe 2. The ſecond uſe ſerves to commend the grace of God to the hearers of the goſpel, and eſpecially to believers; there cannot be a greater commendation given to it, than this, that it works effectually; and indeed it could not be called grace, I mean, ſaving grace, if it ſhould want this effect, even to ſave ſuch as it is applied to; but this highly commends grace, that if there be mighty corruption in us, there is a ſtrong arm of grace put forth by him, for perfecting that which concerns us, notwithſtanding of this great ſtrength of corruption. And if ye think yourſelves not to be believers, and think this doctrine to be hard, that ye cannot believe without this grace, and yet would fain believe, conſider that as none can believe, neither can believers ſtand without grace; ſo grace can help you to do that which ye cannot do, which is to the commendation of grace, and ſhould make it more lovely to you; this gives encouragement to any poor ſoul, that is, as it were, *in the breaking forth of children*, and layeth greater ground of confidence that they ſhall come ſpeed, than if they had it in their own hand; and ſerves to obviate that grand objection of ſouls that would fain be at cloſing with Chriſt, and cannot come to him; here is a powerful arm reached forth to draw them.

Uſe 3. The third uſe ſerves to humble believers who have any thing of the work of grace, and ſo to work them up to thankfulneſs to him that hath communicate ought of it to them. Is there any of you that have grace? who hath made you to differ from others? It was not yourſelves, but free-grace; and therefore ye have reaſon to acknowledge it with thankfulneſs, and ſay, If this ſame doctrine had not been true, I would have been a ſtranger to God all my days, and remained under the dominion of Satan and ſin with theſe that are in nature; and with David, Pſal. xiv. 7. to ſay, *I bleſs the Lord, who hath given me council; my reins alſo inſtruct me in the night-ſeaſons*: this counſel was not the common advice that all got from the word preached, but the inward counſel of the Spirit, that made his reins inſtruct him, and made him inwardly to follow the advice that the word gave him outwardly: and it is this inward work of the Spirit that keeps in the life of grace, as well as begets it, as it is, Pſal. lxxiii. 23.---26. *Nevertheleſs I am continually with thee: thou haſt holden me by my right-hand. Thou ſhalt guide me with thy counſel, and afterward receive me to glory. Whom have I in heaven but thee?* &c. *My fleſh and my heart faileth: but God is the ſtrength of my heart, and my portion for ever.* The Pſalmiſt glorieth in this, that the work of his through-bearing did not depend on his own fleſh and heart, but on God, who was the ſtrength of his heart, and his portion for ever. If believers would conſider what they were in their natural condition, and how much they are obliged to the grace of God, that with power was applied in their converſion, it would ſtop their mouth as to boaſting;

ing; make them admire grace, and ſound forth its praiſe: and they would think grace's ſweet way of prevailing, to be no co-active forcing of their will, but the greateſt part of their freedom; and ſo far would it be from being looked on as a violating or wronging of their will, that it would be eſteemed their trueſt and greateſt liberty. We are perſuaded that the ſaints in heaven count it no bondage, that God hath ſo fully freed them from all corruption, that they ſerved him with delight, and do ſo neceſſarily; and ſhall any ſojourning ſaints here below, count it a wrong of their will, that God takes ſuch pains on them, to ſubdue corruption, and to bring them to ſome meaſure of conformity to them who are above? God forbid.

Uſe 4. The fourth uſe is, To let us ſee, what great ground of encouragement there is here for the hearers of the goſpel to ſet about the work of believing, and what ground there is to make them all utterly inexcuſable, who ſhall continue in their unbelief; which may be thought ſomewhat ſtrange; when we ſay that no means can be effectual for working of faith, without the effectual grace of God be applied: but let theſe two be put together, 1. That though we be inſufficient of ourſelves, and though all outward means be of themſelves ineffectual, that yet there is a ſufficiency in the grace of God: And, 2. That this grace ſhall be powerful to work faith in the hearers of the goſpel, if they make not themſelves guilty of fruſtrating this grace in the offer of it (as they may do.) Theſe then, who will not believe, will be found moſt inexcuſable. But to return to the main intent of this *uſe*, we ſay, that the encouragement lies here, that though we be unable, we have an able Mediator, and grace is powerful; and therefore we ſhould with the greater encouragement ſet about the work of believing, as the apoſtle reaſons, Phil. ii. 12. 13., *Work out your own ſalvation with fear and trembling, for it is God that worketh in you, both to will and to do of his good pleaſure.* Ye might poſſibly think it had been more encouraging to have ſaid, Ye are able of yourſelves to will and to do; but certainly, grace is a more encouraging motive than any thing in the creature: Say not then, ye cannot will nor do, for that excuſe is taken away by God's offering to work both in you by his grace; but let me exhort all, both theſe that are begun to be believers, and thoſe that are to begin to be believers, to be ſo far from diſputing themſelves from it, as that they rather encourage themſelves to work out the work of their own ſalvation with fear and trembling, becauſe God's grace, which ye have in your offer, is ſo powerful to work the work, and will admit of no utter oppoſition from corruption in you, if ye receive not the grace of God in vain that is offered to you in the goſpel. If grace were ſo weak as we might caſt it back at our pleaſure, and if it were but a helper in the work of faith and converſion, as Arminians make it, what encouragement could we have from it? And as to practice, is not this doctrine as encouraging? What advantage or comfort is it to undertake any thing in our own ſtrength which is none at all? Is not this much more encouraging, to undertake in the ſtrength of God's grace, knowing that the ſame work of grace, that begets faith, is as effectual to carry it on, and to make us to perſevere in it, and to enable us to every good word and work: let grace work then, and take a proof of it, and ye ſhall find it powerful. The Lord himſelf give you wiſdom ſo to do, for your ſalvation and conſolation.

SERMON

SERMON XVI.

ISAIAH liii. 1.---*And to whom is the arm of the Lord revealed?*

IT is much to walk evenly and ſtedfaſtly under the pure doctrine of grace, and neither therefrom to take occaſion to give way to looſeneſs and carnal liberty, nor to become faint and diſcouraged, and fearful at the way of God. Corrupt nature is ready to abuſe the beſt things: that word which we have, 1 Pet. iii. 16. that there are many *that wreſt and pervert the ſcriptures to their own deſtruction*, holds true, not only of doctrinal hereſies, but it holds alſo true in reſpect of man's practice, or practical errors; for ſome, hearing of the impotency of nature, and of the power and perfection of grace in bringing about its deſigned effect, are ready to think that they need to do nothing, alledging, that if grace undertake the work, it will be wrought; and if not, it will not be wrought; and thus athieſm and profanity ſteal in ſecretly upon the heart, and the ſweet doctrine of grace is abuſed and perverted by ſuch, to their own deſtruction. There are others again, who it may be will not dare ſo to top with God, who yet have their own fainting and diſcouragement when they hear of this doctrine, and think it hard that they themſelves can do nothing, and fear that they will never win to believe, becauſe they cannot do it of themſelves; theſe alſo fail, and make not the right uſe of grace.

Ye remember the queſtion which we propoſed to ſpeak a little to on the laſt doctrine, to wit, That ſeeing both theſe branches of it are true, That except grace concur, the moſt powerful preaching of the goſpel will not beget faith; and, That wherever the work of grace goes along with the goſpel, there faith is begotten: what is called for from the hearers of the goſpel, as the uſe of this doctrine?

Before we come to anſwer this queſtion more particularly, we would, 1. Premiſe this word in general, That none would account the preaching or hearing of the word of God to be uſeleſs or fruitleſs, albeit, that without the work of grace men cannot yield the fruit which it calleth for from them: for our bleſſed Lord Jeſus, Iſaiah, and Paul preached this doctrine of grace, and the neceſſity of the Lord's arm to be revealed in the converſion of ſouls; and yet they taught the word in ſeaſon and out of ſeaſon, and were gathering in ſome, and to ſome this doctrine was made the ſavour of life unto life, though to others (through their enmity and corruption) it became the ſavour of death unto death: to conclude therefore, the inconſiſtency, or to deny the conſiſtency of theſe two, to wit, of the neceſſity of preaching the doctrine of grace, and of the preſſing in preaching the practice of holy duties, and the uſe of ordinary appointed means, would reach this dreadful length, even to condemn the prophets of old, yea, and our bleſſed Lord Jeſus himſelf, who ſays, John vi. 44. after he had preached long, *No man can come unto me, except the Father who hath ſent me draw him:* And ver. 65.---*Therefore I ſaid unto you, that no man can come unto me, unleſs it be given him of the Father.* And will any think that his hearers, who accounted this, with ſome others, *hard ſayings, and from that time went back, and walked no more with him*, were excuſable in their doing ſo? or that his preaching was uſeleſs, needleſs, or impertinent, as having a tendency to tempt men to abandon all uſe of means, becauſe he preached this doctrine of the impoſſibility of believing in him, without this pull and draught of his Father's arm?

But, *ſecondly*, We ſhall a little more particularly, in anſwer to the queſtion, ſpeak, 1. To what uſes folk would not make of this doctrine, or what things they would abſtain from, as tending to a wrong uſe of it. 2. To ſome conſiderations for preſſing this doctrine, and removing from it the

the conſtruction of hardneſs that we are ready to put upon it. 3. To what is the native uſe it calls for. And, *Laſtly*, To ſome conſiderations to preſs this.

For the *firſt*, When we ſay to all that hear this goſpel, that there is a neceſſityof a powerful work of grace, ere this word can be profitable; ye would, 1. Abſtain from, and lay aſide curioſity, in ſeeking ſatisfying anſwers to all theſe objections that are moved againſt it, and abſurdities that it is loaded with by the Devil, and man's proud nature, and learn to ſtoop to, and reverence the ſovereign dominion of God, and his deep and unſearchable wiſdom and knowledge, in this ſovereign way of his grace, as the apoſtle doth, Rom. xi. 33. *O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out!* Ye would alſo conſider that other word, Rom. ix. 20. *Who art thou that replies againſt God?* expoſtulateth with him; *Shall the thing formed, ſay to him that formed it, Why haſt thou made me thus?* It is good to enquire and ſeek to know the uſe the Lord calls for of this doctrine with ſobriety: but there is an enquiring to ſatisfy curioſity, which the Lord abhorreth; as we may gather from Exod. xix. 21. where the Lord being to deliver his will, ſaith to Moſes, *Go down, charge the people*, a word of peremptory command, *leſt they break thorow unto the Lord to gaze, and many of them periſh:* The Lord is not diſpleaſed that his people ſhould endeavour to behold, and take him up aright; but when their end is not good, but to ſatisfy an itch of curioſity, it diſpleaſeth him. This may be uſeful in many caſes, and particularly in this we have in hand, to teach us ſobriety in ſeeking to know the way of God's grace, as the Lord would have his people, Exod. xix. waiting for as much of his mind as he thought fit to acquaint them with, and to write on the two tables of ſtone; but he would not have them breaking in over the boundary or march which he did ſet to them, leſt he ſhould break through on them, and they ſhould be made to periſh: ſo would he have men, in their ſtudying the knowledge of his ways, and particularly of the way of his grace, to keep his meaſures, and to contain themſelves within the limits that he pleaſeth to ſet them. 2. Abſtain from carnal freeting at, and expoſtulating with the way of God, whether in the higheſt degree of upbraiding grace and ſnarling at it, that ye ſhould not have the ſtock in your own hand; or in an inferior degree, having a heart inwardly diſcontent, that ye are not more able of yourſelves than ye are to believe, which is the thing that the apoſtle oppoſeth, Rom. ix. 20, 21. *Should the thing formed, ſay to him that formed it, Why haſt thou made me thus? Hath not the potter power over the clay*, &c. eſpecially ſince none can anſwer that queſtion with any juſt reflection upon God. Who is to be blamed for that defect or inability? or whence did that inability or defect in man's nature proceed? God was gracious, free, and liberal, in making man perfect; and whoſe fault is it that it is otherwiſe? 3. Abſtain from, and beware of drawing deſperate concluſions as to the giving over the uſe of the means, or of becoming more lazy and ſecure in the duties of holineſs, and in the practice of piety, becauſe of the neceſſity of his grace; but on the contrary, be the more diligent and ſerious, that ye have ſo much need of grace, and that of yourſelves ye can do ſo little, or rather nothing that is truly good without it.

I know that profane hearts are very fertile and broody of arguments to plead this point of neglect of means, and will readily ſay, What is the fruit of diligence, and the prejudice of lazineſs? the one will do us no good, and the other can do us no ill, ſeeing it is grace that doth all the work. But, 1. By your lazineſs ye mar your own fruitfulneſs, and that through your own fault, and make this addition to your guilt, that ye not only continue graceleſs, but do ſo through your ſin wilfully. 2. Ye may draw on to your natural impotency, habitual and judicial hardneſs of heart, and blindneſs of mind: it is on this very ground that many ears are made heavy, many eyes made blind, and many hearts made fat? and is that a little or light matter? Though ye

may

may think this little, yet that which will bear the weight of your ſentence at the day of judgment, will not be your natural impotency, or that grace was not made efficacious to your converſion; but this will be it, that when God ſent out his word to win you, and offered his grace for enabling you to yield, ye did maliciouſly and deliberately reject it. So that it will never be ſuffered to come to this, I was unable; becauſe the word was wilfully rejected before it came to this.

But, *Secondly*, Becauſe there are ſome others poſſibly that have more ſeriouſneſs in the uſe of means, who, though they dare not quarrel with grace, yet it weights and diſcourages them becauſe they can do ſo little, and they are made heartleſs to eſſay, and hopeleſs to come ſpeed; and it may be that this is in ſome whom the Lord allows not to draw any ſuch concluſion, but would rather have encouraged. We would ſay to ſuch, that they would beware of fainting or being diſcouraged, as if that were impoſſible to God and his grace, which is impoſſible to them; they would by all means beware of ſitting up, and ſlackening their hand in duty, becauſe they can do ſo little. We know there are ſome that need not much to be ſpoken to, for ſatisfying them in this point; but there are others, who are weighted with this doctrine, to whom the Lord allows more tender uſage and would not have them to faint, nor be diſcouraged: you that are ſuch, if any be, may know that there is ground for us to preſs this, and that we may remove the conſtruction of hardneſs from the ſovereign way of God's grace, wherein he hath thought fit to draw men unto an abſolute dependence on himſelf. In the diſpenſing of it, we ſhall propoſe theſe few conſiderations: 1. That, which was hinted at before, never a man that hath heard this goſpel, when he comes to count with God, ſhall have it to ſay, that the reaſon why he did not receive and embrace it, was his impotency and inability; but the real reaſon ſhall be found to be his wilful rejecting of it: and upon the contrary it ſhall be found, that there was never one that would in earneſt have had ſtrength to run up the way of God's commandments, and faith to grip to and embrace Jeſus Chriſt offered in this goſpel, that for want of ability come ſhort; and if ſo, what reaſon is there to complain? If none want faith, but ſuch as would not have him, and if none would have him complain of their want of him, upon theſe two we have great ground of encouragement to them that have a ſincere affection to be at him, and there is no ground for folk to ſit up, or fall lazy in purſuing after union and communion with him in the uſe of means. None ſhall have cauſe to complain of their want of him, but ſuch as with their own conſent gave him over; and that any would fain have had him, ſhall not miſs him; for this real willingneſs to cloſe with Chriſt, being a work of the grace of God, and it being no leſs power that works this will than the power which doth effectuate the work of converſion, and bring it to perfection, he that begins the work will perfect it: and therefore, in this caſe, folk had more need to reflect upon their unwillingneſs to have Chriſt, and to cloſe with him on his own terms, than to diſpute their impotency and inability. 2. Conſider what they have been, whom the Lord hath brought thorow: were they not ſuch as had as much need of grace as ye have? had they not the ſame corrupt nature that ye have? were they not as impotent and unable to do for themſelves? could any of themſelves do more than ye can? Conſider them all that are before the throne: was it not this ſame grace of God, and not their own good nature, nor their free-will, that did the work? and they were not expreſly, or by name, included in the promiſes more than ye are; and ye are not expreſly excluded more than they were: the Lord brought forward the work of grace in them that ſame way that he dealeth with you; by the preaching of his word, he brought them firſt to know their ſinfulneſs, impotency, and weakneſs; to know that there was need of a Saviour, that their ſalvation was not of themſelves, neither was it in them to make right uſe of the Saviour, and ſalvation offered, but in the power of his grace; and what if he be doing ſo to thee! and if thy condition

condition be hard and hopeleſs now, it had been a hopleſs and hard condition to theſe many that are now before the throne. 3. Conſider, That there is no queſtion but grace is effectual to carry on the work, and to make it go thorow: all the difficulty and diſſatisfaction is, becauſe God keeps the application in his own hand, which the man's heart would have in its hand; and which of them, do ye think, is moſt ſure and encouraging? all your fainting and diſcouragement reſolveth in this, becauſe ye can do ſo little; if ye be in good earneſt deſirous to have grace through the work of faith and converſion, would ye poſſibly make choice of another, or better hand than God's to put it in? Is it not as ſuitable and ſure, that his wiſdom ſhould contrive and lay down the way, as it is to his power to ſet it forward, and to the freedom of his grace to make application of it, and all more ſuitable and ſure than if it were in your own hand? May ye not think ſhame to be diſcouraged on this ground, becauſe any thing ye do ye muſt needs get it from God, and that ſhould be an obſtruction in the way of godlineſs, which is a main encouragement to it? Is the Lord an upbraider? is there any that can quarrel him as niggardly in diſpenſing his grace? *Doth not he give to all men liberally, and upbraideth no man?* and doth it not become him well to have the conduct and guiding of his own grace? 4. Conſider how many the Lord hath given grace to already; and how he hath given it freely, ſurpriſingly, and unexpectedly: if ye could bring forth any proof that never one got good of God, ye might have a pretext for your diſcouragement and ſcaring; but when as many as are before the throne are proofs of his being gracious to ſinners, when ſo many have gotten good of God before you; and when there are ſeveral, who, to your own certain knowledge, are daily getting good of him ſenſibly, freely, and unexpectedly, who were as undiſpoſed to believe as ye are, and as much fainted and diſcouraged as ye are; and when he ſays, that *he is found of them that ſought him not;* is it not as likely that a poor body, that is longing for his grace, ſhall be ſatisfied as well now as ever? according to that word, Mat. v. 6. *Bleſſed are they that hunger and thirſt after righteouſneſs, for they ſhall be filled;* the ſoul, that fain would have holineſs, ſhall get it. I know there will be a buſineſs made here, and a new objection ſtarted, Whether this longing or hunger be real or not? But if your longing and hunger be not real, it will not trouble you much to want it; it is not to encourage or comfort ſuch, that have no real longing, that all this is ſpoken; we know there is more need to make ſome vomit up the conceit of their ability, than to encourage them againſt any ſeen and felt inability. There are many, alas! that think little of the grace of God; with whom the error anent univerſal grace would agree well, they having a preſumptuous conceit of faith, and that it is not ſo difficult a thing to believe as is alledged: we muſt profeſs, that we have not much to ſay to ſuch for their encouragement; only we would let them know, that there is a time coming, when God will refute and ſilence them: but as for ſuch as ſee their inability, and are put to any meaſure of ſuitable ſerioufneſs and longing in earneſt after believing, the Lord allows that they be ſtrengthened and encouraged; and to ſuch we would ſay this, If their miſſing of Jeſus Chriſt weight them, if it be their burden, that they cannot believe, and if their longing, hunger, and thirſt be ſome pain and piece of exerciſe to them, ſo as other things reliſh not with them, they are ſo taken up with that; and if they had their ſouls choice, it would be this, even a ſatisfying ſight of union and communion with him; their longing and hunger is real, and we may turn over that juſt now cited word to them, *Bleſſed are they that hunger and thirſt after righteouſneſs, for they ſhall be filled.* This hunger and thirſt was never begotten without ſome ſpiritual phyſic from Chriſt, the great Phyſician, who hath proviſion for ſatisfying it: and as we uſe to ſay of the natural life, he ſent never the mouth but he ſent the meat with it; ſo we may ſay of this hunger, he that gives this ſpiritual mouth, gives always the meat with it.

Would

Would to God there were many enlarged appetites to receive; our Lord would no doubt be ready to ſatisfy them all: If the mouth were wide opened, the affections enlarged, and the ſoul ſick, under hunger and thirſt for Chriſt and holineſs, that ſickneſs ſhould not be found to be unto death, but to the glory of the grace of him, who is the great Healer.

For the *third* thing that we propoſed, to wit, That ſeeing there are many ways how folk may go wrong, and yet none ſhould give over hope, what is the native uſe and exerciſe that this doctrine calls for? I ſhall ſpeak to this, *firſt* in general, and *ſecondly*, in ſome few ſteps or particular directions. 1*ſt*, then in general, ye would conſider that place, Phil. ii. 12, 13. *Work out the work of your own ſalvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleaſure:* where it is clear, that the exhortation given to them, to work out their ſalvation, is drawn from this ſame doctrine of the efficacious work of God's grace working in them to will and to do, as the great motive; God, ſaith he, worketh in you to will and to do, therefore work ye out the work of your own ſalvation: there are in this general exhortation four things implied: the *firſt* is the very entry or beginning of the work of faith in Jeſus Chriſt; it is of God, therefore work out that work; as if he had ſaid, Believe to the ſaving of your ſouls, as the word is, Heb. x. ult. *For it is God that works the will in you.* The *ſecond* is the work of repentance, this is alſo taken in here; for his bidding them *work in fear and trembling*, reſpects their ſinfulneſs, and neceſſarily implieth repentance. The *third* is their aiming at perfection in holineſs, the putting forth themſelves in improving of all means, and in the exerciſing of all duties for that end; work *out*, ſays he. And, *fourthly*, It looks to the manner, that it be not carnally, or in carnal confidence, *but with fear and trembling:* and if it ſhould be aſked, How doth that concluſion flow from this doctrine, It is God's work, or he works in you to will and to do, therefore work ye out your ſalvation? Folk would rather think that the concluſion ſhould be, Since God doth all this, do ye nothing: no, but the juſt contrary concluſion is drawn; and it hangs on theſe two, 1. On the efficacy of grace, it is God that works to will and to do, it is his grace that ſtrengtheneth you; and where he works the will, he works the deed; where he begins a work, he will alſo thorough and effectuate it, therefore take ye encouragement to work; as if he had ſaid, Fight well, for ye have a brave ſecond, though it be not proper to call grace a ſecond; ſet yourſelves to the exerciſe of holineſs in earneſt, and God will make it go with you. 2. On the conſideration of ſinfulneſs and weakneſs in them, which ſhould make them work in fear and trembling; as if he had ſaid, Seeing it is God, and the efficacy of his grace, that doth the work, be not ye vain and preſumptuous: the firſt part ſays, It is God that works, and not ye, therefore be ye the more holily confident; the ſecond part ſays, It is not ye, but God, and therefore do the work with fear and trembling; and both tend to this, that folk would be ſerious in minding and proſecuting the work of their ſalvation, from the firſt ſtep to the laſt, in fear and trembling, on this ground, that though they have nothing in themſelves, yet there is enough in God and in his grace to do their turn. How is it then, or what can be the reaſon, that we in our hearts do draw the juſt contrary concluſion to that which the Spirit of God draws here from this ground? When we have the offer of grace, and hear of the power and efficacy of it, it ſhould as to our part provoke us to be more buſy, reaſoning thus with with ourſelves, that though our corruption will ſoon overcome us, yet it will not, it cannot overcome grace; and though the exerciſe of faith be above our reach, yet it is not above the reach of grace; though we be weak, yet grace is ſtrong, and therefore we will work it out. And upon the other ſide, we ought to continue humble, and in fear and trembling work it out, becauſe it is not we, but grace, that doth the work: if grace were well conſidered, there is nothing that

would more ſtrengthen folks hands to work; and upon the other hand, there is nothing that would make folks more watchful, and to walk in holy fear, conſidering that we are poor beggars, and through our unwatchfulneſs, or conceit and preſumption, may mar the outlettings of his grace, eſpecially if we grow ſecure, and ungratefully forget what we receive from him.

2dly, I come now to ſome ſteps or particular directions implied in this *uſe*, becauſe it will be aſked, What then ſhould folk do? And, before I touch on particulars, take theſe two caveats in the entry to them, 1. That we can propoſe nothing to be done by you, neither can ye do any thing of yourſelves, that is a gracious act or deed. 2. That we underſtand not that any thing can be done by men in their natural ſtate, that doth infer or procure, and far leſs deſerve the giving of grace to any; but ſeeing God hath given directions to us how to walk in order to the working out of our ſalvation, we ſay, (1.) That it is ſafe to us to walk in the way he hath directed us to walk in, and in the uſe of the means he hath preſcribed, and much more ſafe than to lay them aſide. (2.) That there is greater ſuitableneſs betwixt the uſe of the means, and the finding of grace, than there is betwixt the neglect of means and the finding of it. (3.) That it agrees well with God's way in bringing about the converſion of ſinners, to bring them piece and piece forward; ſometimes bringing them to the uſe of external means, and to the performance of outward duties; ſometimes convincing them of ſin, and letting them ſee their need of Chriſt; ſometimes diſcovering the worth that is in Chriſt, and bringing them to fall in love with him, ere they actually cloſe with him; and making them in their practice to follow any peep or glimmering of light that is let out to them, and go the length that light diſcovereth the way, and makes it plain as to their duty.

Now, for particular directions, we would, 1. Bid you ſtudy to be fixed and eſtabliſhed in the faith of theſe general truths that relate to man's ſinfulneſs and miſery, and inſufficiency in himſelf, that *in us, that is, in our fleſh, dwelleth no good thing*; that naturally we are dead in ſins and treſpaſſes, and cannot quicken ourſelves: and in the faith of the neceſſity and powerfulneſs of grace, and that it is Chriſt that muſt give and work faith, and that grace can do the turn, and prevail where it is put on work. Ye would alſo conſider, and believe the great hazard of miſſing grace, and the advantage that cometh by it: ye would meditate on theſe things, and on the ſcriptures that hold them out, and on the experiences of the ſaints that confirm them, that ye may not only have a glance and tranſient view of them, but may be confirmed in the faith of the truth of them. 2. Content not yourſelves with a general faith of the truth of this doctrine, but labour to be ſuitably affected with theſe things that ye believe; and tho' every affectedneſs be not ſpecial grace, yet I ſpeak to them that are ready to lay the blame and fault on the grace of God, and yet were never affected with their own graceleſneſs. Ye would ſtudy to be affected with the graceleſneſs of your nature, and let it put you to ſome ſanctified diſquiet and trouble, till, with Ephraim, ye be made *to ſmite upon your thigh*, and till ye be put to a holy deliberation and conſultation about your own condition. A man that is under the hazard of a civil penalty, will think on it again and again, it will affect him, and he will not be at reſt till he be without the reach of it; much more ſhould ye be with the hazard that your ſouls are in through ſin; ye are not excuſable, ſo long as ye come not this length. 3. Add to this, diligence in the uſe of all outward means and duties, whereby, and wherein, the Lord uſeth to communicate his grace, *abounding always in the work of the Lord*, as the apoſtle exhorteth, 1 Cor. xv. 58. Be diligent in ſecret Prayer, reading, meditation, conference, ſelf-examination, hearing, keeping good company, and the like; which indeed hypocrites may do, yet they ceaſe not for that to be duties. 4. Be ſincere and ſerious in the uſe and performance of theſe means and duties; that which I mean is a moral

ſincerity

ſincerity and ſerioufneſs, ſuch as a man will readily have in a civil cauſe, that he hath depending before a civil judge, or in hearing of news, or the like, which is a thing that may be, and is often found in men that are void of a principle of grace; and yet folk are very often defective in this, and make themſelves exceeding guilty before God, becauſe they come not this length. 5. Take heed and beware of entertaining any thing that holds and bars out grace, or of doing any thing that may mar or quench the working or moving of grace: If ye cannot get Chriſt entertained in your heart as ye ſhould, be ſure to give it to no other; if ye cannot get corruption thruſt out, nor mortified, watch againſt the riſing or harbouring of that, which ye know to be corruption, and againſt the incoming or riſing of ſuch evils, as ye know will keep or put away the Beloved; guard alſo againſt the neglecting of ſuch means, as by the neglect whereof ye may grieve his Spirit. 6. Study and ſeek after a compoſed frame of ſpirit in your ordinary walk, and eſpecially in duties of worſhip. Carnal mirth and jollity, looſe company, and ſuffering the heart to go a-whoring after the things of the world, do not only provoke Chriſt as they are ſins, but indiſpoſe us for duty, and mar the exerciſe of grace where it is, and keep it back where it is not; therefore the wiſe man ſaith, Eccl. vii. 3. That *ſorrow is better than laughter; for by the ſadneſs of the countenance the heart is made better.* Carnal ſorrow is not to be commended, but ſober ſadneſs, or a grave and compoſed frame of ſpirit, is better than a light and unſettled frame; it being very hard, if not impoſſible, to keep the heart right, even where there is grace, but where there is ſome counterpoiſe or wither-weight; and it muſt be far more impoſſible to keep it right, where the work of grace is not, or but in the very firſt beginnings of it; and though I do not call this compoſedneſs of frame, *Grace*, yet it keeps folk in ſome capacity, as it were, to receive grace. It is ſaid, Lam. iii. 27, 28. *That it is good for a man that he bear the yoke in his youth; he ſitteth alone and keepeth ſilence, becauſe he hath born it upon him; he puts his mouth in the duſt, if ſo be their may be hope.* For though croſſes are not always bleſſed to converſion, yet we may ſee now and then that ſad times are the beginnings of better times, and even in hypocrites their ſad times ordinarily are their beſt times. I neither deſire nor allow any to bring croſſes upon themſelves, yet I would deſire all to make the beſt uſe of any croſs they are under, and to be acquainting themſelves with their ſin and infirmities, and with their hazard, and with ſuch other things as may weight and compoſe them, without foſtering diſcouragement and anxiety; and to love as well to ſpeak and hear ſuch things ſpoken of, as may provoke to ſighing and ſadneſs, as theſe that may provoke to laughter; *I ſaid of laughter*, (ſaith Solomon, Eccl. ii. 2.) *It is mad; and of mirth, What doth it?* and Prov. xiv. 13. *Even in laughter the heart is ſorrowful, and the end of that mirth is heavineſs:* though oft-times our laughter may not be ſo ſinful, yet it readily more indiſpoſeth us for any ſpiritual duty than ſorrow doth; the heart is like a clock, whereof, when the inner wheels are ſet a reeling, it is not ſoon righted and ſettled. 7. I would propoſe Ephraim's example to you, Jer. xxxi. 18, 19. and deſire that ye would, in the ſight and ſenſe of your ſinfulneſs, weakneſs, and feckleſneſs, be bemoaning yourſelves and your ſad condition to God, putting up that prayer to him, *Turn thou me, and I ſhall be turned;* theſe words, flowing from ſuitable ſenſe, are good; and then follows, *After that I was turned, I repented.* It is obſervable, that in the very entry he is graciouſly taken notice of by the Lord; *Surely, I have heard Ephraim bemoaning himſelf thus;* ſo it is with God's people, when they conſider how great ſtrangers they have been to God, how ſinful and ſtubborn, and how impoſſible it is for them to mend themſelves of themſelves, they retire themſelves into ſome corner, and their bemoan their caſe, and cry out, O what a ſinful nature is this! and when will it be got amended! *I am as a bullock unaccuſtomed to the yoke*, ſays Ephraim: and the Lord tells, he heard and obſerved

ſerved it; when poſſibly he thought he was ſcarcely (if it all) praying, but rather ſighing out, as it were a ſhort ejaculation to God, that I were amended! The laſt words of his prayer are, *Turn thou me, and I ſhall be turned*; or, Convert thou me, and I ſhall be converted: he ſees that when all is done, he muſt cleanſe his hands, and leave the matter to God; I cannot, but thou canſt work the work: And it ends ſweetly in words of faith, *for thou art the Lord my God*; and where words of faith are after ſerious exerciſe, that exerciſe hath oft-times faith going alongſt with it: hence are theſe words, Lam. iii. 20. *If ſo be there may be hope.* Pſal. cxix *Incline mine heart, open mine eyes*, &c. and Luke ix. 13. *How much more will your heavenly Father give his holy Spirit to them that aſk him?* It is good to pray for the efficacy of grace, and to offer ourſelves ſubjects to be wrought upon, and objects to receive what grace offers to us.

As we began theſe directions with a word of caution, ſo we would cloſe them. Do not think that things in a natural man, following his ſinful courſe, will bring forth grace; neither conclude, that where theſe things only are diſcerned and no more in ſome perſons, that there grace is wanting, it being to help ſuch forward, that we mainly ſpeak to them: only, in ſum, 1. Keep clean and clear the light ye have. 2. Improve the ſtrength beſtowed. And, 3. What ye have not, put it over upon God, and ſeek from him, who hath grace to give for working that in you; and it would ſeem, that in reaſon ye ſhould refuſe none of theſe three. (1.) We ſay, Keep clean and clear your light; for if ye detain the truth of God in unrighteouſneſs, and make, as it were a priſoner of it, by ſetting a guard of corrupt affections about it, ye may bring on blindneſs. (2.) Improve what ſtrength ye have; for if ye improve not your ſtrength, were it but natural parts and endowments, that makes you inexcuſable, when ſpiritual and gracious qualifications are denied to you: for ye have procured this to yourſelves. Are there not many things that ye thought yourſelves able for, that ye never ſeriouſly once eſſayed? much more might have been done as to repentance, love to God, charity to others, and the like; and when ye have not ſtretched yourſelves to the vondmoſt in theſe, there are ſure many things left undone, that ye might have done. (3.) What ye dow not do, or find yourſelves unable to do, put it on God to do for you, ſeriouſly, humbly, ſingly, and ſelf-deniedly; for, if ye come not to God with that which ye are unequal and unable for, ye are ſtill on this ſide your duty, and without excuſe. Take theſe then together, improve any ſtrength you have, according to any meaſure of light God hath given you, and come to God through Jeſus Chriſt, ſeek that ye want from him, and leave the acceptation of your perſons, and of your performances on him: this is the reſult of all that we have ſpoken of this doctrine of grace, that ye may not take occaſion from the way of God's diſpenſing grace, to continue graceleſs; which if ye do, it will be ground of a moſt grievous challenge againſt you: but that ye may ſee an excellent conſiſtency betwixt the ſovereignty of grace, and your going about the means appointed of God, in order to faith and converſion, and the ſtudy of holineſs; and that ye may go on in the uſe of theſe means, with an eye to grace, in the ſenſe of your own inſufficiency to think, as of yourſelves, ſo much as a good thought, leaving all your duties at Chriſt's feet, walking before him with a ſtopped mouth; when any thing is wanting, ſtanding at his door, and begging it from him; and when any thing is received, cleanſing to ſay ſo, your own hands of it, and giving him all the thanks, praiſe, and glory of it. To him be praiſe for ever.

SERMON

SERMON XVII.

ISAIAH liii. 2. *For he ſhall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comelineſs; and when we ſhall ſee him, there is no beauty that we ſhould deſire him.*

Verſe 3. *He is deſpiſed and rejected of men, a man of ſorrows, and acquainted with grief: and we hid as it were our faces from him; he was deſpiſed, and we eſteemed him not.*

IN the former verſe, the prophet hath aſſerted the rarity and ſcarcity of believing the goſpel, and receiving of Jeſus Chriſt offered therein; *Who hath believed our report?* ſaith he, Who hath made Chriſt welcome? *And to whom is the arm of the Lord revealed?* To whom hath this goſpel been made effectual by the power of God for the engaging of their hearts to him?

In theſe two verſes, he gives a reaſon, as it were of this, which runs upon theſe two, 1. The low appearance of our Lord Jeſus Chriſt, in reſpect of his outward condition; it hath no outward beauty, ſplendor, or greatneſs to commend it; but is attended with much meanneſs, and with much afflictions. 2. The itching humour of men, who are taken up with worldly grandeur, or greatneſs and glory, and make little account of any thing that wants that; as if he ſaid, It is no wonder that Chriſt get few to believe on him, and that few receive this goſpel; for he will not come with much worldly pomp and grandeur, which the men of the world greatly affect, and are much taken up with.

To open the words a little, we ſhall firſt conſider the matter of this reaſon, and then the conſequence of it; or what influence it hath on mens offending at Chriſt, and continuing in their unbelief: only we ſhall premiſe two or three words to both.

That which we premiſe, *Firſt*, is That the *He*, that is here ſpoken of, is our Lord Jeſus Chriſt, who in the New Teſtament hath this text applied to him; for albeit there be no *he* ſo expreſly mentioned in this chapter before, yet in the 13th verſe of the former chapter, to which this relates, the *he*, that is ſpoken of here, is called *the Lord's ſervant;* and it is ſaid of him, that *he ſhall be exalted and extolled, and made very high:* and it is not unuſal to ſpeak of Chriſt ſingularly, by a relative without an antecedent, as Cant. i. 2. *Let him kiſs me with the kiſſes of his mouth;* becauſe Chriſt to believers is ſo ſingular an one, that whenever he is ſpoken of by way of eminency and excellency, as here, they cannot miſtake him, or take another for him. *2dly*, This want of *form and comlineſs*, is not to be underſtood of any perſonal defect in our Lord's human nature, but in reſpect of, and with reference to the tract of his life, and what accompanied his humiliation, to wit, that it was low and mean, without that external grandeur, pomp, and ſplendor of outward things, which the world eſteem comelineſs and beauty. *3dly*, Where it is ſaid, *He ſhall grow up before him*, &c. it relates to the hearers of the report of the goſpel, concerning him, or to the man that believes not the report, ſpoken of before; and ſo relates to the words of the firſt verſe, *Who hath believed our report?* which is certainly meant of the man that hears of him, and to whom he ſeems nothing worth, becauſe of his mean and low outward condition; for if we ſhould apply it to God, we cannot ſee how it will ſo infer the ſcope, and be the reaſon of the unbelief aſſerted formerly, for which end it is brought in here.

We come now to open the words a little; and here we would know, that

Chriſt's

Chriſt's low condition is ſet two ways down in theſe two verſes. 1. In the ſecond verſe, in reſpect of his want of the abundance of the things of this world. 2. In the third verſe, in reſpect of the acceſſion of outward croſſes and afflictions; for not only doth he want credit, reſpect, and eſteem, but he hath contempt, deſpite, and reproach; not only wants he great riches, but he hath poverty, and is in a poor and low condition. The firſt verſe expreſſeth him negatively, to be no worldly great man; the ſecond verſe expreſſeth him poſitively to be a mean and deſpiſed man. 1. Then theſe words, *He ſhall grow up as a plant out of a dry ground*, are expounded by the words following, *He hath no form nor comelineſs*; for as ſhrubs or ſcrogs growing up out of dry ground cryn and wither, when trees planted in a fat ſoil are freſh, fair, and beautiful; ſo ſhall it be with Chriſt, when he cometh forth, ſaith the prophet, to the eyes of the world he ſhall, as it were, be like a ſcrab in a moor-edge. Our Lord had perſonal and much divine comelineſs in him, as we may ſee, John i. 14 where he ſaith that *the word was made fleſh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth*: but the comelineſs, here ſpoken of, is that outward ſtate, pomp, and ſplendour, which great men in the world uſe to have, which Chriſt wanted: this is confirmed by the following words, *And when we ſhall ſee him, there is no beauty that we ſhould deſire him*. There is in men naturally a delight and complacency to that which is beautiful to the natural eye; but, ſaith he, there ſhall be no ſuch thing ſeen in Chriſt Jeſus when he cometh; and therefore no great wonder that few believe on him. And that he ſaith *we*, it is either according to the phraſe uſed in ſcripture, to make ſome hard thing digeſt and go down the better with the hearers, whereof the ſpeaker is not guilty; or it is his expreſſing what is the humour generally in all men naturally; as if he had ſaid, Had even we who are elect and godly no more but carnal eyes we would think no more of Chriſt than other folk do; for we ſhould get no ſatisfaction to carnal reaſon.

The ſecond thing, whereby his low condition is ſet out, is in theſe words, *He is deſpiſed and rejected of men*, &c. Not only ſhall he want that which carnal hearts and eyes look after, but he ſhall be ſo very low, that men ſhall ſet him at nought, mock and reject him: and what wonder then that he be not believed on? *A man of ſorrows*: as for the tract of his life it ſhall be ſpent in ſorrows: *and acquainted with grief*; he ſhall not be a man that ſhall be a ſtranger to croſſes, griefs, and heavineſs, but he ſhall be familiarly acquainted with them, and they with him. *And we hid as it were our faces from him*; a conſequent of the former: as men will not give their countenance to them whom they deſpiſe; ſo, ſaith he, we ſhall think ſhame to ſee or look at him: he ſhall be the object of mens contempt and ſcorn, and we ſhall not ſo much as countenance him; he ſhall be deſpiſed and ſet at nought by Herod and the Roman ſoldiers, *and we eſteemed him not*; this *we* is the people of the Jews, who owe him more reſpect, eſteemed him not: and hence he concludes, that it is no wonder that few believe on him. And ſo in the words following, he goes on to deſcribe his humiliation, and to remove the offence that might be take at it, *Surely he hath born our griefs*, &c. as if he had ſaid, There is no ſuch cauſe to ſcar, and ſtumble at Chriſt for his lowneſs and baſe outward condition; for it was not for himſelf, but for us that he became ſo low; and therefore it did not become us to think ſo little of him. His griefs and ſorrows are human infirmities, that he ſubjected himſelf to for our ſake; for the wrath of God, which he ſuffered for us, is ſpoken of afterwards. And becauſe there is great difference betwixt Chriſt's bearing of infirmities, and our bearing of infirmities, he being like unto us in all things, except ſin; I ſhall, for clearing this, name three diſtictions given by divines, when they diſcourſe of this purpoſe.

(1.) They diſtinguiſh and put difference, betwixt the *taking on* of infirmities, and the *contracting* of infirmities; the taking on of infirmities, is the aſſuming of the effect without the cauſe, of the infirmity without the ſin-

ful

ful defect; contracting of infirmities, is the drawing on of the defect, with, and by the cauſe: now, we draw on the cauſe with the effect; Chriſt took on the effect, but he had no ſinful defect in him to draw on ſuch infirmities: he might have taken on the nature of man without the infirmities, if he had ſo pleaſed; but he took on the nature and infirmities, without the cauſe. (2.) They diſtinguiſh betwixt theſe infirmities, which are ſimply natural, ſuch as a man might have had, tho' he had never ſinned; and theſe infirmities which flow from man's nature, as fallen and corrupted. The firſt ſort may be called *paſſive*, and look to ſuffering, as to be hungry, thirſty, weary, ſenſible of that which hurts the body; the ſecond ſort may be calld *active*, and are ſinful, as flowing from ſin, and tending to ſin; as inclination to ill, and indiſpoſition to good, dulneſs as to the uptaking of God's mind, *&c.* Our Lord took on the firſt ſort of infirmities, that are ſimply natural, and may be ſimply natural, and may be without ſin; but he was free of the other, that imply corruption in the nature; *He was in all points tempted like as we are, yet without ſin*, ſaith the apoſtle, Heb. iv. 15. (3.) They diſtinguiſh infirmities, into theſe that are called *natural*, and *common* to all men as men, and theſe that are *perſonal* and acquired, as flowing from ſome defect in generation, or are drawn on by ſome intemperance, groſſneſs in the life and converſation; as ſome families are ſubject to diſeaſes that come by generation; others draw on diſeaſes by whoredom, drunkenneſs, and the like: now our Lord was free of theſe laſt, becauſe being conceived by the Holy Ghoſt in the womb of the virgin, there was no defect in his generation; and being blameleſs in his life and converſation, he could acquire none of thoſe infirmities: and therefore the infirmities which he bare are of the firſt ſort, that is, ſuch as are common to all men, and to men as men. And hence we think it probable, which ſome ſay, that as our Lord was not ſick, ſo he was not capable of ſickneſs, being ſo perfect in his conſtitution or complexion; which makes for the glory of grace, and ſaith, That our Lord behoved to die a violent death, there being no principle in him tending to a natural death, though notwithſtanding he died moſt willingly to ſatisfy juſtice for ſinners. And this may ſerve to explain theſe words, *That he was a man of ſorrows, and acquainted with grief.*

We come now to obſerve ſome things from the words. And, 1*ſt*, From the condition our Lord is deſcribed to come to the world in, obſerve, *That the Meſſiah, the Lord's ſervant that was to redeem his people, was to become man;* this is here ſuppoſed and propheſied of, as the firſt ſtep of his humiliation, he is called *a man;* and it is an aggravation of it, that he was to be *a man of ſorrows;* or, taking our Lord Meſſiah to be already come, we may take the obſervation thus; *That the Lord Jeſus Chriſt, the eternal Son of the eternal Father, is alſo a true and real man:* a common truth, yet a truth fundamental to the goſpel, whereof we are not to think the leſs or the worſe, becauſe it is a common truth; *When the fulneſs of time came*, ſaith the apoſtle, Gal. iv. 4. *God ſent forth his Son, made of a woman made under the law: Who*, as it is, Phil. ii. 6. *thought it no robbery to be equal with God, yet took upon him the ſhape of a ſervant, and was made in likneſs of men; and being found in faſhion as a man, he humbled himſelf, and became obedient*, &c. So, Heb. ii. 14. it is ſaid of him, That *foraſmuch as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame*, &c. And ver. 11. *Both he that ſanctifieth and they that are ſanctified are all of one, for which cauſe he is not aſhamed to call them brethren.* And ver. 16. *He took not on him the nature of angels, but he took on him the ſeed of Abraham; wherefore in all things it behoved him to be made like unto his brethren.* He was made even like unto us in all things except ſin. And if we look to the way of grace, there was good reaſon for this, that the Redeemer of ſinners behoved to be man, 1. If we conſider the interpoſed or adjoined threatning to the covenant of works, *The day thou eateſt thou ſhalt ſurely die;* there muſt be a ſatisfaction to juſtice, and the curſe

curſe threatned muſt be born. 2. The curſe muſt be born by man; the nature that ſinned muſt die, the party offending muſt ſatisfy in his own perſon, or in a cautioner. And, 3. By our Lord's becoming Man, (1.) He came to have a right, as being near of kin to ſinners, to redeem them. And, (2.) By this the law hath right to purſue and exact the debt of him. And, (3.) By this, grace hath acceſs to commend the Redeemer of ſinners to ſinners, Heb. ii. 17. 18. and iv. 15, 16. *Wherefore in all things it behoved him to be made likeunto his brethren, that he might be a merciful and faithful high prieſt*, &c. And that we have ſuch a Redeemer, it makes God, to ſay ſo, tryſtable, and grace to have acceſs, 1 Tim. ii. 5. *There is one God, and one Mediator between God and man, the man Chriſt Jeſus*; and this gives man acceſs to ſtep in to God. (4.) This makes the myſtery of godlineſs to ſhine the more radiantly, and the wiſdom and love of God to ſhine the more conſpicouſly thorow it, 1 Tim. iii. 16. *Without controverſy, great is the myſtery of godlineſs, God manifeſted in the fleſh.* And John i. 14. *The Word was made fleſh, and dwelt among us, and we beheld his glory*, &c.----*Uſe 1ſt*, It ſerves to be a prop and foundation to our faith. We may ſay of this truth, as the apoſtle, ſpeaking of the reſurrection, 1 Cor. xv. 14. ſays, *If Chriſt be not riſen, then our preaching is vain, and your faith is vain*: If Chriſt were not man, our preaching and your hearing were in vain. 1. By this we have an evidence that our Lord is the true Meſſiah, who was to become man. 2. By this we ſee a clear way how he was liable to our debt, and how his ſatisfaction is communicable to us. And, 3. In this alſo we ſee a main and moſt attractive argument to draw ſinners into Chriſt for the actual application of his purchaſe: our Lord Jeſus is man, our brother, and made of a woman, made under the law: O! this puts a ſweetneſs and lovelineſs of the Mediator, to commend him to ſinners, for the engaging of their hearts to him.

And therefore, as a ſecond uſe of it, ſeeing there is a man Mediator, 1. We pray you, men and women, neglect not ſuch a ſalvation as is to be had by his becoming man; but let this argument prevail with you to make uſe of him, that he is a true man: and we may ſay, when this Son of man comes in the clouds to judge the world, it will be one of the greateſt aggravations of the ſin of unbelievers, that he came thus low as to be a man for the good of men, and yet was not made uſe of by them. 2. Sinners, that would be at him, may on this ground be confident and chearful: the ſteward of grace is a friend, he is a man, their brother, and claims kindred to them, that honeſtly aim to do the will of his Father; *Whoſoever ſhall do the will of my Father*, ſaith he, Mat. xii. *the ſame is my brother, ſiſter, and mother.* Sinners wrong Chriſt and themſelves oft-times, when they ſcar at this cordial conſolation that by Chriſt's becoming man is allowed to them; indeed if we were immediately to go to God, *who is a conſuming fire*, it were no wonder that we ſtood at a diſtance; but when God is in the Mediator Chriſt, God-man to reconcile the world to himſelf, as the word is. 2 Cor. vi. *Let us*, as the apoſtle ſaith, Heb. iv. ult. *come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* O! make this uſe of it, becauſe he is a friend that ſits on the throne.

2dly, Obſerve, *That our Lord Jeſus did not only become man, but a man in an exceeding low and afflicted condition.* It had been much to the Son of God to have come in the ſhape of a man, though he had been emperor of the whole world, but he thought not that meet; for ſince it was his errand in his firſt coming, not to judge, but to ſave the world, he came not to be miniſtred unto, but to miniſter; and therefore, John xiii. 12. he waſhed the feet of his diſciples. We may take both the branches of the doctrine together; our Lord Jeſus not only became man, but he was a man without all worldly grandeur and pomp, in a low and mean condition; and not only did he want that grandeur, but he had much affliction, ſhame, and ſorrow in the place of it. Need we to prove this? Any who are acquainted with the hiſtory of the goſpel know it; he was for the whole tract of his life,

life, not only in a low condition, but a man of ſorrows, griefs, and afflictions; under much perſecution, contempt, and reproach. We might inſtance this, 1. In his birth; 2. In his life; and, 3. In his death. The meanneſs and lowneſs of his condition, and the afflictions he met with, appear clearly in all theſe, wherein ye may behold the glory of grace and of truth; for the more low he became, the more doth the glory of grace ſhine, and the more alſo doth the glory of truth, in that he fulfilled all righteouſneſs.

(1.) Then, for his low condition; and, 1. In his birth, He was not born of any of the greateſt queens; however the birth of Mary was noble, yet ſhe was in a mean condition, for the time eſpouſed to a carpenter: he was not born in a great palace, but in a common inn, which too being taken up with gueſts, his mother was thruſt out, or conſtrained to betake herſelf to a ſtable, where our bleſſed Lord was brought forth, and laid in a manger, crib, or ſtall, out of which the beaſts eat their meat, for his cradle; there the Lord and heir of all things is laid, and hath no other cradle, neither was the room hung with rich hangings and tapeſtry, as the rooms of great ones uſe to be. 2. In his life he was low: for no ſooner is he born, but his mother is forced to flee away with him to Egypt; he dare not be ſeen: and when he returns, he cohabits with, and ſerves his ſuppoſed father, and his mother, was obedient to them, ran their errands, and wrought their work; therefore he is called, Mark vi. the carpenter: there is no outward nor worldly pomp and grandeur here; and thus he was for the ſpace of thirty years: and then, when he came to his public miniſtry, he hath no great folks for his followers and diſciples, but a few poor fiſher-men; over and above whom he exalts not himſelf loftily, but humbles himſelf to waſh their feet, and to ſerve them. And to hold this forth a little further, ye may take notice of ſome ſcripture expreſſions to that purpoſe; as namely that of Luke, chap. ix. 58. *Foxes have holes, and the birds of the air have neſts; but the Son of man hath not where to lay his head:* That of John chap. i. 10, 11. *He was, in the world, and the world was made by him, and the world knew him not; he came unto his own, and his own received him not.* Though he could have made a thouſand worlds at a word; yet ſo low was he, that he had not a foot of ground to lay claim to, or to lean his bleſſed head on: and if we look to Luke viii. we will find that he was provided for in his neceſſity by ſome few women, ſuch as Mary Mgadalene, Joanna, Suſanna, and others, *who miniſtred to him of their ſubſtance:* he lived upon the charity of others; and yet, 2 Cor. viii. 8. *By his poverty he made many rich:* And when he went from place to place, his diet was often a ſeeking; neither do we read of any great cheer he had, but of ſome barley-loves and fiſhes; and often the diſciples were ſent to ſeek for meat to him. And, 3. When it comes to his death, O how very low is he brought there! when he is crucified they hang him up betwixt two thieves, as the moſt notorious malefactor of the three; and he could hardly come under greater reproach than was caſt upon him at his death: and as a dead man being really dead, he is laid in the grave and buried, as if death had gotten the victory over him; and ſo he dies a moſt ſhameful death, after he had lived a moſt mean and abject life.

(2.) For his afflicted condition, it is clear, if we conſider, what troubles did accompany him in his life, and at his death. No ſooner was he born, but, as I ſaid, he is perſecuted by Herod, ſo that himſelf and his parents muſt needs flee down to Egypt; and they, being but poor folks, behoved in ſo long a journey to meet with many difficulties: that they were but poor, may be ſeen by Mary's offering after her purification. And when he came forth in his public miniſtry, at his very entry to it, he was moſt terribly tempted of the Devil, taking occaſion of his hunger after long faſting; and all along the exerciſe of it, what contradiction did he meet with from the Scribes and Phariſees? How did he travel on his feet from place to place? often ſubject to wearineſs and fainting; ſometimes men will not ſo

much as give him lodging, which he ſuffers patiently, and rebukes his diſciples for their impatience and preposterous zeal, Luke ix. Many calumnies and reproches were caſt upon on him: he was called *Belzebub, a deceiver, a friend of publicans and ſinners:* How did ſome of his friends according to the fleſh ſnarl at him, and offer to bind him as a mad-man? What plots and conſpiracies were laid and made to take away his life? and when it came to the upſhot of all, Peter ſhamefully denied him, and all the other diſciples forſook him and fled: many other things befel him, as may be ſeen in the hiſtory of his ſufferings, written by the evangeliſts. We read that he wept thrice, to let us know that it was his frequent and familiar exerciſe; and a little before his death, we read that he was in a great agony, and therein did ſweat blood, and offered prayers with ſtrong cries and tears: but we read not that he did laugh, or that ever any worldly mirth was found in him; which clearly makes out this truth, *That he was a man of ſorrows and acquainted with grief.*

For *uſe*, It would take the tongues of men and angels to ſpeak of it, it being the moſt remarkable and ſoul-refreſhing ſubject that ever the world heard of, even that of which the angels ſing, Luke ii. 10, 11. *Good tidings of grat joy which ſhall be to all people, that unto you is born in the city of David a Saviour, which is Chriſt the Lord. And this ſhall be a ſign to you, ye ſhall find the babe wrapped in ſwadling clothes, lying in a manger.* Sure we ſhould not ſing leſs, but more than the angels, men being more concerned than angels in theſe things; and therefore, *1ſt*, Behold, believe and wonder, that he *that was rich became poor, that we through his poverty might be made rich!* That *he, that was Lord of all, became ſervant to all!* That he, *that was the infinite God, the expreſs image of the Father's perſon, and thought it no robbery to be equal with God, yet humbled himſelf, and became of no reputation, and took on him the form of a ſervant*, &c. Behold, we ſay, believe and wonder at this, 1. In reſpect of the cauſe it came from, to wit, everlaſting love: he did and ſuffered all this moſt willingly, there was no conſtraint laid on him; but as it is, Pſal. xl. *He delighteth to do his Father's will; he had power to lay down his life, and to take it up again.* 2. in reſpect of the end: It was not to add to his own glory; for, as God, his glory being infinite, it was not, neither is capable of diminution or addition: but he became poor, that we might be made rich; he was a man of ſorrows, that we might be made to rejoice; he wept, that we might laugh; he wanted, that we might have: is not this love, ſtooping thus low, to be wondered at? Was there ever the like heard of, that God the great party offended, ſhould come ſo low to recover the deſpicable parties offending, and that even while they were rank enemies to him? *God commendeth his love to us*, ſaith the apoſtle, Rom. v. 8. *that while we were yet ſinners Chriſt died for us:* and ſaith himſelf, John xv. *Greater love hath no man than this, that a man lay down his life for his friends: but when we were enemies, Chriſt died for us.* Were it then an unſuitable uſe of this doctrine, to be beholding, believing, and wondering at his love, and to be often thinking and ſaying, *What is man, that God ſhould be ſo mindful of him*, as to ſend the heir of all things, his own Son, into the world, as his great ambaſſador and commiſſioner, to negotiate a peace betwixt himſelf and rebel ſinners, which he was to purchaſe by becoming ſo very low, and by ſuffering ſo very much?

2dly, See in this the great evil and hurt of ſin, and the difficulty of making peace betwixt God and a ſinner who hath provoked God: is it a little matter, that made our Lord condeſcend and ſtoop ſo low? O! if folk know the evil of ſin, and that ere juſtice could be ſatisfied, the Son of God behoved to become man, and a deeply humbled man; the ſword of his avenging juſtice behoved to awake againſt him, and ſmite the man that was his fellow, rather than that ſin ſhould go unpuniſhed, and juſtice ſhould want ſatisfaction. Beware lightly to boaſt and brag of mercy, or to think it eaſy to make your peace with God: and remember that *it is a*

fearful

fearful thing to fall into the hands of the living God.

3*dly*, See in this, much condeſcending in our bleſſed Lord Jeſus; and a motive as well as a copy of patience in him, who is content to be made of a woman, made under the law, who ſubmits himſelf unto the law, and takes on a mean and afflicted ſtate of life in the world: it is a wonder that Chriſt's members ſhould take ſo ill with a mean, ſuffering, and hard lot, ſeeing their lot is far, very far from the contempt, reproaches, ſorrows, weights, and griefs that accompanied their head and Lord; and it is a ſhame that believers minds and hearts ſhould be ſo much ſet on theſe things, that he, who was and is their Lord and maſter, and the heir of all things, poſſeſſed ſo little of; or that they ſhould place their happineſs in whole or in part in the enjoyment of theſe things, or their miſery in the want of them: more patience under the croſs, under watchings, wearineſs, reproaches, *&c.* would become us much better; our bleſſed Lord Jeſus had a great many more.

4*thly*, See this not only to be a motive to patience in reſpect of outward things, but a ſtepping-ſtone and ground of encouragement to go forward to Chriſt with every want ſpiritual and temporal. It is much that our Lord became man, but it is more that he became a man under griefs, afflictions, ſorrows, and temptations, and was ſubject to death itſelf: and that he hath bowels of ſympathy from experience of theſe temptations, vexations, and ſorrows, as they are ſinleſs, as is clear from Heb. ii 4 at the cloſe; he knows what hunger, thirſt, poverty, contempt, reproach, and perſecution are; he knows what it is to be ſet upon with the violence of a temptation, though there was no ſin in him to comply with it.

5*thly*, See here a moſt real Saviour, ſince he is a ſuffering Saviour. Why did our Lord become thus low, but that he might come under the curſe in the ſeveral degrees of it, for the ſatisfying of juſtice for our ſins? And ſee, in every piece of Chriſt's ſufferings a reality of the grace and love of God, a reality in the covenant and bargain of redemption, a reality in Chriſt's ſatisfying of juſtice, and performing his engagments according to the tenor of that tranſaction: and ſeeing there is a reality in this Saviour, and in his ſuffering and ſatisfying of divine juſtice, and in the price that he paid to the full; *Put* not this Saviour *again to open ſhame*, as the word is, Heb. vi. 6. *Tread not the Son of God under foot, neither account the blood of the covenant an unholy thing; do not deſpite to the Spirit of grace*, as it is, Heb. x. 29. He hath ſuffered enough already, let him not be a ſufferer again: O! grieve him not by your unbelief, but give him credit, by adventuring your ſouls on him upon his own terms; yourſelves will have the advantage, and he the glory. This is the pure ſimple truth of the goſpel; do not only receive it as a truth, but receive him that holds it forth, and let your hearts cloſe with him, and your faith feed upon him, *who became poor, that ye through his poverty might be made rich.* Happy they for evermore, who are made rich through his poverty; and miſerable are they, and much more miſerable eternally will they be, whoſe practice ſaith, that they think they have another way to be happy than by his ſuffering and ſatisfaction, and in diſdain reject both him and it.

SERMON XVIII.

ISAIAH liii. 2. *For he ſhall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comelineſs; and when we ſhall ſee him, there is no beauty that we ſhould deſire him.*

Verſe 3. *He is deſpiſed and rejected of men, a man of ſorrows, and acquainted with grief; and we hid as it were our faces from him: he was deſpiſed, and we eſteemed him not.*

IF our hearts were ſuitably tender, the reading of theſe words, knowing of whom they are ſpoken, would ſome way prick and wound them: it is hard to determine, (though it may be we ſhould not make the compariſon) whether there is more grace in our Lord's condeſcendence, or more wickedneſs and perverſeneſs in the unkind and evil meeting that he gets from ſinners; but ſurely there is much grace on the one ſide in his coming ſo low, and much wickedneſs and perverſeneſs on the other ſide, for what meets he with, even bleſſed Jeſus, *who is the glory and praiſe of all his ſaints*, yea, *the brightneſs of his Father's glory? he is deſpiſed and rejected, and we eſteemed him not*; even when he thus humbled himſelf, and took on our nature, and was and is proſecuting the work of our ſalvation, and evidencing his grace in an inconceivable manner.

Theſe are the two things that are ſpoken of here, his condeſcending to be a Man, and a mean Man; and, which is yet more, *a Man of ſorrows and acquainted with grief*; which if we believed, and knew really what he were, that it was even he, *by whom all things were created, who is the beginning of the creation of God, the firſt-born of every creature*, yea, he *for whom all things were created*, for whoſe glory the world and all things in it were made and continue, he for whom all things are as their laſt end, and through whom they are preſerved in their being, and governed in their operations, and ſhall be ſeen to tend to his glory in the cloſe; we would certainly wonder more at this his condeſcendence: and yet, alas! it is he that is *deſpiſed and rejected*, and that *we hid as it were our faces from*, and would not give our countenance: It is he by whom the world was made that is deſpiſed, and we eſteemed him not: and this is the *ſecond* thing in the words, which we were now to ſpeak to, even the abominably unſuitable meeting that men give to our Lord Jeſus, who hath ſo far condeſcended as to leave ſome way his Father's glory, not to receive a kingdom of this world, but to be trod upon in it as a worm: he is deſpiſed and rejected, and we will not entertain him, nor make him welcome when he cometh: *We eſteem him not*.

Only take this advertiſement, for clearing of the words, and for grounding of the doctrine, That this, which is ſpoken of Chriſt's humiliation, and man's ſtumbling at it, is not preciſely to be reſtricted to his humiliation in his own perſon only, and mens ſtumbling at that; for it is given as the reaſon of men their ſtumbling and offending at Chriſt in all times: But is to be extended to Chriſt in his goſpel and ordinances throughout all ages, and ſo it comes in as the reaſon why ſo few believe on him. If ye aſk the reaſon why men do not now believe and receive Chriſt in the offer of the goſpel? here it is, For *we eſteemed him not*, for *he ſhall grow up before him as a tender plant*: he ſhall be mean and contemptible like to the men of the world, and in an afflicted condition; therefore he is not eſteemed, therefore he is not believed on.

Theſe two are the main *doctrines* to be ſpoken to here, 1. *That Jeſus Chriſt, who thus condeſcends and humbles himſelf for the ſalvation of loſt ſinners, is not eſteemed of but deſpiſed and undervalued*; which is implied in the words, *When we ſhall ſee him, there is no beauty that we ſhould deſire him*; and is more clearly holden out in the following words, *He was deſpiſed, and we eſteemed him not*. 2. *That this undervaluing and little eſteeming of Jeſus Chriſt, is the great ground of folks unbelief, or the reaſon why men do not believe on him, even becauſe they think him not worthy the receiving*: Two very clear truths in the words and in experience, though as ſad in their conſequents.

As

As to the *1ſt*, which is this, That our Lord Jeſus Chriſt is uſually and ordinarily exceedingly undervalued, and little eſteemed of by the men of the world, to whom he is offered in the goſpel: there are two things implied and ſuppoſed here, in and about the doctrine, that will clear it, and be as two reaſons of it. 1. That he hath no form nor comelineſs, and no beauty wherefore he ſhould be deſired; which holdeth out this, that men are ordinarily taken up with, and ſeek after worldly grandeur or greatneſs, ſplendor, and beauty; that it is it that filleth mens eyes, and is that which Chriſt wanted: this we ſay, is one reaſon why Chriſt is ſo little thought of, even becauſe he cometh not with external pomp, obſervation, and grandeur, nor with great temporal gifts to his followers. That which mainly is deſirable to natural men, is that which hath earthly beauty in it; a very deceitful conſideration and ground, though ſuch an one as men are often carried away with, and therefore they deſpiſe and reject the Saviour. 2. Which is another reaſon of the doctrine, and alſo clearly implied, That our Lord Jeſus Chriſt's humiliation and coming ſo low for man's ſake, his very condeſcending and ſtooping for their good, is the great ground of their ſtumbling at him, and becauſe of that he is the leſs thought of; even the very height of his grace, and that great ſtretch thereof, that the Son of God became thus low as to become man, a mean man, and a man of ſorrows, is a greater ground of ſtumbling to men, than if he had never become thus low. Now, theſe two being ſuppoſed, and thus explained, the *doctrine* is clear, to wit, that Jeſus Chriſt, that became man, and performed the ſatisfaction due to the juſtice of God for our ſins, is uſually and ordinarily diſeſteemed and undervalued by them to whom he is offered in the goſpel. (1.) It was ſo under the Old Teſtament, and is ſo likewiſe under the New: what is almoſt all the goſpel ſpent on, but to hold out Chriſt upon the one ſide to be a man of ſorows, and upon the other ſide to ſhew that men eſteemed him not? How was he undervalued at his birth, when his mother was thruſt out to a ſtable, and he laid in a manger? And no ſooner do he appear in the exerciſe of his public miniſtry, but his friends offend at him, and look on him as a diſtracted man, Mark iii. his countrymen contemn him, and were offended at him, Mark vi. *Is not this* (ſay they) *the Carpenter, the ſon of Mary, the brother of James and Joſes?* And how was he eſteemed, or rather diſeſteemed and undervalued, at his death; ſo that it is ſaid, Acts xiii. 14. *They denied the holy and juſt One, and deſired that a murderer ſhould be granted unto them.* They rejected the Prince of life, and choſe Barabbas; and judging him not worthy to live, they cry, *Away with him:* Hence our Lord ſaith, Mat. xi. *Bleſſed is he that is not offended in me,* which inſinuates that there were but very few to whom his humiliation proved not a ſtumbling-block. (2.) If we conſult experience, we will find this to be true. How little is he thought of among Turks, amongſt whom his precious name is blaſphemed, though they pretend more reſpect to him than mere heathens do? How little is he thought of among the Jews, who call him a deceiver! and if we come nearer, even to the Chriſtian church, and to ſuch who profeſs their faith of being the eternal Son of God, equal with the Father, that he is Judge of quick and dead, and they that look for ſalvation through him; yet, if it be put to a trial, how few are they that will be found to eſteem of him aright; ſince there are but few that believe the report that is made of him, but few that receive him as he is offered in the goſpel, few that have but ſuch reſpect to him as to prefer him to their idols, and that give him the firſt and chief ſeat in their hearts? And if we conſider how little eager purſuing there is after him, that he may be enjoyed; and how indifferent folks are whether they have or want him; how many things men dote upon and prefer to Jeſus Chriſt, as the Lord complains, Jer. ii. 13. *My people have committed two evils, they have forſaken me the fountain of living waters, and have digged to themſelves ciſterns, even broken ciſterns that can hold no water,* the thing will be

be clear beyond all debate. We may take in another *branch* of the doctrine here, when he ſaith, *we eſteemed him not*; and it is, That even believers are, in ſo far as unrenewed, inclined, and not without culpable acceſſion to this ſame ſin of undervaluing Jeſus Chriſt. It is indeed true, that the apoſtle Peter ſaith in his firſt Epiſtle, chap. ii. ver. 7. *To you that believe he is precious*; Which place, though it confirm the firſt part of this doctrine, that to them that believe not he is not precious, but a ſtone of ſtumbling, and a rock of offence; albeit, that believers, being compared with unbelievers, have ſome precious eſteem of Jeſus Chriſt, yet if we conſider the corrupt nature that in part cleaves to them, the degree of their eſtimation of him, and that it is but very little and low, in reſpect of what it ſhould be; and the many peeviſh fits, to's and fro's up's and down's that they are ſubject to, with the many ſuſpicious and jealouſies they have of him; ſo that, though they were juſt now freſh and lively in the exerciſe of their eſtimation of Chriſt, yet within a little, even by and by, they give way again to their jealouſies; the doctrine will alſo hold true of them, *we eſteemed him not*.

We ſhall give the *ſecond doctrine* (and then ſpeak to the uſe of both jointly) which is this, That there is more culpably acceſſory to the abounding of unbelief, than the poor thoughts and little eſtimation that men have of Jeſus Chriſt: The undervaluing of him is the great ground and reaſon why they believe not on him: and on the contrary, if the hearers of the goſpel had higher thoughts, and a more precious eſteem of Chriſt, and valued him according to his invaluable worth, there would be more believing in him than there is. When the goſpel comes to invite men to the weeding, Mat. xxii. when Chriſt is rooſed and commended, as to what he is, what he hath purchaſed, and what he freely offereth to ſinners; it is ſaid, *that thoſe who were bidden made light of it, and went away, one to his farm, another to his merchandize*, &c. When Chriſt was ſpoken of and the offer of life through him, they undervalued and deſpiſed it, and made light of the offer, and therefore tured their backs; for they thought more of the houſe, of the oxen, of the farm, and of the married wife, than they thought of him: Acts xvii. when Paul is preaching Chriſt at Athens, the philoſophers and orators, theſe learned heads, deſpiſe and diſdain him, as a ſetter-forth of ſome ſtrange and uncouth god: If we compare this with its contrary, it will be further clear, to wit, wherever there is eſtimation of Chriſt, it proves a help to faith, and a ground of it: ſo, wherever Chriſt is lightlied, diſeſteemed, and undervalued; it breeds in folk, and is a ground to them of theſe three, 1. It cools, or rather keeps cool, their love and affection to him; where he is diſeſteemed and undervalued, he cannot be loved; and people in that caſe become like theſe that are brought in, Jer. xliv. 17. ſaying, *It was better with us when we did bake cakes to the queen of heaven*: The Lord is counted by them to be as *a wilderneſs and land of darkneſs*; and they ſay, as it is Jer. ii. 31. *We are lords, and will come no more unto thee*. And when men eſteem not Chriſt, they ſeek not after him, they care not for an intereſt in him, they truſt not to him: when a man valueth a pearl, he will readily ſell all that he hath, that he may buy it; but that which is not eſteemed, there will be no care to come by it. 2. It hath influence to obſtruct folks giving him credit, which is of the very eſſence of faith; ſo then, where he is not eſteemed of he is not, he cannot be believed on: The former ſays, that he will not marry him; this ſays, he will not trow him, nor truſt the reality of his offer: Where he is not eſteemed of, he is not taken up to be real, in good earneſt, and faithful in what he ſays; his offers are looked upon as having neither ſolidity nor reality in them: therefore, Rev. xix. theſe two are put together, firſt it is ſaid, *Bleſſed are they that are called to the marriage-ſupper of the Lamb*, and then it is ſubjoined, *Theſe are the true and faithful ſayings of God*: So that, when Chriſt is not eſteemed of, he is not thought worth the crediting and lipening to; and it is on this ground

that

that the Lord founds his controverſy with his profeſſing people, Jer. ii. 5. *What iniquity have your fathers found in me, that they have gone far from me, and have walked after vanity, and are become vain?* They undervalued his word, they thought him not worth credit, and therefore they turned the back on him; the ſame is inſinuated by the Lord, Mic. vi. 3. *O my people, what have I done unto thee? and wherein have I wearied thee? teſtify againſt me?* 3. This little eſteem of Chriſt weakens hope or expectation of any good that men may have from him; When we eſteem him not there is no expectation of getting our need ſupplied, and our wants made up by him, nor of attaining in him the happineſs that we would be at; and therefore there are no ſerious addreſſes made to him for the ſame: theſe three, love to him, truſt in him, hope from and through him, being the prime graces in a Chriſtian, when they are weakened, unbelief moſt certainly in ſo far prevaileth: and it being Chriſt's worthineſs, and the eſtimation thereof, that gives ground to all theſe; then ſure, when he is not eſteemed, but undervalued, theſe muſt alſo fail in their exerciſe, and be in utter nonentry, where he is altogether undervalued. Now, laying all theſe together, there can hardly be any thing more culpably acceſſory to the abounding of unbelief than the undervaluing of precious Jeſus Chriſt; it is impoſſible that he can be cordially welcomed, where he is not at all eſteemed of.

As for *Uſes* of theſe doctrines, they are of large extent, ſerving to make manifeſt a root of bitterneſs, and a great neck-break of a multitude of ſouls, and which men and women will not eaſily be perſuaded to believe. Let this therefore be the *firſt uſe* of it, To diſcover a great ſin that is incident to the hearers of this goſpel: among many other things that may be charged on them, this is one, and not the leaſt, even little eſtimation of Jeſus Chriſt; ſo little, that when he is ſpeaking, they count him ſcarce worthy the hearing: hence is the ſlumbering and ſleeping of ſo many, when he is preached of; which holds out ſomething of the nature of all men and women. This deſpiſing, undervaluing, and thinking little of Chriſt, is a ſin that may for a long time cleave faſt and cloſe to the hearers of the goſpel, and doth ſo to many to their dying day. It may be ye will think this a ſtrange and uncouth charge, and that whoever diſeſteem him, ye do certainly eſteem him much; but it were better ye were ſeriouſly and humbly ſaying with the prophet here, *He was deſpiſed, and we eſteemed him not.* There are many who never once ſuſpect themſelves as guilty of, or chargeable with this evil; for whoſe conviction, let me ſpeak but a few words: Is there not ſuch a bitter root in you? If it be natural to all men and women, how comes it to paſs that ye are free of it? Is there nothing of the ſeed of the ſerpent in you? and if there be, will there not be hatred at the Seed of the woman in you? Are ye any other ſort of hearers than they were to whom this is ſpoken? were they not hearers of the goſpel as well as ye? nay, he ſpeaks here of hearers of the goſpel in all ages, and yet ye will diſdain to take with this ſin, and will account it to be an uncouth, if not an unjuſt charge and imputation, to ſay of you that ye are undervaluers and deſpiſers of Chriſt: but the reaſon of it is twofold, the firſt whereof is, Becauſe ye know not what Chriſt's worth is, and therefore ye do neither eſteem him, nor know that ye diſeſteem and undervalue him; whereas they, who have won to ſome knowledge of his worth, are always, or very often, complaining that they cannot get him ſuitably thought of and eſteemed. The ſecond reaſon is, Becauſe ye know not yourſelves, and therefore ye take ſelf-love and eſtimation of yourſelves to be love to him and eſtimation of him; ye think yourſelves ſo well, that ye cannot endure to think that ye want any grace or good thing; and eſtimation of Chriſt being a good thing, and ye thinking that ye could not hold up your face and own the reproaching and deſpiſing of him, ye will not let it light that ye want this grace and good thing, a precious eſteem of him: but there is no greater evidence that ye are lying under the power of the deceit and deluſion of your own hearts, that your

na-

natural diſtemper and fever is not cooled and calmed, but that ye are ſtill roving in nature and therefore, though ye be living in enmity at God and Chriſt, yet ye cannot be made ſenſible of it. We really think it ſomewhat ſtrange, that men and women ſhould live twenty, thirty, forty or fifty years under the goſpel, and yet never be brought to groan under this enmity, nor to lay to heart this ſin of undervaluing of Chriſt: but if it be a truth that none naturally do love and eſteem him, then certainly many of you are groſly miſtaken, that think ye eſteem highly of him; Ah! your fancied eſteem of him will be counted an undervaluing of him.

And if ye aſk, What is that to undervalue Chriſt? or, When is he undervalued? I anſwer, He is undervalued, 1. When he is not matched with, or married; when the match with himſelf, whereof he maketh offer, is not cloſed with upon his own terms: For what I pray can hinder the ending of a bargain, or finiſhing a marriage-contract, eſpecially when it is ſo full, free, and rich on the propoſer and ſuitor's part, but either that folk think it is not fit for them, or that they think nothing of it at all? and this is it that hinders cloſing with Chriſt, Mat. xxii. *they made light of it, and went away*, &c. and Pſal. lxxxi. *My people would not hearken to my voice, and Iſrael would none of me.* 2. When any thing is made equal to Chriſt, much more when any thing is preferred to him, he is undervalued and not eſteemed of; when he gets little or none of folks care and labour, little of their time, little of their love and delight, few or none of their thoughts, &c. but they are quite carried away after other things; *for where the treaſure is, there the heart will be alſo:* and were Chriſt our treaſure, and precious in our eſteem, our hearts would be more ſet on him; but it is ſtrange, ſad, and even aſtoniſhing, to think, how little our ſpirits are exerciſed with the thoughts of Chriſt; how little they are taken up with longing for him, and delighting in him, and yet we will think that we eſteem him. 3. Our Lord is undervalued, when he is not made uſe of, and imployed, and lippened to, as an able and ſufficient Saviour. If there be a learned and ſkilful phyſician in a city in all or moſt diſeaſes, or an able lawyer to plead all cauſes; if folk have diſeaſes to be cured, and cauſes to be pleaded, and yet do not imploy ſuch a phyſician or ſuch a lawyer, but go to ſome other, though far leſs ſkilful and able, they undervalue him: it is even ſo here, when folks have many ſins, and they ſeek not to him for pardon; many, not only temporal wants, but alſo, (and mainly) many ſpiritual wants, and do not acknowledge him in them, neither ſeek to him for ſupply of them; many predominant evils, and they ſeek not to him to mortify them; and many ſnares and temptations, and they do not make uſe of him to prevent and lead them by them; and many ſpiritual cauſes to be pleaded before God, or at his bar, and they do not employ him as advocate to plead for them. 4. He is undervalued, when folk think not themſelves happy enough in him, nor ſicker enough in bargaining with him, and when he doth not ſatisfy and fully content them, as if he were *yea and nay*, and as if *all the promiſes were not yea and amen in him*; when he is not credited intirely, and reſted upon, he is not eſteemed of; hence he complains, John v. *Ye will not come to me that ye might have life:* And Mat. xxiii. *How would I have gathered you, and ye would not?* he would, to ſay ſo with reverence, fain do them a good turn, but they will not lippen to him. O how much of undervaluing of Chriſt is there among believers, when they hold and draw with him, entertain jealouſies and ſuſpicions of him, ſcarcely credit him, and when they do at any time credit him, are in a manner, ready to take back their word again! How often are creature comforts over-valued by them? And how often are the conſolations of God ſmall with them? Theſe and many other ways are they, even they, in ſome conſiderable meaſure and degree, guilty of undervaluing of Chriſt.

Uſe 2. Take with ſin, acknowledge and ſeek pardon for it: it were a good token of ſome tenderneſs, to be mourning for enmity againſt Chriſt, and for undervaluing of him, as well

as

as for drunkenneſs, fornication, theft, or any other groſs ſin: and where that gracious and right mourning, that is ſpoken of Zech. xii. 10. comes, it will be in ſpecial for this undervaluing of Chriſt to the height of piercing of him: we would aſk any of you that think ye repent, if this ſin of ſlighting him hath pierced you, as it did theſe? Acts ii. It may be, ſome think themſelves ſo cleanly and perfect, that ye have not many ſins to mourn for: O dreadful miſtake! but though ye had no more, is not this enough that ever there ſhould have been enmity in your boſom at Chriſt? and ſhould not this prick you at the very heart, that ever ye ſhould ſo undervalue him? But readily they that ſee feweſt ſins in themſelves, will ſee and take with the leaſt of this ſin.

Uſe 3. It ſerves to be a warning to all men in nature to conſider what their condition is. Do ye that have this enmity, and are undervaluers of Chriſt, know what is in your hearts? and do ye conſider what poſture ye will be found in, if grace make not a change, in the day of Chriſt? ye will be found amongſt theſe deſpiſers and haters, that would not have him to reign over them: How will ye dare to appear, or in what poſture will ye appear before him, when he, whom ye deſpiſed, ſhall come in the glory of his Father, with all the holy angels with him, and ſhall ſit upon the throne of his glory? and yet appear ye muſt: How will the conſcience then gnaw, and the heart be affrighted? how will challenges waken, yea, ſting and prick you, on this ground, that the Son of God, the Heir of all things, the Lord of lords, and King of kings, who propoſed marriage to you, was undervalued, and marriage with him made light of and that a thing of nought was put in his room and place? will not this be a horrible challenge in that day? and if ye would conſider what will be their poſture that mocked and buffeted him, and plucked off his hair, that nodded with the head, and cried, Aha, and bad him come down from the croſs, that did ſcourge him, and hang him upon the croſs betwixt two thieves; ſuch a poſture will all of you be in, who have deſpiſed and diſeſteemed him; ye will meet with that ſame ſad ſentence, *Bring out theſe mine enemies, that would not that I ſhould reign over them, and ſlay them before me.* O what a ſtrange puniſhment ſuppoſe ye, will that be, when the Saviour of ſinners ſhall ſtand by and look on, till he ſee vengeance execute on ſinners that deſpiſed him. Think on it, for there is ſuch a day coming, when ye will all appear before him, and when your reckonings will be caſt up: ſuffer not yourſelves to be cheated into an opinion, that it will be accounted a little ſin to be found under this guilt of deſpiſing Chriſt; and let none of you put it off himſelf, and over upon another: they will be found deſpiſers of him, that would never let it light; nay, even many that have preached him, and that would have been angry at profanity in others, as may be gathered from Mat. vii. 22.

The *4th Uſe* ſerves to commend this to you as a piece of your duty to ſtudy to know Chriſt, and to have the ſuitable impreſſion of Chriſt and of his worth, as the great mean contributive to the bringing you to credit him, and believe on him, and to the removing a main obſtruction that hinders your faith, and that is the undervaluing of him: for if undervaluing of him be the great cauſe of unbelief, and that which mainly obſtructs faith, then the eſteeming of him, from a due impreſſion of his worth, muſt be a great mean of, and help to faith; and the more he be eſteemed of, the more will he be believed on: It hath an attractive virtue, to draw ſinners to love him; a ſcrewing virtue, to ſcrew up the affections towards him; and withal a fixing and eſtabliſhing virtue, to ſettle and ſtay the ſoul upon him by believing: the ſoul that, from the right impreſſion of his worth, eſteems of him, knows that it may lippen to him, for he is holy and true; and hence it is, that the great thing that believers take to ground their prayers upon, is ſome excellency in God, ſome one or other of his titles and attributes upon which they fix, to bear them up, under, and againſt any difficulty that preſſeth hard upon them; this fixes alſo their hope and expectation of attaining of any good thing that they want through him: and therefore, upon the one ſide, we

would commend to you the ſtudy of Chriſt's worth, and upon the other an high eſtimation of him, as that which will fix your faith, and love, and hope on him; this we ſee to be in a high degree in Paul, Philip. iii. *I count all things* (ſaith he) *to be but loſs and dung for the excellency of the knowledge of him*, and his tranſcendent worth. Ye would not think it loſt labour, to read and ſtudy theſe places of ſcripture, that ſhew what our Lord Jeſus is, in his perſon, natures, and offices, that ye may have the faith of his Godhead fixed, and may be clear as to the excelling fulneſs that is in him; as namely that of Iſa. ix. 6. *To us a Child is born, to us a Son is given; the government ſhall be upon his ſhoulders, and his name ſhall be called, Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of Peace; of whoſe kingdom and government there ſhall be no end:* And to ſtudy his excellent proprieties, his eternity, omnipotency, faithfulneſs, mercy, *&c.* common to him with the Father and Holy Ghoſt; and the excellent qualifications that as Mediator he is repleniſhed with; being full of grace and truth, and in all things having the pre-eminency; ſee Cor. i. John i. 14. and Heb. i. 2, 3. *&c.* The reaſon why we preſs you to this, is, not only that ye may have more theory and contemplation; but alſo, and mainly, that your affections may be delighted in him, and that your faith may, without hink or heſitation, come to give him credit. Ignorance of Chriſt breeds diſeſtimation, and diſeſtimation makes you not to give him credit, and thus ye are kept at a diſtance from him; there is no ſtudy more pleaſant, more precious, and more profitable: there is here then a taſk for you, that aſk what ye ſhall do? Even to read and ſtudy the excellency of Jeſus Chriſt, and to labour to have it well fixed in the imagination of the thoughts of your hearts; it will give you notable direction what to do, even that which is well-pleaſing to God, and may be very profitable to you through his bleſſing.

Uſe 5. See here the great neceſſity and conveniency of ſtudying the diſeſtimation of Chriſt that is in us, as well as of ſtudying the worth that is in him, and what he hath out of love ſuffered for us; theſe two are put together in the text, it being needful for us to be as well acquainted with the one as with the other. We ſhall give you this uſe in two ſhort doctrines; the firſt whereof is, That it is a neceſſary duty for the hearers of the goſpel to ſtudy thoroughly, and to be convinced of, and clear in their diſeſtimation of Chriſt, as well as of his worth and excellency, becauſe it wakeneth up repentance, and maketh it flow, and thorowly humbleth the ſinner, when he findeth this deſperate wickedneſs and perverſeneſs to be in himſelf, and maketh him kindly to lothe and abhor himſelf; and unleſs this deſperate wickedneſs be ſeen and felt, that great and bitter mourning, ſpoken of, Zech. xii. 10. will never flow forth.

The 2*d* is, That where folk have any juſt eſtimation of Chriſt, and of his worth, and are ſenſible of the evil of unbelief, there will alſo be ſome ſenſe of the ſin of undervaluing him; and the more ſenſe they have of the evil of unbelief, they will be the more ſenſible of their undervaluing of him, and will with the prophet here cry out, *He was deſpiſed, and we eſteemed him not.* And from both theſe ye may ſee the neceſſity of ſtudying to find out this corruption; the ſearch and diſcovery whereof will inſight you in the evil and perverſeneſs of your nature, and ſo deeply humble you, and alſo ſerve highly to commend Chriſt and his grace to you; and without the diſcovery of this corruption, it is impoſſible ever to be humbled thorowly, or to have right thoughts of Chriſt and of his grace.

Uſe 6. It ſerves to let us ſee the neceſſity of believing in Chriſt, and of the employing of him; becauſe there is no other way to be free of the challenges of miſpriſing and not eſteeming of him, but by receiving of him, and believing on him.

A 7*th Uſe* may be added, and it is this, That the more there be that deſpiſe Chriſt, and the greater difficulty there be in believing on him, the more reaſon have they to be thankful that he graciouſly works any ſuitable eſtimation of himſelf in, and brings them to believe

believe on him: theſe who have gotten any glimpſe of his glory, which hath lifted him high in their eſtimation, to the drawing forth of their faith and love after him, would praiſe him for it: it is he, and only he, that opened your eyes to ſee him, and gave you that eſtimation of him, and circumciſed your hearts to love him; let him therefore have all the praiſe and glory of it. This is the word of God, and himſelf bleſs it to you through Jeſus Chriſt.

SERMON XIX.

ISAIAH liii. 4. *Surely he hath born our griefs, and carried our ſorrows: yet we did eſteem him ſtricken, ſmitten of God, and afflicted.*

Verſe 5. *But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.*

THIS is a moſt wonderful ſubject that the prophet is here diſcourſing of, even that which concerneth the ſufferings of our bleſſed Lord Jeſus, by way of prediction ſeveral hundred years before his incarnation: it was much that he was to be *a man of ſorrows, and acquainted with grief*; but this was more, that *he was deſpiſed, and we eſteemed him not*. There his wonderful grace upon the one ſide that our Lord became ſo very low; and wonderful contempt and enmity on the other ſide, that we deſpiſed him, and eſteemed him not, even becauſe of his lowneſs.

In the words now read, and forward, the prophet ſets himſelf to remove the offence that men took at our Lord's humiliation, by ſhewing them, that although he became ſo low, yet he was not to be the leſs eſteemed for that: and the ground which he lays down to remove the offence, is in the firſt words of the text, which in ſum is this, That there was nothing in himſelf wherefore he ſhould have been brought ſo low; there was no ſin in him, neither was there any guile found in his mouth; but he was graciouſly pleaſed to take on him that which we ſhould have born: and therefore men ought not to ſtumble, and offend at his ſtooping to bear that which would with its weight have cruſhed them eternally, and thereby to make their peace with God. In the 6th verſe he ſhews how it came to paſs that he ſtopped ſo, *All we*, ſaith he, *like ſheep have gone aſtray, and turned every one of us to our own way, and the Lord laid on him the iniquity of us all*: we had loſt ourſelves, but God, in the depth of his eternal wiſdom, love, and good-will, found the way to ſave us; wherein, to ſpeak ſo, a covenant was tranſacted betwixt God and the Mediator, who becomes cautioner for our ſins, which are transferred upon him. From the 7th to the 10th verſe, he goes on in ſhewing the excution of this tranſanction, and how the cautioner performed all according to his engagement; and from the 10th verſe to the cloſe, we have the promiſes made to him for his ſatisfaction: the ſcope is, as to remove the ſcandal of the croſs, ſo to hold out our Lord's purſuing the work of ſatisfaction to the juſtice of God for elect ſinners, and the good ſucceſs he had in it.

In the 4th and 5th verſes we have three things; 1. This ground aſſerted, *Surely he hath born our griefs, and carried our ſorrows*. 2. Mens enmity heightened from this, *yet we did eſteem him ſtricken, ſmitten of God, and afflicted*: in the very mean time that he condeſcended to ſtoop ſo low for us, and to bear that which we ſhould have born, we eſteemed but

little of him, we looked on him as a plagued man. 3. This is more fully explained, *But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities;* he was ſo handled for our ſins, and *the chaſtiſement of our peace was on him*, that which made our peace with God was on him; *By his ſtripes we are healed*, the ſtripes that wounded and killed him cured us.

We have here then rather, as it were, a ſad narration, than a prophecy of the goſpel, holding out a part of our Lord's ſufferings; yet a clear foundation of the conſolation of the people of God, it being the ground of all our faith of the pardon of ſin, of our peace with God, and of our confident appearing before him, that our Lord was content to be thus dealt with, and to *give his back to the ſmiters, and his checks to them that pluckt off the hair.*

We ſhall clear the words in the aſſertion, which will ſerve to clear the words of the whole chapter, and alſo of the doctrines to be drawn from it, 1. The thing that Chriſt bare, is called *griefs and ſorrows;* by which we underſtand the effects that ſin brings on men in the world, for it is the ſame that in the 5th verſe is called his being *wounded for our tranſgreſſions, and bruiſed for our iniquity;* it is a wounding that iniquity cauſeth, and meritoriouſly procureth: it is not ſin itſelf, but the effect of ſin, to wit, the puniſhment, the ſorrow and grief that ſin bringeth with it, called *griefs and ſorrows;* partly becauſe grief and ſorrow is neceſſarily joined with ſin, partly to ſhew the extremity and exceeding greatneſs of this grief and ſorrow, and the bitter fruits that ſin hath with it. 2. How is it ſaid that Chriſt hath *born* and *carried* their griefs and ſorrows? By this we underſtand, not only Chriſt's removing of them, as he removed ſickneſſes and diſeaſes, as it is ſaid, Mat. viii. 16, 17, but alſo, and mainly, his actual and real enduring of them, as the phraſe is frequently uſed in the ſcripture; *That man ſhall bear his iniquity;* or he ſhall bear his ſin, Lev. v. and many other places; it ſets out a real inflicting of the puniſhment that ſin deſerves, on him. 3. That it is ſaid *our* griefs, and *our* ſorrows, it is not needleſly or ſuperfluouſly ſet down, but to meet with the offence that men take at Chriſt's humbling himſelf ſo low; as if he had ſaid, What aileth you to ſtumble at Chriſt's coming ſo low, and being ſo afflicted? It was not for his own ſins, but for ours, that he was ſo handled; and they are called *our* griefs and ſorrows, 1. Becauſe we by our ſins procured them, they were our deſerving and due to us; the debt was ours, tho' he as our cautioner took it on himſelf. 2. Becauſe tho' the elect have diſtinct reckonings, and peculiar ſins, ſome more, ſome fewer, ſome greater, ſome leſſer, yet they are all put on Chriſt's account; there is a combination of them, a gathering of them all on him, as the word is, ver. 6. *He hath laid on him*, or made to meet on him, *the iniqities of us all.*

The meaning then of the aſſertion is this, Surely this is the cauſe of Chriſt's humiliation, and this makes him not only to become man, but to be a mean poor man, and have a comfortleſs and afflicted life in the world that he hath taken on him that puniſhment, curſe, and wrath, that was due to us for our ſins: and therefore he ought not to be offended and ſtumbled at.

Now, becauſe Socinians, the great enemies of Chriſt's ſatisfaction, and of the comfort of his people, to elude this place, and to make Chriſt only an exemplary Saviour, and deny that he really and actually did undergo theſe griefs and ſorrows for the ſins of the elect; we ſhall a little clear and confirm the expoſition we have given; the queſtion is not about the taking away of ſin, but about the manner of removing it: they ſay, That it is by God's pardoning it without a ſatisfaction; we ſay, it is by Chriſt's ſatisfaction; ſo the difficulty in expounding the words is, whether to expound them of Chriſt's removing our ſorrows and griefs from us, or of his bearing of them for our ſins, and ſo really taking it away. And that this ſcripture means not of a ſimple removing of them, as he did ſickneſs, Mat. viii. 17. but by a real taking them upon himſelf, and bearing of them, in order to the ſatisfaction of the juſtice

of

of God for our ſins; we ſhall give theſe reaſons to confirm it: 1. Becauſe theſe words are to be underſtood of ſuch a bearing of ſorrows and griefs, as made Chriſt to be contemptible and deſpiſed before others: this is clear from the ſcope; for they are given as a reaſon why Chriſt was rejected and deſpiſed, as a man of ſorrows, and acquainted with grief, and why men ſhould not ſtumble at him for all that, becauſe it was for them. Now, if he had only removed ſorrows from them, as he did ſickneſs, it had not been a cauſe of his ſorrow and grief, nor of any man's ſtumbling at him, but had rather been a cauſe of his exaltation in mens eſteem: but it is given here as a cauſe of that which went before in the firſt part of the 3d verſe, and alſo a reaſon why men ſhould not ſtumble at him, and withal as an aggravation of their guilt who did ſtumble at him. Now, it is clear, that the ground of the Jews deſpiſing and mocking of him, was not his removing of ſickneſſes and diſeaſes, but his ſeeming to be given over unto death's power. 2. Becauſe that which is called here, *bearing of ſorrows and griefs*, is in the following words called a *being wounded for our tranſgreſſions*; which imports not only that he was wounded, but that our iniquities were the cauſe of his being wounded, and that the deſert of them was laid on him. 3. This wounding is holden forth to be the *ſtripes* whereby *we are healed*; and *all we like ſheep have gone aſtray, and the Lord hath laid on him the iniquities of us all*; we did the wrong, but he made the amends: and it was ſuch a wounding, as proves a cure to us, and makes way for our peace and reconciliation with God; and ſuch as without there is no healing for us, for *by his ſtripes we are healed*: it is by his ſwallowing up of the river and torrent of wrath that was in our way, and would have drowned us eternally, had not he interpoſed for us, that we may eſcape. 4. Conſider the parallel places to this in the New Teſtament, and we will find that this place holds out Chriſt's real and actual bearing of our ſorrows: I ſhall only name three; the firſt, is that of 2 Cor. v. 21. *He hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him*; which can be no other way exponed, but of Chriſt's being made an offering and a ſacrifice for our ſins: he not being a ſinner himſelf, but becoming our cautioner, and engaging to pay our debt, and to tell down the price for the ſatisfaction of divine juſtice; he is reckoned to be the ſinner, and our ſins are imputed to him, and he is dealt with as a ſinner. A 2d place is that of Gal. iii. 13. *Chriſt hath redeemed us from the curſe of the law, by being made a curſe for us; as it is written, Curſed is every one that hangeth on a tree.* The ſorrows and griefs that Iſaiah ſays here, he ſhould bear, are there exponed by the apoſtle, to be his being made a curſe, or his bearing of the curſe that we ſhould have born; it is not meant ſimply of his removing the curſe from us, but it alſo ſets out the manner how he removed it, to wit, by his own bearing of it himſelf, being nailed to the croſs, according to the threatning given out before. The 3d place is that of 1 Pet. ii. 24. *Who his ownſelf bare our ſins in his own body on the tree*; where there is a direct reference to this place of Iſaiah, which is cited for confirmation of what the apoſtle ſaith: and every word is full, and hath a ſpecial ſignification and emphaſis in it; *He is own ſelf bare*, the ſame word that is here, and *our ſins*, and *in his own body*, and *on the tree*; intimating, the loweſt ſtep of his humiliation, *by whoſe ſtripes ye were healed*; for *ye were as ſheep going aſtray*, &c. By his bearing of our ſins, the burden of ſin was taken off us, and we are ſet free.

I know that place of Mat. viii. 17. hath its own difficulty, and therefore I ſhall ſpeak a word for clearing of it; he hath ſpoken ver. 16. of Chriſt's *healing all that were ſick*, and then ſubjoins in the 17th, *That it might be fulfilled which was ſpoken by Iſaias the prophet, ſaying, Himſelf took our infirmities, and bare our ſickneſſes*; whereupon theſe enemies of Chriſt would infer, that this place of ſcripture hath no other, nor further meaning, but of Chriſt's curing of ſome ſick folks, and of the deputed or committed power which he hath to par-

don

don ſins? but we ſuppoſe, that the reaſons which we have already given, make it clear, that this cannot be the meaning of the place; to which we ſhall add *firſt* a reaſon or two, and *zcondly* give you the true meaning of it.

The reaſons why this cannot be the meaning of the place, are, 1. Becauſe, Acts viii. 32. this ſcripture is ſpoken of as being daily a fulfilling by Chriſt, and therefore it could not be fulfilled in theſe few days wherein he was in the fleſh upon the earth. 2. Becauſe this bearing of our griefs and ſorrows is ſuch a piece of Chriſt's humiliation, as thereby he took on all the griefs and ſorrows of all the elect at once, both of theſe who lived in Iſaiah's time, and of theſe who lived before, and ſince his time; and therefore cannot be reſtricted to the curing of temporal diſeaſes in the days wherein he was on the earth, nay, not the pardoning of the ſins of the elect then living, there being many elect before and ſince comprehended in his ſatisfaction, which was moſt certainly a ſatisfaction for the ſins of the elect that were dead, and to be born, as well as for the ſins of them that were then living.

2dly, For the meaning of the place, 1. We are not to look on Chriſt's curing of ſickneſſes and diſeaſes, Mat. viii. 16. as a proper fulfilling of this place, Iſa. liii. 4. but as many ſcriptures are ſpoken by way of alluſion to other ſcriptures, ſo is this; there is indeed ſome fulfilling of the one in the other, and ſome reſemblance betwixt the one and the other; and the reſemblance is this, even to ſhew Chriſt's tenderneſs to the outward condition of folks bodies, whereby he evidenceth his tenderneſs and reſpect to the inward ſad condition of their immortal ſouls, whereinto they were brought through their ſin; the great thing aimed at by the prophet. 2. If we conſider the griefs and ſorrows that Chriſt bare and ſuffered, complexly, in their cauſe and effects: He, in healing of theſe diſeaſes and ſickneſſes, bare our griefs, and carried our ſorrows, becauſe, when he took on our debt, he took it on with all the conſequences of it; and ſo, though Chriſt took on no diſeaſe in his own perſon, for we read not that he was ſick, yet in taking on the debt in common of the elect, he virtually took on all ſickneſſes and diſeaſes, or what they ſuffered in the diſeaſes, or ſhould have ſuffered, he took it on together; and hereby he had a right, to ſpeak ſo, to the carrying of all diſeaſes, and in carrying of them he had reſpect to the cauſe of them, to wit, ſin: therefore to ſuch as he cured, he ſays very often, *Thy ſins be forgiven thee*; he ſtudied to remove that in moſt of them he did deal with: and ſo, looking on our Lord as taking on our ſins complexly with the cauſe, and as having a right to remove all the effects of ſin, evidencing itſelf in the removing of theſe diſeaſes, whereof ſin was the cauſe, theſe words may be thus fulfilled; and ſo they are clear, and the doctrine alſo. We have here no mere exemplary Saviour, that hath done no more but confirmed his doctrine, and given us a copy how to do and behave; but he hath really and actually born our ſorrows and griefs, and removed our debt, by undergoing the puniſhment due to us for ſin.

Obſerve here, 1. *That ſin is no fleſh, no not in the elect themſelves, is without ſorrow and grief*: tribulation and anguiſh are knit to it, or it hath theſe following on it: or take the doctrine thus, *Wherever there is ſin, there is the cauſe of much ſorrow and grief*; no more can the native cauſe be without the effect, than ſin can be without ſorrow and grief: it is the plain aſſertion of ſcripture, Rom. ii. 8, 9. *Indignation and wrath, tribulation and anguiſh upon every ſoul of man that doth evil*; which one place, putting the four words together, ſays, 1. That there is ſorrow moſt certainly, and inſeparably on every ſoul that hath ſinned. And, 2. That this ſorrow is exceeding great (which may alſo be the reaſon why this ſorrow is ſet out in two words in the text) therefore four words are uſed by the apoſtle to expreſs it. It is not our purpoſe here to diſpute, whether God in his juſtice doth by neceſſity of nature puniſh the ſinner? Theſe three things conſidered, will make out the doctrine, which is, That there is a neceſſary connexion betwixt ſin and ſorrow; and that this ſorrow muſt needs be

be very great, 1. If we conſider the exceeding unſuitableneſs of ſin to the holy law of God, and how it is a direct contrariety to that moſt pure and perfect law. 2. If we conſider the perfectly holy nature of God himſelf, *The righteous Lord*, ſaith the pſalmiſt, Pſal. xi. 7. *loveth righteouſneſs*; and the prophet, Hab. i. 13. ſays, *He is of purer eyes than he can behold evil, and he cannot look upon iniquity*. And though we need not to diſpute God's ſovereignty, yet it is clear that he is *angry with the wicked every day*, Pſal. vii. 11. and he *will by no means clear the guilty*, Exod. xxxiv. 7. and that there is a greater ſuitableneſs in his inflicting ſorrow and grief on a ſinner that walks contrary to him, than there is in ſhewing him mercy; and there is a greater ſuitableneſs in his ſhewing mercy to a humbled ſinner, that is aiming to walk holily before him. 3. If we conſider the revealed will of God in the threatening, who hath ſaid, *The day thou eateſt thou ſhalt ſurely die*; We may ſay, there is, as they ſpeak in the ſchool, a hypothetick neceſſity of grief and ſorrow to follow on ſin, and that there is a neceſſary connexion betwixt them: and this may very well ſtand with the Mediator his coming in, and interpoſing to take that grief and ſorrow from off us, and to lay it on himſelf; but it was once ours, becauſe of our ſin.

If it be aſked, What grief and ſorrow this is? We ſaid, it is very great, and there is reaſon for it: for though our act of ſin, 1. As to the ſubject that ſins, man; and, 2. As to the act of ſin itſelf, a ſinful thought, word, or deed, that is ſoon gone, be finite; yet, if we conſider ſin, (1.) In reſpect of the object againſt whom, the infinite God; (2.) In reſpect of the abſolute purity of God's law, a rule that bears out God's image ſet down by infinite wiſdom, and that may be ſome way called infinitely pure; and ſin, as being againſt this pure rule that infinite wiſdom hath ſet down; and, (3.) If we conſider it in reſpect of its nature, every ſin being of this nature, that though it cannot properly wrong the majeſty of God, yet as to the intention of the thing, and even of the ſinner, it wrongs him; ſin in theſe repects may be called *infinite*, and the wrong done to the majeſty of God thereby, may be called infinite, as theſe who built Babel, their intention in that work breathed forth infinite wrong to God, as having a direct tendency to bring them off from dependence on him: and ſo every ſin, if it had its will and intent, would put God in ſubordination to it, and ſet itſelf in his room: and therefore ſin in ſome reſpect, as to the wrong againſt God, is infinite.

2. Obſerve, *That the real and very great ſorrow that the ſins of the elect deſerved, our Lord Jeſus did really and actually bear and ſuffer.* As we have exponed the words, and confirmed the expoſition given of them, ye have a clear confirmation of the doctrine from them. 1. *Griefs* and *ſorrows*, in the plural number, ſhew intenſeneſs of ſorrow and grief. 2. That they are called *ours*, it ſhews our propriety in them. And, 3. That it is ſaid Chriſt *bare* them; theſe concur to prove the doctrine, that the ſame ſorrow which the ſins of the elect deſerved, Chriſt bare: It not only ſays, that our Lord bare ſorrow, but the ſame ſorrows, that by the ſins of the elect were due to them; and ſo there was a proportionableneſs betwixt the ſorrows that he bare, and the ſorrows they ſhould have endured; he took up the cup of wrath that was filled for us, and that we would have been put to drink, and drank it out himſelf. Suppoſe that our Lord had never died (as bleſſed be his name, there is no ground to make the ſuppoſition) the cup of ſorrow that the elect would have drunken eternally, was the ſame cup that he drank out for them. It is true, we would diſtinguiſh betwixt theſe things that are *eſſentially* due to ſin as the puniſhment of it, and theſe things that are only *accidentally* due to it; the former Chriſt bare, but not the latter. To clear both in a word or two, (1.) Theſe things eſſentially due to ſin, as neceſſarily included in the threatening, *The day thou eateſt thou ſhalt ſurely die*: and in the curſe of the law, according to that, *Curſed is every one that abides not in all things that are written in the book of the law to do them*; are death and the curſe: theſe are eſſentially the deſert of ſin; in which reſpect it was not only neceſſ

ceſſary that Chriſt ſhould become Man and ſuffer to death, or ſhould die; and not only ſo, but that he ſhould die the curſed death of the croſs, as the threatening and curſe put together hold out: and as to all theſe things that he underwent, and met before, and at his death, they were the accompliſhment of the threatening due to us, and fulfilled in and by him in our room; ſo that, as he himſelf ſaith, Luke xxiv. 26. *O fools, and ſlow of heart to believe all that the prophets have ſpoken, ought not Chriſt to have ſuffered theſe things, and to have entered into his glory?* Therefore he behoved to be in an agony, and to ſweat great drops of blood, to be crucified, and die, and to be laid in the grave. (2.) Theſe things which we call accidentally due to ſin, are mainly two. 1*ſt*, That horrible deſperation of the damned in hell, where they gnaw their tongues for pain, and blaſpheme God; this, we ſay, is not properly and eſſentially the deſert of ſin, but only accidental; 1. In reſpect of the creature's inability to bear the wrath that ſin deſerveth; and hence ariſeth not only a ſinleſs horror which is natural, but a ſinful deſperation. 2. Add to this inability of the creature, the enmity thereof, whereby it cometh to thwart with and contradict the will of God; hence the deſperation not only ariſeth, but is increaſed: Now, our Lord Jeſus not being ſimply a Creature or a Man, but God and Man in one Perſon, he was able to bear the ſorrow and wrath due to the elect for their ſin; and there being no quarrel, nor ground of any quarrel, betwixt God, and him on his own account, though he had a natural and ſinleſs horror at the cup of his Father's diſpleaſure, when put to his head; yet he had no ſinful deſperation. The 2*d* thing accidentally due to ſin, is the eternal duration of the wrath, or of the curſe; becauſe the ſinner, being a mere creature, cannot at one ſhock meet with the infinite wrath of God, and ſatisfy juſtice at once; therefore the Lord hath, in his wiſdom and juſtice, found out a way of ſupporting the creature in its being, and continuing it for ever under wrath, becauſe it cannot, being finite, ſatisfy infinite juſtice: but our Lord, being God and Man, being of infinite worth and value, and of infinite ſtrength, was able to ſatisfy juſtice, and bear at once, that which the elect could never have born: yet he had the eſſentials of that which ſin deſerved to wit, death and the curſe, to meet with, and did actually meet with them; as the hiding of his Father's face, and the ſuſpending and keeping back of that conſolation, that by virtue of the perſonal union flowed from the Godhead to the man-hood: and he alſo had the actual ſenſe and feeling of the wrath of God, the awaked ſword of the juſtice of God actually ſmiting him; ſo that men wondered how he could be dead ſo ſoon. We ſhall only add a word or two of reaſons for clearing and confirming the doctrine; and for proof of it, theſe three things concur, 1. That ſin's deſerving, by God's appointment, is to have ſorrow following on it. 2. That by God's appointment, according to the covenant of redemption, the Son of God undertook that ſame very debt that was due by the elect. And, 3. That it was God's deſign not to paſs one of their ſins, without ſatisfaction made to juſtice, but to put at the cautioner for them all, for the declaration of the riches and glory of the free grace of God, when the ſinner is liberate, and not put to pay, and for the declaration of the holy ſeverity and juſtice of God, when not one farthing is owing, but the cautioner muſt needs pay it; and that both theſe meeting together, there may be, to all generations, a ſtanding and ſhining evidence of the unſearchable riches, both of God's grace, and of his juſtice.

This is a ſweet doctrine, and hath many maſſy, ſubſtantial, and ſoul-refreſhing uſes: out of this eater comes meat, and out of the ſtrong comes ſweet, this being the very marrow of the goſpel, holding out not only Chriſt's ſufferings, but that he ſuffered not at random, or by gueſs, but that he ſuffered the ſorrows and griefs that we ſhould have ſuffered: and though the equivalent might have been received, yet he would needs undergo the ſame ſufferings in their eſſentials; which may exceedingly con-

firm

firm the faith and hope of believers in him, of their exemption and freedom from the wrath and curſe of God, ſeeing he ſuffered the ſame that they ſhould have ſuffered, had not he interpoſed betwixt them and it, as their cautioner and ſurety.

Uſe 1. Hereby we may know what an evil and bitter thing ſin is, that hath ſuch effects; would to God we could once prevail this far with you, as to make you take up and believe, that ſin hath ſorrow and grief inſeperably knit to it, and that the ſinner is miſerable, and liable to death, and to the curſe of God; and there is no difference but this, that ſinners are inſenſible how miſerable they are, and ſo in greater capacity to be made obnoxious to that miſery: Do ye mind this, O ſinners, *That God is angry with you every day?* That *indignation and wrath, tribulation and anguiſh, is to every ſoul of man that does evil?* That *God will by no means clear the guilty?* Tremble to think upon it; many of you paſs as gay honeſt folks, who will be found in this roll: and would ye know your condition, and the hazard that ye run? It is of wrath and the curſe of God eternally, with deſperation and blaſphemy; and if that be miſery, ſin is miſery, or brings it: and the day comes, when there ſhall be a ſtorm from heaven of fire and thunder, that will melt the elements above you, and not leave a ſtone upon a ſtone of theſe ſtately buildings on earth about you; in which day, ſinners will be confirmed in the belief of this truth, *That it is an evil and bitter thing to depart from the living God.*

To preſs this *uſe* a little, there are two ſorts of ſinners, who, if they would ſoberly let the truth of this doctrine ſink in their minds, they would ſee their folly: the firſt ſort are theſe who ly quietly under bygone guilt unrepented of, as if the ſorrow were paſt, becauſe the act is ſo; but think not ſo: will the juſt God avenge ſin on his Son, and will he let it paſs in you? Ye that will grant ye are ſinners, and are under convictions of ſin, ye had need to take heed what is following it; as ye treaſure up ſin, ye are *treaſuring up wrath againſt the day of wrath:* O wrath is a heaping up in ſtore for you. A ſecond ſort are theſe that go on in ſin, whatever be ſaid to the effects of it, and will confidently put their hand to it, as if there were no ſting in it all, and drink it over as ſo much ſweet liquor: but theſe ſtolen drinks, that ſeem ſweet in ſecret, will be vomited up again with pain, torment, and ſorrow; and either it ſhall be grief and ſorrow to you in the way of repentance, or eternal grief and ſorrow, when the cup of God's wrath ſhall be put in your hand, and held to your head for evermore.

Uſe 2. By this ye may ſee a neceſſity of making uſe of the Mediator Chriſt Jeſus; it is God's great mercy that he hath given a Mediator, and that the Mediator is come, and that he hath taken on our debt. What had been our eternal periſhing and wallowing in hell's torments with devils, to his ſufferings? Always this doctrine ſaith, that there is a neceſſity of making uſe of him, and receiving of him; and therefore, either reſolve to meet with this ſorrow in your own perſons, or betake you to him, that by his interpoſing it may be kept off you. Weigh theſe two, that ſorrow, death, and the curſe neceſſarily follow ſin, and that Jeſus Chriſt hath died, and undergone that curſe for the elect ſinners: and then ye will ſee a neceſſity of being found in him, that ye may be free of the curſe; which made Paul make that choice, Phil. iii. 8, 9. *I count all things dung that I may win Chriſt, and be found in him.* Oftimes the allurements of the goſpel prevail not to bring ſinners to Chriſt; but if its allurements do not prevail, will not the conſideration of the vengeance of God perſuade you? However, in theſe two doctrines ye have in ſum this, the curſe of God following ſin, and a free and full Saviour holden out to you, by whom ye may evite the curſe: ye are invited to make him welcome; chooſe you, death and life are ſet before you, whereby you are put to it, whether ye will adventure to meet with the curſe, or to make him welcome. Now, God himſelf make you wiſe to make the right choice.

SERMON XX.

Isaiah liii. 4. *Surely he hath born our griefs and carried our ſorrows: yet we did eſteem him ſtricken, ſmitten of God, and afflicted.*

Verſe 5. *But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.*

IF we had the faith of that which the prophet ſpeaks here, and the thorow conviction, who it is of whom he ſpeaks, we would be in a holy tranſport of admiration and aſtoniſhment at the hearing of it; that it is he, who is the Prince of life, that was bruiſed and wounded; And that theſe bruiſes, wounds, and ſtripes are ours, were for us, and the price and ſatisfaction for our iniquities to divine juſtice; and yet, that even he, in the performing of all this, is vilipended and deſpiſed by thoſe, whoſe good he is thus purſuing and ſeeking after: Oh! how ſhould it be wondered at!

Theſe words, as we ſhew, hold forth theſe three, 1. The cauſe or end of Chriſt's ſuffering, *Surely he hath born our griefs; and carried our ſorrows;* which is to remove and take away the ſcandal that might ariſe from Chriſt's humiliation, deſcribed in the forgoing words: he was low indeed, but there was no guile found in his mouth; it was for no quarrel that God had at himſelf, but he undertook our debt, and therefore carried our ſorrows. 2. The aggravation of mens enmity and deſperate wickedneſs; that yet, notwithſtanding of all this, *We eſteemed him ſmitten of God, and afflicted.* 3. We have the expoſition of the firſt part more clearly ſet down, *But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities*, &c. where more fully he expounds what in the beginning of the 4th verſe he aſſerted.

We expounded the firſt part of the words, and ſhewed, that theſe griefs and ſorrows held forth the due deſert of ſin; called ours, becauſe they are the due and particular deſert of our ſins, and that which they procured: and that Chriſt's bearing of them was not only meant of his taking away, or removing from us our ſorrows and griefs, as he did diſeaſes, but of his real undergoing of that which we ſhould have undergone, even ſuch a bearing, as made others think him ſmitten and plagued of God, and ſuch as wounded and bruiſed, even ſuch as made him become a curſe for us, and ſuch as procured healing to us: all which proves, that it was a real undergoing of ſorrow and grief.

We ſpoke to two doctrines from this part. 1. That ſin hath ſorrow neceſſarily knit it, and never wanteth ſorrow following it. 2. That Chriſt Jeſus undertook the ſame ſorrows, and really bare theſe ſame griefs that ſin procured to the elect, or that by ſin were due to them.

That we may proceed to obſerve ſomewhat more, and for clearer acceſs to the doctrine, we ſhall ſpeak a word to a queſtion that may be moved here.

What is meant by theſe words, *our*, *we*, and *us*? He hath born *our* griefs, the Lord hath laid on him the iniquity of *us* all, by his ſtripes *we* are healed? And the rather I would ſpeak to this, becauſe throughout the chapter we will find theſe pronouns very frequent. We know, in ſcripture, *our* and *us*, are ſometimes extended to all mankind; ſo *we* are all loſt in Adam, and ſin hath a dominion over *us* all: and that part of the words, verſe 6th, *All we like ſheep have gone aſtray*, may well be extended to all mankind. Sometimes it is to be reſtricted to God's elect, and ſo *all* comprehends only ſuch, and all ſuch: and in this reſpect, *our*, *us*, and *we*, and *all*, are contradiſtinguiſhed from many others in the world, and take not in all men, as Gal. iv. 26. *Jeruſalem which is above is free, which is the mother of all;* which is ſpoken, in oppoſition to the bond-woman and her children ſpoken of before; ſo that

that this *our*, *us*, and *we*, are not to be extended to all individual men in the world, as if Chriſt had ſatisfied the juſtice of God for all; but it is be applied to God's elect, ſeparate in his purpoſe from others, and in God's deſign appointed to be redeemed and ſatisfied for by Chriſt. And the words being thus expounded, they lead us to this doctrine, That Jeſus Chriſt, in bearing the puniſhment of ſin, had a particular and diſtinct reſpect to ſome definite ſinners. For confirmation of it, we ſhall not go out of the chapter, the ſcope whereof we would clear a little; and if we look thorow the chapter, we will find five grounds, to clear that theſe words are to be thus reſtricted.

For, 1. We are to expound this univerſal, with reſpect to God's purpoſe and covenant, the contrivance of the elects redemption, and to the death of Chriſt, the execution of it; and ſo theſe words, *our*, *us*, *we*, *all*, are and muſt be reſtricted to theſe; and in them we are to find out, who they are; Now, who theſe are, we find clear, John vi. 37, 39. in the 37th verſe where he ſaith, *All that the Father hath given me ſhall come unto me;* and verſe 39th, *This is the Father's will which hath ſent me, that of all which he hath given me I ſhould loſe nothing:* it is in a word theſe whom the Father hath given to Chriſt, and as many as are given will believe; and certainly theſe that are given to Chriſt, to be redeemed by him, are the ſame whoſe iniquities the Father makes to meet on him: and theſe are diſtinguiſhed from theſe not given, John xvii 6, 11. and are called *his ſheep*, John x. 15, and 17. *Therefore doth my Father love me, becauſe I lay down my life*, to wit, *for my ſheep*. And all the ſtrain of this chapter being to ſhew God's way of contriving and proſecuting the covenant of redemption, and Chriſt's executing thereof, according to the work of redemption; all this ſpoken of Chriſt's ſuffering muſt be expounded according to that engagement. Whereas it is ſaid, ver. 8. *For the tranſgreſſions of my people was he ſtricken;* it is certain, this *our*, and *us*, and *we*, for whom Chriſt was ſtricken, muſt be reſtricted to God's people, that is his peculiar people, who are by his electing love, as Chriſt ſaith, John xvii. 6. *Thine they were, and thou gaveſt them to me:* they are not his, as all the world are his, but are contradiſtinguiſhed from the world as his own peculiar, purpoſed, deſigned people; ſure all the world are not God's people in this ſenſe, therefore they are called *his ſheep*, and contradiſtinguiſhed from theſe who are not his ſheep. John x. 17. And therefore we are to look on theſe words, *our*, *us*, and *we*, as of equivalent extent with the peculiar people of God; he carried the puniſhment of the ſins of all God's people, that are his peculiar election. 3. So, verſe 10th, *When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed:* hence we gather this, That theſe, whoſe iniquities Chriſt bare, are Chriſt's ſeed; and for theſe he purpoſely laid down his life, as theſe whom he expected ſhould be ſaved, for ſatisfying of him for the travel of his ſoul, and for no more; and theſe cannot certainly be all the world, there being ſuch contradiction betwixt Chriſt myſtical, or his ſeed comprehending the elect, and the ſeed of the ſerpent comprehending the reprobate and wicked, who are ſaid to be of their father the devil: theſe are Chriſt's ſeed, who are ſpiritually begotten of him, and theſe doubtleſs are not all the world, and for theſe only he ſuffered; ſo that *our* ſins here are the ſins of all the ſeed. 4. Look to verſe 11th, where it is ſaid, *By his knowledge ſhall my righteous Servant juſtify many; for he ſhall bear their iniquities:* where it is clear, whoſe ſins they are that Chriſt bears; it is theirs who are juſtified by his knowledge, or by faith in his blood; and juſtification by faith in his blood, and redemption by his blood, are commenſurable, and of equal extent. Now, it being certain as to the event, that not all the world, nor all in the viſible church, are juſtified by the faith of Chriſt, it muſt alſo be certain, that the ſins of others, who are not, nor ſhall be juſtified, were never purpoſely born by Chriſt. And this ground, as all the reſt, will be the more clear, if we conſider, that it is given as an argument why they muſt be juſtified, becauſe he hath born their iniquities. A fifth ground may be gathered from the laſt words of

the chapter, *He made interceſſion for the tranſgreſſors:* whence we may reaſon, that Chriſt's interceſſion and his ſatisfaction are of equal extent, he ſatisfies for no more than he interceeds for. Now, it was not for all the world, nor indefinitely, and by gueſs, for all in the viſible church that Chriſt did interceed, *but for them that the Father had given him* out of the world, John xvii. verſe 6, and 9. *Thine they were, and thou gaveſt them me:* and verſe 10. *All mine are thine, and thine are mine.* Chriſt's death being the ground of his interceſſion, and it being by virtue of his death that he interceeded, his death and interceſſion muſt be of the ſame extent; he interceeds for ſuch and ſuch ſinners, becauſe he hath paid a price for them, that there may be a good account made of them at the laſt day.

The *1ſt Uſe* of it ſerves to clear a great and precious truth concerning God's covenant, and diſcriminating love, whereby he hath put difference betwixt ſome and others. 2. It ſerves to ſtir them up, who are thus differenced, to admire at, and to commend his love, who hath been graciouſly mindful of them when others are paſt by. 3. It ſerves alſo to clear the other Scriptures, and this ſame Chapter, and to teach us, not to make common to all, the privileges beſtowed on ſome peculiar ones, and to guard us againſt the vilifying and profaning of our Lord's ſufferings, as if he had no ſpecial and peculiar deſign in them, or as if they might be fruſtrated in the deſign of them, contrary to the promiſe made to him of the Father.

And therefore here, to obviate an objection, which is made from the 6. verſe *All we like ſheep have gone aſtray;* whence ſome would infer, that it is all who like ſheep have ſtrayed, whoſe iniquites Chriſt hath born: we ſay, That the *All* is not meant to comprehend them whoſe iniquities Chriſt hath born only, but to hold out the extent of ſtraying; or the meaning is not to ſhew, that his ſuffering and ſatisfying of juſtice extended to all that ſtrayed, but to ſhew, that the elect for whom he ſuffered had all of them ſtrayed, as well as others: and this is like the reaſoning which the apoſtle hath, 2 Cor. v. 14. *If one died for all, then were all dead;* the meaning whereof is not, that Chriſt died for all that were dead; but this is the meaning, That all for whom Chriſt died were once dead: ſo here, while it is ſaid, *All we like ſheep have gone aſtray,* it is to ſhew, that the elect ſtrayed, and eſteemed him not, as well as others, and had God's curſe lying on them as their due, till Chriſt interpoſed, and took it off them. The point might have alſo ſerved for confirmation, but we do not follow theſe.

2. *Surely he hath born our griefs, and carried our ſorrows;* that is, *our* griefs and ſorrows who are his elect, his people, his ſeed, who flee to him for refuge, and are juſtified by his knowledge, or by faith in him, and for whom he maketh interceſſion: hence obſerve, That believers would endeavour the ſtrengthening of themſelves in the faith of this, that Jeſus Chriſt hath born *their* griefs and ſorrows, and hath ſatisfied juſtice for them in particular; they would ſtudy to be in caſe on good ground, with the prophet, to ſay, *Surely he hath born our griefs, and carried our ſorrows;* to make it ſure, that they are in the roll of elect believers, and juſtified perſons; to ſay with the apoſtle Paul. Gal. iii. 13. *He was made a curſe for us;* and with the ſame apoſtle, 2 Cor. v. *ult.* to ſay, *He was made ſin for us, that we might be made the righteouſneſs of God in him;* and to ſay with the apoſtle, Peter, 1 Pet. i. 24. *Who his own ſelf bare our ſins in his own body on the tree.* They ſpeak always by way of application. So theſe places, whereby we confirmed the doctrine, That Chriſt really bare that puniſhment of the ſins of the elect, are expreſs in an applicatory way: and that notable place, Gal. ii. 20. where, as if it were not enough to ſay, he loved us, and gave himſelf for us, he draws it nearer and more home, and ſaith, *Who loved me, and gave himſelf for me:* but that ye may not miſtake the point, my meaning is not, that every body off-hand ſhould make application of Chriſt's death: O the preſumption and deſperate ſecurity that deſtroys thouſands of ſouls here, as if there were no ſuch diſtinction as we held forth in the

the firſt doctrine, nor any bar to be put in the way of that fancied univerſal application of Chriſt's dying for all ſinners! whereas we ſhew that it was for ſheep, and theſe given to him of the Father only, that he died, and for no more: but this is my meaning, that (as it is, 2 Pet. i. 10.) ye would *give diligence to make your calling and election ſure:* and that in an orderly way, ye would ſecure and ſicker your intereſt in Chriſt's death: not to make this the firſt thing that ye apprehended for the foundation of your faith, that he died for you in particular, for that were to come to the top of the ſtairs, before ye begin to ſet foot on the firſt ſtep; but the orderly way is, to make ſure your fleeing to Chriſt in the ſenſe of ſin, and your cloſing with him on his own terms, and your having the characters of his people ingraven on you; and then, from ſuch premiſſes, ye may draw this concluſion, as the reſult thereof, *Surely he hath born our griefs, and carried our ſorrows;* then ye may be ſatisfiedly confirmed in this, that when Chriſt tranſacted and bargained with the Father about the elect, when he prayed, and took the cup of his Father's wrath, and drank it out for them, he minded your names, and was made a curſe in your room: the reaſon is drawn from the advantage of ſuch a doctrine, as hath hanging on it the conſolation of all the promiſes of God; for we can never comfortably apply, nor be delighted in the promiſes, till we come to make particular application of Chriſt's purpoſe and purchaſe in the work of redemption. This is it that rids marches, and draws a line betwixt us and reprobate ungodly men, and that keeps from the fear of eternal death that purſues them; and it gives ſome ground of hope to lay hold on, and grip to, as to our enjoying of Chriſt's purchaſe. I know there is nothing that folk had more need to be ſober and wary in the ſearch of, and in the ſecuring themſelves in, than this: yet by the ſame command that enjoineth us to make our covenant-ſtate, our calling and election ſure; we are bound to make our redemption ſure; and having at ſome length ſpoken of the way of making ſure our believing, on the firſt verſe, we may inſiſt the leſs on this, of making ſure our redemption by Chriſt.

The *1ſt Uſe* ſerves for information; to let you know, that there are many profeſſing Chriſtians, that account this a curious, nice, and conceity thing, to ſtudy to be ſure, and to make it ſure, that Chriſt in his death and ſufferings minded them in particular; others may be think it impoſſible; and all may think it a right hard and difficult thing, and indeed ſo it is: but yet we would have you to conſider, 1. That ſimply it is not impoſſible, elſe we would ſay, that the comfort of the people of God were impoſſible. 2. That it is no curious thing; for the Lord doth not lay the obligation to curioſity on any, though we would wiſh that many had a holy curioſity to know God's mind towards them, that they might not live in the dark about ſuch a concerning buſineſs. 3. That *the ſecret of the Lord is with them that fear him,* Pſal. xxv. 14. and even this ſame ſecret concerning redemption is with them, *and he will ſhew them his covenant:* And indeed it were no ſmall matter to have this manifeſted.

And therefore, as a *2d Uſe* of the point, we would commend to you the ſtudy of making this ſure; for it hath many notable advantages attending it: It would provoke to humility, and to thankfulneſs to him *that loved us, and waſhed us from our ſins in his own blood;* it would make a comfortable and chearful Chriſtian life; it would warm the heart with love to God, and to Jeſus Chriſt, who thus hath loved us, as to give himſelf for us. When we commend this to you, it is no uncouth, nice, needleſly curious, or unattainable thing; nor would we have you, when ye cannot attain it, to ſit down diſcouraged; neither would we have you take any extraordinary way to come by it; nor waiting for any new light, but that which is in the Bible; nor would we have you reſolving to do no other thing till ye attain to this: But this we would have you to do, even to make faith in Chriſt ſure, by fleeing to him, and caſting your burden on him, by cordial receiving of him, and acquieſcing in him; and then ye make all ſure.

The

The committing of yourſelves to him, to be ſaved by his price paid to divine juſtice, and reſting on him as he is holden out in the goſpel, is the way to read your intereſt in his redemption; and this is it that we have Gal. iii. and ii. 19. where it is diſputed at length, that we are heirs of Abraham by believing; and, *By the law* (ſaith the apoſtle) *I am dead to the law, that I might live unto God: I am crucified with Chriſt; nevertheleſs I live, yet not I, but Chriſt lives in me; and the life which I live in the fleſh is by the faith of the Son of God:* Hence he concludes, *Who loved me, and gave himſelf for me;* And this he proves in the laſt words, *I do not fruſtrate the grace of God,* I do not diſappoint it, mar it not in its end and deſign: It is (as if he had ſaid) ſeeking a loſt ſinner to ſave, and I give it a loſt ſinner to be ſaved: For though God's decree be the firſt ſtep to ſalvation, and the work of redemption follows on it, and then believing on both; yet to come to the knowledge of God's decree of election, and of our concern in the covenant of redemption, we look downward, and ſeek firſt to know, if we have a right to make application of that which was thought upon long ſince concerning us; and this we do, by reflecting on the way we have come to believing: If we have been convinced and made ſenſible of ſin, and of our loſt condition by nature; if we have not ſmothered that conviction, but cheeriſhed it; if we have not run to this or that duty for ſatisfying of divine juſtice, and for making of our peace thereby, but were neceſſitate to betake ourſelves to Jeſus Chriſt, made offer of in the goſpel for the ſalvation of ſinners; and we have cloſed with him as he was offered; and if we have done ſo, we may thence conclude that he hath loved *us*, and given himſelf to ſave *us*: Becauſe he hath humbled me for ſin (may be the ſerious ſoul ſay) and given me this faith to believe in him; and this is his promiſe which I reſt upon, that I ſhall be ſaved. Or thou mayſt try thy intereſt in his redemption thus; Whether am I one of God's people or no? Whether do I walk like them? and ſo go thorow the marks and ſigns of holineſs, asking thyſelf, What ſincerity is there in me? what mortification? what humility, meekneſs, love to God and his children? and what fruits of faith in new-obedience? Theſe two, faith and holineſs are the pillars that bear up the houſe of aſſurance; working, and not reſting on it; believing, and yet not growing vain and light becauſe of it, but ſo much the rather ſtudying holineſs; and to go on betwixt and with theſe two, till we come to read God's mind about our election and redemption: For neither believing nor holineſs can make any alteration in the bargain of redemption, yet it will warrant our application of the bargain, and clear our intereſt in it; as the apoſtle Peter plainly inſinuates, when he thus exhorts, *Give diligence to make your calling and election ſure:* How is that? Will diligence make God alter his decree of election, or make it any ſurer in itſelf? No, by no means, but it will aſſure us of it; for *by ſo doing an entrance ſhall be miniſtred unto us abundantly into his everlaſting kingdom;* by giving all diligence to add one grace to another, and one degree of grace to another, there ſhall be a wide door opened to us to go into heaven by; and there is no hazard in commending this doctrine to you all, even the ſtudy of faith and holineſs, thereby to come to the knowledge of God's ſecret counſel concerning you.

And therefore, as a third *Uſe* of this point, Know that all of you, that prejudge yourſelves of this comfort of your intereſt in Chriſt's purchaſe, do bring the blame of it on yourſelves. If any ſhall profanely *object*, If God hath purpoſed, ſo many ſhall get good of Chriſt's ſufferings, and no more, what will my faith and holineſs do, if I be not elected? And what can my unbelief and negligence prejudge me, if I be elected? We ſhewed, in the former *Uſe*, what faith and holineſs will do; and we tell you here, what your unbelief and negligence will do, and it is this, it will ſeclude you from all the bleſſings of the covenant, and bring you under the ſentence of condemnation: For as the conditional promiſe looks to the believer and unbeliever; ſo it is not Chriſt purchaſe,

nor

nor the difference God hath made in his purpoſe of election, that is the cauſe why ye are damned and not juſtified; but ye are damned, becauſe ye tranſgreſſed God's law, and when ſalvation was offered to you through Chriſt, ye would not cloſe with the offer; and ye are not juſtified, becauſe ye betook not yourſelves to him for righteouſneſs, but continued in your ſin, and in ſeeking righteouſneſs by the law: For although this univerſal be not true, *That Chriſt died for all men;* yet this univerſal is true, that *they are all juſtified that by faith flee unto Jeſus Chriſt for refuge:* Hence theſe two are put together, John vi. 37. *All that the Father hath given me, ſhall come unto me; and him that cometh, I will in no wiſe caſt out: For I came down from heaven, not to do my own will, but the Father's will that ſent me.* If it ſhould be aſked, What is the Father's will? He anſwers, *This is the Father's will that ſent me, that of all that he hath given me I ſhould loſe nothing:* there are (as if he had ſaid) ſome committed to me, to be redeemed by me, and I will loſe none of them. And leaſt it ſhould yet be objected, But I wot not if I be given to Chriſt, to be redeemed by him; he adds, *And this is the will of him that ſent me, that every one that ſeeth the Son, and believeth on him, may have everlaſting life:* In which words, we have two wills to ſay ſo, both having the ſame promiſe and effect; the firſt relates to the ſecret paction of redemption, ver. 39. and the ſecond is his revealed will, pointing at our duty, ver. 40. And ſo, if any ſhould ſay, I know not if I be given to Chriſt, I know not if I be elected: This anſwer is here given, What is that to thee? It is not to be ſearched into at the firſt hand, and broken in upon *per ſaltum*, and at the broad-ſide; that is God's ſecret will, and that which is his revealed will belongs to thee, and that is, to ſee that thou believe; and if thou believeſt, the ſame promiſe that is annexed to believing that is annexed to election, and they ſweetly tryſt together, and are of equal extent, to wit, believing, and to be given to Chriſt? And therefore let me commend it to you, to hold you content with God's revealed will; for it is not the ground of your faith, I mean, as to its firſt cloſing with Chriſt, that of all given to Chriſt, he ſhould loſe none; but this is the ground of it, That every one that ſeeth the Son, and believeth on him, ſhall have everlaſting life: And we may add this word, as one motive amongſt others to faith and holineſs, That by your ſtudying of theſe, ye may turn over the words of the prophet here to yourſelves, and ſay, *Surely he hath born our griefs, and carried our ſorrows:* and that of the apoſtle, Gal. ii. *Who loved me, and gave himſelf for me:* alſo that word of Peter cited before, *His own ſelf bare our ſins in his own body on the tree:* And, O what conſolation is here!

The 4th *Uſe* of it is, To commend the practice of this to the believer, that hath indeed fled to Jeſus Chriſt; and to ſhew the great privilege that they have who are ſuch: The practice of it is, that believers ſhould ſeek to be eſtabliſhed and confirmed in the particular application of Chriſt's death to themſelves, not only to know that he ſuffered for the elect and for believers, but for them in particular, that, as it is, Heb. iv. 16. *They may come with boldneſs to the throne of God,* and confidently aſſert their intereſt; and as it is, Heb. vi. they may grow up *to the full aſſurance of hope unto the end.* We ſuppoſe there are many believers that dare not diſclaim the covenant, and their intereſt in Chriſt, who yet are fearful to make this particular application, *Jeſus Chriſt hath loved me, and given himſelf for me:* But if they could knit the effects, with the cauſe from whence they came, they might attain to it; for the man that can ſay, I am fled to Chriſt for refuge, he may alſo ſay, that he purpoſely laid down his life to pay my debt; and he is warranted of Chriſt to make this application of his particular intention towards him. Upon the other ſide, the more conſolation be in this to believers, it ſpeaks the greater ground of terror to unbelievers, becauſe of the prejudice they ſuſtain by the want of this; and as many of you as make not faith and holineſs your ſtudy, ye ly out of the reach of this

this conſolation that flows from Chriſt's bearing the griefs and ſorrows of his own: and therefore let the profane, ſenſeleſs multitude, that know not what it is to die to the law, or to live to holineſs, as ye would not commit ſacrilege, ſtand a-back, and not dare to meddle with this redemption, till ye ſtoop and come in at this door of faith and holineſs: and let as many as are in this way admit of the conſolation, for it is the Lord's allowance upon you; but for others, if ye preſume to take hold of it, the Lord will wring it from you, and let you know to your coſt that ye had nothing to do with it.

SERMON XXI.

ISAIAH liii. 4. *Surely he hath born our griefs, and carried our ſorrows: yet we did eſteem him ſtricken, ſmitten of God, and afflicted.*

Verſe 5. *But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.*

THESE words, and all this chapter, look rather like a hiſtory of the goſpel, than a prophecy of the Old Teſtament; the ſufferings of the Meſſiah being ſo directly pointed at in them. We ſhewed that this firſt part of the 4th verſe holds forth the cauſe of his ſufferings, and it is applied to our Lord, Mat. viii. 17. and 1 Pet. ii. 24. As for the ſecond part of the verſe, in theſe words, *Yet we eſteemed him ſmitten of God, ſtricken and afflicted;* any who are acquainted with the goſpel, cannot but know that it was fulfilled in him: and it is an aggravation of their ſin who did ſo undervalue and deſpiſe him, that though he condeſcended to come ſo low for us, yet we ſlighted him; and even then, when there was greateſt love let out, we abuſed it, and made it the riſe of the greateſt malice: and for the 5th verſe it is applied by Pet. ii. 24. This whole chapter then being ſo goſpel-like, and having a direct fulfilling in Chriſt, we may draw this general doctrine from it, *That our Lord Jeſus Chriſt, who was born of the virgin Mary, ſuffered under Pontius Pilate, was crucified, died and was buried, and roſe again the third day; is the very ſame Meſſiah that was propheſied of in the Old Teſtament, and was promiſed to Abraham, Iſaac, and Jacob, whom the fathers before his coming in the fleſh were waiting for.* And though this may be looked on as a very common and uſeleſs doctrine, yet it is the main ground and foundation of our faith: we may take many things for granted, wherein if we were well tried and put to it, we would be found unſicker, and in this among the reſt. Now, for confirmation of it, this ſame one argument will make it out; we ſhall not follow it at length, but in the proſecuting of it ſhall not reſtrict ourſelves to this chapter: the argument runneth thus, If in Chriſt Jeſus that which was propheſied of the Meſſiah, and promiſed to the fathers, have its fulfilling and accompliſhment; then he muſt be the ſame Meſſiah that was propheſied of, and promiſed to them; for theſe things ſpoken of the one and alone Meſſiah, can agree to no other: but whatever was propheſied and ſpoken, or promiſed of the Meſſiah to the fathers, to the leaſt circumſtance of it, was all fully accompliſhed and fulfilled in Chriſt; therefore the concluſion laid down in the doctrine follows, to wit, That our bleſſed Lord Jeſus is the ſame Meſſiah that was propheſied of, promiſed to the fathers, and whom they before

before his coming were looking for: ſo that queſtion needs not now be propoſed, *Art thou he that ſhould come, or do we look for another? Go*, ſays Chriſt, Mat. iv. 4, 5, 6. *And tell John, The blind receive their ſight, the lame walk, and the lepers are cleanſed, and the deaf hear, and the dead are raiſed, and the poor have the goſpel preached to them; and bleſſed is he whoſoever ſhall not be offended in me:* Bleſſed is he, who becauſe of my humiliation is not ſtumbled. Now, not to make a rehearſal of the general propheſies in ſcripture, all of which have their exact fulfilling in Chriſt, we ſhall only ſpeak to two things here for making out of the argument propoſed, 1. That this chapter ſpeaks of the Meſſiah. 2. That which is ſpoken in it, is literally fulfilled in Chriſt.

1. That this chapter ſpeaks of the Meſſiah; though of old the blinded Jews granted it, yet now they ſay that it ſpeaks of ſome other: but that it ſpeaks of him, theſe things will make it evident, 1. If we look to the 13th verſe of the former chapter, where it is ſaid, *My ſervant ſhall deal prudently, he ſhall be exalted and extolled, and be very high*; there our Lord Jeſus is ſpoken of as the Father's ſervant or great Lord deputy; and the Jews themſelves grant that this is meant of the Meſſiah; and there is nothing more clear than that what is ſpoken in this chapter relates to him, who is called the Lord's ſervant in the former chapter, as we ſhewed at our entring to ſpeak of it. 2. If we look to the deſcription of his perſon, it can agree to no other; for it is ſaid, *There was no guile found in his mouth; he was brought as a lamb to the ſlaughter, and as a ſheep before the ſhearer is dumb, ſo he opened not his mouth*, &c. He had no ſin of his own, which can be ſaid of no other; therefore this chapter ſpeaks of him. 3. If we conſider the ends and effects of his ſufferings, for it is the tranſgreſſions of his people; and as it is, Dan. ix. 26. *He was to be cut off, but not for himſelf*: the effects, *He ſhall ſee his ſeed*, and *by his knowledge juſtify many*. And the New Teſtament is full to this purpoſe, there being no ſcripture in all the Old Teſtament more made uſe of, nor oftener applied to Chriſt, than this is.

2. What is ſpoken in this chapter is really and literally fulfilled in Chriſt; and we may ſhortly draw what is in it to theſe *five* heads, all which we will find clearly to be fulfilled in him. 1. To his ſufferings. 2. To the ground of his ſufferings. 3. To mens account and eſtimation of him. 4. To the promiſes made to him. 5. To the effects that followed on his ſufferings. (1.) For his ſufferings, it is ſaid, that he ſhould be *a man of ſorrows and acquainted with grief*; that he ſhould be *deſpiſed and rejected of men*, and *not be eſteemed*; that he ſhould be looked on *as ſtricken, ſmitten of God, and afflicted*; that he ſhould *bear our ſorrows and griefs*, and be *wounded for our tranſgreſſions*; that he ſhould be *oppreſſed and afflicted*, and *brought as a lamb to the ſlaughter*, that he ſhould be *numbred amongſt the tranſgreſſors*; and that he ſhould die, and be buried, *make his grave with the wicked and with the rich in his death*; all which are clearly fulfilled in him: and the clearing of his ſufferings, whereof we ſpoke before, clears this, that not only he ſuffered, but that he was brought ſo low in ſuffering. 2. For the ground of his ſufferings, it is ſaid to be the ſins of his own elect; *He bare our griefs, and carried our ſorrows*: he was wounded *for our tranſgreſſions and bruiſed for our iniquities; there was no guile found in his mouth*: the greateſt enemies of our Lord could impute nothing to him; Pilate was forced to ſay, that he found no fault in him; all which ſhew that it was for the tranſgreſſions of his people that he ſuffered. (3.) As for mens little eſteem of him, it is alſo very clear; for he was deſpiſed and rejected of men; we hid, as it were our faces from him; he was deſpiſed and we eſteemed him not: the world thought little of him; and what more clear in the goſpel than this, where it is told, that he was reproached buffetted, ſpitted on, deſpiſed? they cried, *Away with him, crucify him: he truſted in God let him deliver him*: but *God hath forſaken him*. (4.) As for the promiſes made to him, *He ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord*

ſhall proſper in his hands; he ſhall ſee of the travel of his ſoul and be ſatisfied; and *by his knowledge ſhall many be juſtified*, &c. What mean all theſe, but that he ſhall die, and riſe again, and have many converts; that God's work ſhall thrive well in his hand, that he ſhall have a glorious kingdom and many ſubjects? Which is called afterward his *having a portion with the great*, and his *dividing of the ſpoil with the ſtrong*: All this was accompliſhed in Chriſt, when after his reſurrection many were won and brought in by the goſpel to believe on him; and though the Jews and heathens concurred and conſpired to cut off all Chriſtians, yet his kingdom ſpread, and hath continued theſe ſixteen hundred years and above. (5.) As for the effects that followed on his ſufferings, or the influence they have on the elect people of God, as many converts as have been and are in the world, as many witneſſes are there, that he is the Meſſiah; every converted, pardoned, and reconciled ſoul ſeals this truth: hence, 1 John v. 7, 8. *There are*, it is ſaid, *three that bear witneſs in heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one; and there are three that bear witneſs on earth*, the *Spirit* in his efficacy, the *water* in the ſanctifying virtue of it, in changing and cleanſing his people, and the *blood* in the ſatisfying and juſtifying virtue of it; and theſe agree and concur in one, even this one, to wit, that Jeſus Chriſt is the Son of God: and then it follows, *He that believeth hath the witneſs in himſelf*, becauſe he hath gotten pardon through him, and therefore can ſet his ſeal to this truth, and ſay, Truly Chriſt is the Meſſiah.

The *uſe* is, To exhort you to acquaint yourſelves with theſe things that ſerve to confirm this truth; the book of the acts of the apoſtles, and the epiſtle to the Hebrews, are much ſpent upon it, even to hold out, and to prove Chriſt Jeſus to be the true Meſſiah, and Saviour of his people: if this be not made ſure and ſicker, we have an unſtable ground for our faith; and though it be ſure in itſelf, yet ſo long as it is not ſo to us, we want the conſolation of it: and there is a twofold prejudice that cometh through folks want of thorow clearneſs in, and aſſurance of this truth. 1. To the generality of hearers there is this prejudice, that they are ſo careleſs and little ſolicitous to reſt on him: and as it made the Jews to reject him, who to this day ſtumble at him on this very ſame ground, that they know him not to be the Meſſiah, the Chriſt of God; to whom is accompliſhed all that was ſpoken of the Meſſiah: ſo Chriſtians not being thorough in it, they do not reſt on him, nor cloſe with him as the true Meſſiah. 2. There is a prejudice alſo from it to believers, who have only a glimmering light of Chriſt's being the Meſſiah, come ſhort of that conſolation that they might have, if they were thorough in the faith of it; there is this great evil among Chriſtians, that they ſtudy not to be ſolidly clear and thorough in this point, ſo that if they were put to reaſon and debate with a Jew, if there were not a witneſs within themſelves of it, the truth of the faith of many would be exceedingly ſhaken.

From this, that he never ſpeaks of Chriſt's ſufferings, but he makes application of them, he carried *our* griefs, he was wounded for *our* tranſgreſſions, &c. Obſerve, *That believers would look on Chriſt's ſufferings as undergone for them, and in their room and place*. We cleared before, 1. That Chriſt ſuffered for ſome peculiarly, and not for all: and, 2. That believers would endeavour the clearing of their own intereſt in his ſufferings, and that they have a right to them. Now, we ſhortly add this 3d, of kin to the former, That believers, and ſuch as are fled to Chriſt for refuge, would look on his ſufferings as come under for them; and theſe ſame ſcriptures which we cited to confirm theſe, will confirm this, The reaſon why we would have you confirmed in this, is becauſe, (1.) It is only this that will make you ſuitably thankful; it is this which is a notable ground of that ſong of praiſe, Rev. i. 4. *To him that hath loved us, and waſhed us from our ſins in his own blood*, &c. (2.) This is a ground of true, ſolid, and ſtrong conſolation, even to be comforted in the applicative faith of Chriſt's purchaſe. (3.) It is the Lord's allowance on his people,

people, which they ſhould reverently and thankfully make uſe of, even to look on Jeſus Chriſt, as wounded, pierced, and lifted up on the croſs for them; and by doing this, according to his allowance, there is a paved way made for application of all the benefits of his purchaſe.

3. From the ſcope (looking on the words as ſpoken to remove the ſcandal of the croſs) *obſerve* (which may be a reaſon of the former) *That folk will never take up Chriſt rightly in his ſufferings, except they take him up as ſuffering for them, and in their room.* This look of Chriſt, leads; 1. To take up much of the glory of grace, and condeſcending love to ſinners. 2. It leads to take up Chriſt's faithfulneſs, that came to the world on ſinners errand, according to the ancient tranſaction in the covenant of redemption, as he is brought in, ſaying, Pſal. xl. *Lo, I come, in the volume of thy book it is written of me, I delight to do thy will, O God.* 3. It leads to a ſtayed look of God's holineſs, juſtice, and goodneſs, in exacting ſatisfaction of his own Son, and in accepting of that ſatisfaction. 4. It gives a right view of the way of grace, and leads in to ſee it to be a moſt real thing; God the offended party, accepting of the price, and Chriſt paying it: thus the believer's faith gets a ſight of Chriſt ſatisfying, as if he ſaw his own debt ſatisfied by himſelf: it ſees him undergoing the curſe, and juſtice inflicting it on him, that the believer may go free.

The *Uſe* is, To ſhew the neceſſity of ſtudying the well grounded application of Chriſt's ſufferings as for us: much of the reaſon, why Chriſt is not more prized, lies here, that he is not looked on as paying our debt; otherwiſe, when challenges of the law and of juſtice take hold on the ſoul, if Chriſt were ſeen interpoſing, and ſaying, *A body haſt thou prepared unto me;* and if juſtice were ſeen exacting, Chriſt performing, and God accepting his ſatisfaction; and that, in ſign and token that juſtice is ſatisfied, he is raiſed from the dead, juſtified in the Spirit, and is entered in poſſeſſion of glory, as believers Fore-runner, in their name; it would afford precious and lovely thoughts of Jeſus Chriſt, and humbling thoughts of ourſelves: therefore there is a neceſſity, if we would conſider his ſufferings aright, and prize and eſteem him, that we endeavour to make particular application of them to ourſelves on good grounds. 2. Upon the other hand, know, ye who have no ground to make this application, that ye cannot eſteem aright of him or his ſufferings, nor of the grace that ſhined in them, becauſe ye have no title to, nor can, while ſuch, have any clearneſs of intereſt in them. 3. For you that would fain have an high eſteem of Chriſt, and yet are all your days caſting at this foundation, never think nor expect to win rightly to eſteem of him, ſo long as ye ſcar to make application of his purchaſe; and therefore, that ye may love and praiſe him, and eſteem rightly of him, labour to come up to the making of this application on ſolid and approved grounds.

4. More particularly, from this part of the aggravation, *Yet we eſteemed him ſtricken, ſmitten of God, and afflicted;* We have a fourfold confirmation of truth, or four precious truths confirmed. (1.) That our Lord Jeſus in his ſufferings did really ſuffer, and was really brought low in his ſufferings, ſo as onlookers thought him a moſt deſpicable Man, and one that was ſtricken and ſmitten of God, and afflicted: of this we ſpoke on the beginning of the fourth verſe. (2.) We have here an evidence of the exceeding great freeneſs of grace, and of the love of Chriſt in his ſufferings, in ſo far as he bare their ſorrows, and paid their debt that counted him ſmitten; there was no good thing in us, to deſerve or procure his ſufferings, but moſt freely he underwent theſe ſufferings, and undertook our debt, Rom. v. 8. *God commends his love towards us, in that while we were yet ſinners, Chriſt died for us.* And ver. 10. *While we were yet enemies, we were reconciled by the death of his Son.* Can there be a greater proof of infinite and free love, than appears in our Lord's ſufferings? There was not only no merit on our ſide; but on the contrary, deſpiſing, rejecting, being aſhamed of him, reproaching him, kicking againſt him, and rubbing of

affronts on him; Paul and others having their hands hot in his blood.

Uſe 1. Conſider here, behold, and wonder at the free love of God, and rich condeſcending love of Chriſt: He ſtands not at the bar and prays for them that were praying him to pray for them; but, as it is in the end of the chapter, it is for tranſgreſſors: It was even for ſome of them that were ſeeking to take away the life of the Prince of life, and for other tranſgreſſors.

2. Know, that in them to whom the benefit of Chriſt's death is applied, there is no more worth than there is in others who do not ſhare of the benefit of it. It is the opinion not only of heretics, but ſome way of many ignorant profeſſors, that theſe for whom Chriſt died were better than others; but here we ſee a proof of the contrary; he dies for them that accounted him ſmitten of God: and this he doth for two reaſons, 1. To ſhew the riches, and freedom of his grace, that could overcome man's evil and malice, and outreach the height of the deſperate wickedneſs that is in man, and that ſtands not (to ſpeak ſo) on ſtepping-ſtones, but comes over the greateſt guilt of ſin and enmity in the creature. 2. To comfort and encourage his followers, when engaged to him, againſt and out-over their groſſeſt failings and greateſt miſcarriages: He that loved them, when they were deſpiſing and rejecting him, and ſpitting in a manner in his very face, will he now give up with them, when they have ſome love to him, for this or that corruption that ſtirreth or breaketh forth in them? Thus the apoſtle reaſons, Rom. v. 10. *If when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we ſhall be ſaved by his life:* We were enemies when Chriſt gave himſelf for us; but through grace we are ſomewhat better now: enmity and deſpite in us was then at an height; now it is weakened, reſtrained, and in ſome meaſure mortified: And if while we were at the height of enmity againſt him, he died for us to reconcile us to God, how much more now, being reconciled, we may expect peace and ſafety, and all the benefits of his purchaſe thorow him? Thus there is a notable conſolation, from this bent of malice that was ſometime in us, compared with the victory that grace hath now gotten over it; and the gradation is always comfortable, to wit, that theſe luſts that once did reign, and were without any gracious oppoſition made to them, or any proteſtation entered againſt them, prevailing it may be publickly, are now oppoſed and proteſted againſt: And if Chriſt ſtood not on the greater, will he ſtand on the leſſer? And our Lord allows this ſort of reaſoning ſo much the more, that he may thereby ſtrongly engage the heart of the believer againſt ſin, and to the admiring of grace, and withal to the ſerious ſtudy of holineſs.

3. It ſerves to let you know how much ye believers are engaged and obliged to grace, and what things you owe to it. (1.) Look to what ſatisfies for your debt; ye pay not one farthing of it, our Lord Jeſus paid all. (2.) Look to the moving cauſe, it is to be attributed to nothing in you, but altogether to free grace: Some poor dyvour may by his pleading prevail with an able and pitiful hearted man to pay his debt; but there was no ſuch externally moving cauſe in you to procure this of him, but he freely and willingly, and with delight paid your debt, when ye were in the height of malicious oppoſition to him, doing all that might ſcar him from it: And had it been poſſible that man's malice, deſpiſing and deſpite could have ſcared him, he had never died for one ſinner; but he triumphed openly in his grace over that, and all that ſtood in his way.

4. We have here a confirmation of that truth, that holds out man's malice and deſperate wickedneſs; and can there be any thing that evidenceth man's wickedneſs and malice more, than, 1. To have enmity againſt Chriſt; 2. To have it at ſuch an height as to deſpiſe him, and count him ſmitten and plagued of God; and, 3. To be at the height of malice, even then when he out of love was condeſcending ſo low as to ſuffer and ſatisfy juſtice for him? Ye may poſſibly think that it was not ye that had ſuch malice at Chriſt; but ſaith not

the

the prophet, *We eſteemed him ſmitten of God?* Taking in himſelf and all the elect. Which might give us this obſervation, 'That there is no-'thing more deſperately wicked, and 'filled with more enmity againſt 'Chriſt in his condeſcending love, and 'againſt God in the manifeſtation of 'his grace, than when even elect 'ſouls, for whom he hath ſuffered, 'deſpiſe him, and count him ſmitten 'of God and afflicted.' It is indeed very profitable, to walk under the deep apprehenſion and ſoul-preſſure of heart-enmity againſt God and Chriſt: Are there any of you that think ye have ſuch ſinful and wicked natures, that diſpoſe you to think little of Chriſt, to deſpiſe and reject him and his grace? God's elect have this enmity in their natures; and if ſuch natures be in the elect, what muſt be in the reprobate, who live and die in this enmity? If this were ſeriouſly conſidered and laid to heart, O but folk would be humble; nothing would affect the ſoul more, and ſtound to the very heart, than to think that Chriſt ſuffered for me, through grace an elect and a believer; and that yet notwithſtanding I ſhould have ſo deſpiſed and rejected him, and accounted him ſmitten of God and afflicted. Let me exhort all of you to look back on your former walk, and to lay this enmity to heart; for the day is coming, when it will be found to be a biting and conſcience-gnawing ſin, to many. 4. In that he aggravates their enmity from this, obſerve this truth, which is alſo here confirmed, 'That there 'is nothing that gives ſin a deeper 'dye, than that it is againſt grace 'and condeſcending love, *that is*, a-'gainſt Chriſt when ſuffering for us, 'and offered to us.'. O! that makes ſin to be exceeding ſinful, and wonderfully abominable; and thus it is aggravated, Heb. ii. as greater than the contempt of Moſes his law; and Heb. vi. it is accounted to be a *crucifying the Son of God afreſh* and a *putting him to an open ſhame*; and Heb. x. it is called a *treading him under foot*, an *accounting the blood of the covenant to be an unholy thing*, and a *doing deſpite to the Spirit of grace*. Theſe two laſt ſcriptures look mainly to the ſin againſt the Holy Ghoſt, yet ſo as there is ſomewhat of that which is ſaid in them to be found in all unbelievers their deſpiſing of Chriſt: it is a ſin ſomeway hateful, even to the publicans and ſinners, to hate them that love us, to do ill to them that do good to us; how much more ſinful and hateful is it to deſpiſe and hate him who loved us, ſo as to give himſelf for us, and when he was giving himſelf for us? There are many ſins againſt the law that will draw deep, but this will draw deeper than they all, even ſinning againſt grace, and the Mediator interpoſing for ſinners, and manifeſting love to them? And the reckoning will run thus, Chriſt was manifeſted to you in this goſpel as the only remedy of ſin, and ſet forth as crucified before your eyes, and made offer of to you in the goſpel; and yet ye deſpiſed him, and eſteemed him not: And let me ſay it to believers, that it is the greateſt aggravation of their ſin. It is true, in ſome reſpect, that the ſins of believers are not ſo great as the ſins of others, they not being committed with ſuch deliberation and full conſent of will, nor from the dominion of ſin; yet in this reſpect they are greater than the ſins of others, becauſe committed againſt ſpecial grace and love actually communicated; and therefore when the believer conſiders, that he hath requit Chriſt thus, it will affect him moſt of any thing, if there be any ſuitable tenderneſs of frame.

5. From conſidering that it is the prophet that expreſſeth this aggravation, we may obſerve, 'That the be-'liever that is moſt tender, and hath 'beſt right to Jeſus Chriſt and his ſa-'tisfaction, and may upon beſt ground 'apply it, will be moſt ſenſible of his 'enmity, and of the abominable guilt 'that is in deſpiſing and wronging of 'Jeſus Chriſt:' Therefore the prophet brings in himſelf as one of thoſe that by Chriſt's ſtripes were healed, taking with his guilt; *we deſpiſed* and rejected him, *we* eſteemed him not, *we* judged him ſmitten of God: the reaſon is, Becauſe intereſt in Jeſus Chriſt makes the heart tender, and any wrong that is done to affect him the ſooner and the more deeply, the ſcurf that ſometime was on the heart being in a meaſure taken away; and

and intereſt in Chriſt awakeneth and raiſeth an eſteem of him, and produceth a holy ſympathy with him in all the concerns of his glory, even as the members of the body have a fellow-feeling with the head. Make a ſuppoſition, that a man in his madneſs ſhould ſmite and wound his head, or wrong his wife, his father, or his brother; when that fit of madneſs is over, he is more affected with that wrong, than if it had been done to any other member of his body, or to other perſons, not at all, or not ſo nearly related to him: There is ſomething of this pointed at, Zech. xii. 10. *They ſhall look upon him whom they have pierced, and mourn for him, as a man doth for his only ſon*; as if he had ſaid, the ſtrokes they have given the head ſhall then be very heavy and grievous to be born, and will be made to their feeling to bleed afreſh: they thought not ſo much of theſe woundings and piercings of him before; but ſo ſoon as their intereſt in him is clear, or they come cordially to believe in him, they are kindly affected with the wrongs done to him.

The *Uſe* is, That it is a mark, to try if there be indeed an intereſt in Chriſt, and if it be clear. The man whoſe intereſt is cleareſt. 1. His wrongs done to Chriſt will prick him moſt: If the wrongs be done by others, they affect him; if by himſelf, they ſome way faint him. Wholeneſs of heart, under wronging of Chriſt, is too great an evidence that there is little or no ground for application of his ſatisfaction; but it is kindly like, when wrongs done to Chriſt affect moſt. 2. When not only challenges for ſin againſt the law, but for ſins againſt Chriſt and grace offered in the goſpel, do become a burden, and the greateſt burden 3. When the man is made to mind ſecret enmity at Chriſt, and is diſpoſed to muſter up aggravations of his ſinfulneſs on that account, and cannot get himſelf made vile enough; when he hath an holy indignation at himſelf, and with Paul counts himſelf, the *chief of ſinners*; even though the evil was done in ignorance, much more if it hath been againſt knowledge. It is no evil token, when ſouls are made to heap up aggravations of their guilt for wrongs done to Chriſt, and they cannot get ſuitable expreſſions ſufficiently to hold it out, as it is an evil token to be ſoon ſatisfied in this: There are many that will take with no challenge for their wronging Chriſt; but behold here how the prophet inſiſts, both in the words before, in theſe, and in the following words; and he can no more win off the thoughts of it, than he can win off the thoughts of Chriſt's ſufferings.

6. While the prophet ſaith, when Chriſt was ſuffering for his own, and for the reſt of his peoples ſins, *We eſteemed him not*, but judged him *ſmitten of God*: Obſerve briefly, becauſe we haſten to a cloſe, 'That Je'ſus Chriſt is often exceedingly miſ'taken by men in his moſt glorious 'and gracious works.' Can there be a greater miſtake than this? Chriſt ſuffering for our ſins, and yet judged ſmitten and plagued of God by us; or, more home, even Chriſt Jeſus is often ſhamefully miſtaken in the work of his grace, and in the venting of his love, towards them whoſe good he is procuring, and whoſe iniquities he is bearing.

The *Uſe* of it ſerves, 1. To teach us, when we are ready to paſs cenſure on Chriſt's work, to ſtand ſtill, to animadvert on, and to correct ourſelves, leſt we unſuitably conſtruct of him: He gets much wrong as to his public work, as if he were cruel, when indeed he is merciful; as if he had forgotten us, when indeed he remembers us ſtill: and as to his private work in particular perſons, as if he did fail in his promiſe, when he is moſt faithful, and bringing it about in his own way. And, 2. (which is of affinity to the former) It is a warning to us, not to take up hard conſtructions of Chriſt; nor to miſ-conſtruct his work, which when miſ-conſtructed, himſelf is miſtaken and miſ-conſtructed. How many think that he is breaking, when he is binding up; that he is wounding, when he is healing; that he is deſtroying, when he is humbling? Therefore we would ſuſpend paſſing cenſure till he come to the end and cloſe of his work, and not judge of it by halves; and then we ſhall ſee there was no ſuch ground for miſconſtructing of him, who is every day

day holding on in his own way, and ſteadily purſuing the ſame end that he did from the beginning; and let him be doing ſo. To him be praiſe for ever.

SERMON XXII.

ISAIAH liii. 5. *But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.*

IT is hard to tell whether the ſubject of this verſe, and almoſt of this whole chapter, be more ſad or more ſweet: it is indeed a ſad ſubject to read and hear of the great ſufferings of our bleſſed Lord Jeſus, and of the deſpiteful uſage that he met with, and to ſee ſuch a ſpeat of malice ſpued and ſpitted out on that glorious face; ſo that, when he is bearing our griefs and carrying our ſorrows, we do even then account him plagued, ſmitten of God, and afflicted, and in a manner look upon it as well beſtowed: Yet it is a moſt ſweet ſubject, if we either conſider the love it comes from, or the comfortable effects that follow it; that hath been the riſe, the cauſe, and the occaſion of much ſinging to man here below, and the cauſe and occaſion of ſo much ſinging among the redeemed that are this day before the throne of God: and as the grace of God hath overcome the malice of men, ſo we are perſuaded this cauſe of rejoicing hath a ſweetneſs in it beyond the ſadneſs, though often we mar our own ſpiritual mirth, and know not how to dance when he pipes unto us.

Theſe words are an explication of the 4th verſe, where it is aſſerted, that Chriſt's ſufferings were not for himſelf, but for us: From, and by which, the prophet having heightened mens malice, who notwithſtanding thereof eſteemed him not, yea, judged him ſmitten of God; he comes again, for furthering and carrying on of this ſcope, to ſhew more particularly the ground, end, and effects of Chriſt's ſufferings: where ye would remember what we hinted before in general, That folks will never think nor conceive of Chriſt's ſufferings rightly, till they conceive and take him up as ſuffering for them; and when we conſider this, we think it no wonder that the moſt part eſteem but little of the ſufferings of Chriſt, becauſe there are ſo few that can take him up under this notion, as ſtanding in their room, and paying their debt, and as being put in priſon for them, when they are let go free.

In this 5th verſe we have theſe three, 1. A further expreſſion of Chriſt's ſufferings. 2. The cauſe of them, or the end that he had before him in them. 3. The benefits and fruits or effects of them.

There are in the words four expreſſions which I ſhall clear, (1.) *He was wounded*, to ſhew the reality that was in his ſufferings; he was actually pierced, or (as the word is rendered in the margin) *tormented*, and the cauſe is *our tranſgreſſions*: and while it is ſaid, *He was wounded for our tranſgreſſions*, he means, 1. That our tranſgreſſions procured his wounding; and, 2. That his wounding was to remove them, and to procure pardon to us. (2.) *He was bruiſed*, that is, preſſed as grapes in a wine-preſs, he underwent ſuch a wounding as bruiſed him; to ſhew the great deſert of ſin, and the heavineſs of wrath that would have come on us for it, had not he interpoſed: and the cauſe is *our iniquities*. And thoſe two words, *tranſgreſſions*, and *iniquities*, ſhew the exceeding abominableneſs of ſin; *tranſgreſſions*, or errings, pointing at our common ſin; *iniquities* or rebellions, at their greater guilt. (3.) *The chaſtiſement* (or, as the words bear, the diſcipline) *of our peace was upon him*: It ſuppoſes, 1. That we by nature were at feud with, and enemies

nemies to God. 2. That before our peace could be procured, there behoved to be a ſatisfaction given to juſtice, the Mediator behoved to come under diſcipline and chaſtiſement. (4.) *And by his ſtripes we are healed*; he was ſo whipped, that (to ſay ſo) the marks of the rod remained behind. The firſt benefit looks to pardon of ſin, and peace with God, in the firſt three expreſſions; the ſecond, in this laſt expreſſion, looks to our ſanctification, and purging from the dominion and pollution of ſin: By Chriſt's becoming ſin for us, there is a way made to waſh us from all the guilt of ſin, and from all the foul ſpots and ſtains that were on us by ſin: and he thus procured holineſs to us; we come eaſily by it, but it coſt Chriſt dear, yea very dear.

Theſe very ſad, but moſt ſweet, and ſoul-ſolacing words, hold out a ſhort ſum of the ſubſtance and marrow of the goſpel; and becauſe they do ſo, we ſhall ſpeak of them ſummarily together; and ye would the more ſeriouſly attend, eſpecially ſuch as are more ignorant, that by the reading and opening up of this verſe ye may be brought and kept in mind of the ſum of the heads of the goſpel. And to make the matter the more clear, I ſhall endeavour to make the doctrines drawn from it, as ſo many anſwers to ſix or ſeven queſtions; as, 1. What is man's condition naturally, and what is the condition of all them that get not benefit by Chriſt's death? 2. How is man redeemed and freed from that condition? 3. By whom is he freed, or who makes the ſatisfaction? 4. How doth he perform that ſatisfaction? 5. What are the benefits that flow from, and come to us by the ſatisfaction performed? 6. Who are the perſons for whom Chriſt hath performed the ſatisfaction, and to whom he hath procured theſe benefits? 7. What is the way how theſe benefits are transferred or derived to thoſe perſons? And putting theſe ſeven together, we may have a ſhort catechiſm in one verſe.

1ſt, Then, what is man's condition by nature? 1. He is under tranſgreſſions. 2. Under iniquities. 3. At feud with God. And, 4. Under wounds and moſt loathſome diſeaſes of a ſinful nature. In a word, Man by nature, is a ſinner, guilty, greatly guilty, under God's wrath and curſe, and at feud with God; of a moſt ſinful and abominable nature, even ſick of, and loathſome becauſe of ſin. The firſt is implied in this word, *He was wounded for our tranſgreſſions*, that is, our common ſins; the ſecond is holden out in the next word, *He was bruiſed for our iniquities*, or rebellions, which holds out great guilt; the third in that word, *The chaſtiſement of our peace was on him*, which ſuppoſes that we were once without peace with God; the laſt word, *By his ſtripes we are healed*, ſuppoſeth that we continue in that condition filthy and polluted, and polluting ourſelves more and more, greedy to drink in ſin, and wounding and ſickning ourſelves by ſin: now, lay theſe four words together, they clear this truth to our judgment, and ſerve to point out to us the neceſſity of a Mediator. Again, conſider them in a ſecond notion, and they tell us, that even the elect themſelves are by nature in the ſame ſinful and rebellious condition with others, at feud with, and under the curſe of God, and abominably polluted, before they be waſhed and healed; as the apoſtle aſſerts, Eph. ii. *We are by nature children of wrath even as others*; and here it is plainly declared, *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities*, &c. Some are ready to think, as was hinted before, that the elect by nature were better than others, or that God forſaw they would be better than others; and therefore he elected them. This piece of Arminianiſm is in all naturally; but this text, in downright contradiction to ſuch a groundleſs conceit, anſwers and aſſerts, that by nature they are even like others, as the apoſtle ſaith, Rom. xi. 32. *God hath concluded them all under unbelief that he might have mercy on all*; all the elect, as well as others, are concluded under ſin and wrath, that the way of obtaining any ſpiritual good, might be by mercy and free grace alone.

2. How are folks freed from this ſinful and miſerable condition? *Anſ.* 1. In general, before the quarrel can be taken away, and their peace can

be

be made, there muſt be a ſatisfaction, which is implied in theſe words, *The chaſtiſement of our peace was upon him;* which ſuppoſes the neceſſity of a ſatisfaction made or to be made, in reſpect of God's decree and commination, who ſaid, *The day thou ſins, thou ſhalt die;* and, *Curſed is every one that continues not in all things written in the law to do them.* 2. And more particularly, there muſt be a ſatisfaction, becauſe there is, 1. The juſtice of God that hath a claim by a ſtanding law. 2. The holineſs of God, that muſt be vindicate. And, 3. The faithfulneſs of God, that muſt cauſe be performed and come to paſs what it hath impledged itſelf for, as well in reference to the threatning as to the promiſe; for theſe words, *Hath he ſaid, and will he not do it?* relate to the one, as well as to the other. There is a great miſtake in many, while they leap immediately to mercy, without minding the neceſſity of a ſatisfaction to provoked juſtice, and on this ground, that God is merciful; which if it were an argument good enough, it would ſay, that all, even the reprobrate, may get mercy: but we would conſider the way that God hath laid down for ſinners coming to mercy, and how that, before peace can be made, he will needs have ſatisfaction to his juſtice.

3. Who maketh this ſatisfaction? The text ſays, it is *he* and *him; he* was wounded for our tranſgreſſions, the chaſtiſement of our peace was on *him;* and who is this *he and him?* it is in general the Meſſiah, who was then to come; he who was conceived by the Holy Ghoſt, born of the virgin Mary; who ſuffered and was crucified, who died and was buried, and roſe the third day; even he, who having the nature of God and our nature united in one perſon, *He his own ſelf bare our ſins in his body on the tree,* as it is ſaid, 1 Pet. ii. 25. and he, *who knew no ſin, was made ſin for us, that we might be made the righteouſneſs of God in him,* as it is, 2 Cor. v. ult. even he of whom the apoſtle hath been ſpeaking here, while he ſays, *We as ambaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſt's ſtead, be ye reconciled to God.* And when we ſay it is Chriſt that is meaned of, we are to underſtand it as well negatively and excluſively, excluding all others; as poſitively including him: when we make him to be the only Saviour, we exclude all that men can do, with their pennance, prayers, good works; and all that the angels can do: neither man nor angel could ſatisfy divine juſtice, and make our peace with God; and therefore it is ſaid, Acts iv. 12. *Neither is there ſalvation in any other; for there is no other name under heaven given among men, whereby we muſt be ſaved, but the name of Jeſus,* where it is clear, that others are excluded, as it is, Pſal. xl. 6. *Sacrifice and offering thou wouldſt not,* &c. Neither penances, performances, nor any other thing will do it; but it is, *Lo, I come, in the volume of thy book it is written of me, I delight to do thy will, O my God.* Take this then as another ground of ſaving knowledge, that it is our bleſſed Lord Jeſus that ſatisfies juſtice, even he who, being God, was content to become man, and is God and man in one perſon: he and he only, undertaking the debt, ſatisfies juſtice.

4. How does he ſatisfy juſtice? Anſw. *He was wounded for our tranſgreſſions he was bruiſed for iniquities, the chaſtiſement of our peace was on him, and by his ſtripes we are healed.* In which words, obſerve theſe three things. 1. In Chriſt's ſatisfaction for us, there is an actual undertaking, he becomes cautioner, and enters himſelf in our room; when all other things are caſten, angels, men with their ſacrifices, thouſands of rams, ten thouſand rivers of oil, and the fruit of the body, then our Lord Jeſus comes in and undertakes, Pſal. xl. 7. *Lo, I come,* he ſatisfies for our tranſgreſſions; which ſuppoſes that juſtice could not have ſought our debt of him if he had not undertaken it; therefore, Heb. vii. 24. he is called the *ſurety of a better teſtament,* for he comes in our room and place, and undertakes to pay our debt: even as if a man under debt were a carrying to priſon, and another able rich man ſhould undertake to pay the debt; although the debt ſhould ly for a while unpaid, yet the creditor will get a decreet on the cautioner for payment of the debt,

when he pleaſes to put at him; ſo Jeſus Chriſt enters cautioner for our debt, and becomes liable to the payment of it. 2. Chriſt's performance and payment of the debt according to his undertaking, implies a covenant and tranſaction on which the application is founded; which we ſhewed was alſo implied in the foregoing words, ver. 4. *He hath born our griefs and carried our ſorrows.* God the Father, Son, and Holy Spirit, are the party wronged by ſin; Jeſus Chriſt, conſidered perſonally and as Mediator, is the party undertaking: the terms are, That he ſhall ſuffer, and ſatisfy juſtice for us, and that we ſhall go free, that his paying ſhall be our freedom, that the debt which he pays for us, ſhall not be exacted off us ourſelves, 2 Cor. v. ult. *He, who knew no ſin, was made ſin for us, that we might be made the righteouſneſs of God in him;* and here, *the chaſtiſement of our peace was on him:* it was transferred from us to him, *that by his ſtripes we might be healed;* by his ſtripes and blanes, health was procured and brought to us. 3. Our Lord Jeſus, in fulfilling the bargain, and ſatisfying juſtice, paid a dear price; it was at a very dear rate that he bought our freedom; he was wounded, bruiſed, ſuffered ſtripes and puniſhment; ſo that ye may take the anſwer to the queſtion in ſum to be this, Our Lord Jeſus performed and ſatisfied for all that was due by us, by undertaking our debt, and paying a dear price for ſinners, according to the covenant of redemption; he came under the law, and the law ſtruck at him as cautioner, and he anſwered the law's demands, and fully and condignly ſatisfied the juſtice of God for us.

As for that *queſtion*, Whether Chriſt might not by one drop of his blood have ſatisfied? and ſuch like; we think very needleſs, too curious, and little or not at all edifying: but if it be aſked, Why Chriſt paid ſo much? We anſwer, 1. It behoved Chriſt to pay a condign price, to give a condign ſatisfaction to juſtice. 2. It was meet that he ſhould pay all that he paid. 1. We ſay it behoved to be a condign ſatisfaction; For, (1.) It behoved to be a price equivalent to all that the elect ſhould have ſuffered, had not he interpoſed. (2.) It behoved to be proportionable to the juſtice of God; for God having laid down ſuch a way of ſhewing mercy, that his juſtice ſhould be ſalved, there behoved to be condign ſatisfaction, for the vindication of juſtice: which was done by Chriſt's ſuffering to the full undoubtedly; if we conſider, 1. The excellency of the perſon that ſuffered, God and man in one perſon. 2. If we conſider the nature of his ſufferings, that they were exceeding great, heavy, and preſſing. And, 3. If withal we conſider the manner of his ſufferings, that it was with much readineſs and chearfulneſs of obedience to the Father's will: that ſuch and ſo excellent a perſon ſhould ſuffer, and ſuffer ſo much, and ſuffer in ſuch a way, this ſure makes condign ſatisfaction; and ſo juſtice is thereby fully ſatisfied, and made as glorious as if all the elect had ſuffered eternally: therefore we ſay that his ſufferings were a condign and proportionable ſatisfaction to juſtice for them whoſe debt he paid; by this juſtice is completely and gloriouſly ſatisfied. 2. We ſaid, that it was meet that he ſhould pay all that he paid: and ſo it is, if we conſider, (1.) The excellency of immortal ſouls; a little price (as all that men or angels could have paid would have been, the fineſt gold, ſilver, or precious ſtones) could not have done it; *The redemption of the ſoul is precious, and ceaſeth for ever*, to wit, amongſt all the creatures, Pſal. xlix. 5. (2.) The ſeverity of juſtice on the juſt account of ſin, called for ſuch a price. (3.) God's end, which was to make both his grace and juſtice glorious, required, and made it meet that our Lord ſhould ſuffer condignly, and in his ſufferings ſuffer much, even all that he did ſuffer; and in this ye have an anſwer to this queſtion, Why Chriſt ſuffered ſo much as to the loſs, to ſpeak ſo, of his declarative glory for a time, outward ſufferings and inward ſufferings, even the bruiſing and ſqueezing that his ſoul was under, which made him to ſay, that *it was heavy unto death, and exceeding ſorrowful?* Let not ſinners then think it a little or light thing to get a ſoul ſaved, the redemption

tion whereof ceaſeth for ever, as to us or any other creature: behold herein the glory of grace eminently ſhineth forth, when there is ſuch a price paid for that which in ſome reſpect is ſo little worth: and alſo the glory of juſtice, when ſo great a price is demanded and paid down for its ſatisfaction, by ſo worthy and excellent a perſon; and let none think little of ſin, the guilt whereof could not be otherwiſe expiated, the chaſtiſement of our peace behoved to be on him.

5. What are the benefits that come by theſe ſufferings? *Anſw.* 1. The benefits are ſuch, that if he had not ſuffered for us, we ſhould have ſuffered all that he ſuffered ourſelves. 2. More particularly, we have, (1.) Peace and pardon of ſin. (2.) Healing by his ſuffering; ſo that if it be aſked, What procured pardon of ſin, and peace with God? We anſwer, It is Chriſt's ſufferings: Or if it be aſked, What is the cauſe of God's juſtifying ſinners? We anſwer, It is Chriſt's ſatisfaction or ſuffering. And it is, by the way, which is to be regreted, that ſuch is the ignorance of ſome, that if a queſtion be proponed in divers words or expreſſions, as if it ſhould be asked, Wherefore are we pardoned? Wherefore are we juſtified? which is one and the ſame; they know not how to anſwer: But here ye are called to remember, that Chriſt being wounded, and his bearing the chaſtiſement due to you, is the cauſe of your pardon and juſtification. 2. Healing looks to ſanctification, as we hinted in the expoſition; ſo that if it be asked, How comes it to paſs that a ſinner is made holy? we have it here anſwered. that though efficiently it comes by the Spirit, and be his work, yet meritoriouſly it comes by Chriſt's ſufferings, he bought it, *by his ſtripes we are healed:* And under theſe two words, *peace* and *healing*, we take in all things needful or pertaining to life and godlineſs; for by *peace* the feud and enmity is taken away, and we are reconciled to God, as Eph. ii. 14. he is ſaid to be *our peace*, and he who came *to ſpeak peace to all that are afar off and near-hand;* and alſo by *peace* we underſtand all the effects of peace. (1.) Pardon of ſin, juſtification, adoption, communion with God here and hereafter; peace with our own conſcience, and with the creatures; eternal peace and glory, and all good things purchaſed by Chriſt's death: for the Hebrews, under *peace*, comprehended all theſe good things. And under *healing*, we take in ſanctification (as diſtinguiſhed, though not divided, from thoſe other things mentioned) dying to ſin and living to righteouſneſs, with the ſeveral degrees of their advance and progreſs, and the making of us to be without ſpot and wrinkle, or any ſuch thing; ſo that folks have much prejudice thorow the want of it. By his death we are kept out of hell, and admitted to peace with God, and every thing that is good, we have liberty to pray for all that is good and are brought in his own time and way to the poſſeſſion of it: It is by the blood of ſprinkling that we have a new and living way made patent to us unto the moſt holy, and holineſs, in the way whereof we enter in thither.

6. To whom hath Chriſt procured all theſe good things? The text ſaith, It is *our* and *we;* the chaſtiſement of *our* peace was on him, and by his ſtripes *we* are healed, to wit, the elect. Whence obſerve, 1. *That the benefits of Chriſt's purchaſe redound only to the elect:* There is a certain ſelect number to whom they are applied, and not to all indifferently; it is only of as many as are healed, whoſe chaſtiſement he hath born; it is only they whom the Father hath given him, to them he gives eternal life, and they ſhall never periſh, John x. 28. They are effectually called, juſtified and ſanctified. 2. Obſerve, *That what Jeſus Chriſt hath purchaſed, and the benefits of his purchaſe, redound and are extended to them that are guilty of heinous ſins;* to them that are under tranſgreſſions and iniquities, that are at feud with God, and under many pollutions, and moſt lothſom ſpiritual diſeaſes; to them who contemned and deſpiſed Chriſt and judged him ſmitten and plagued of God, as is clear from the foregoing words; and to them who have gone ſtraying like loſt ſheep, as is clear from the words following.

This points at theſe two or three things very uſeful, 1. That the elect

are by nature, and before Chriſt do them good, no better than others. 2. It ſhews the freedom of the grace of God, that comes over that, and freely gives pardon, peace, and healing to them. And, 3. It ſerves to ſtrengthen a ſinner's faith, who is ſenſible of his enmity and ſinfulneſs, and to be a ground of encouragement to him to ſtep to, and lay hold on Chriſt's purchaſe, becauſe it was for ſuch that he died; he may humbly, yet confidently ſay, Chriſt died even for ſuch as me, for them that wounded and pierced him by their tranſgreſſions and iniquities, for them that were at enmity with God, *&c.* and alas! I am ſuch, and will therefore on the call of the goſpel come to him, and on his own terms endeavour to caſt myſelf on him.

7. How are theſe benefits, this juſtification, pardon of ſin, peace and healing, and all that is comprehended under them, derived from Chriſt to the ſinner that by faith fleeth unto him for refuge? *Anſwer*, Theſe two generals will clear it, 1. They are derived to us juſtly and in a legal way; Chriſt ſteps in our room, that we may come in his room. 2. They are derived to us freely; he was wounded and bruiſed, that we might go free; he endured ſtripes, that we might be healed; he got the buffets and bare the burden, and we get the benefits; there is not a grain-weight of it laid on us, as it is ſatisfactory to divine juſtice. To clear this a little more, anent the deriving the benefits of Chriſt's purchaſe to us, there muſt be a reſpect had, 1. To the covenant of redemption, the ground of his ſuffering for us. 2. To the covenant of grace and reconciliation, wherein the offer of theſe ſufferings, and the benefits purchaſed by them to us, and the terms of both, are made.

(1.) I ſay, that reſpect muſt be had to the covenant, wherein it was acted in the council of the God-head, that the Son of God ſhould become Man, and ſuffer, and condignly ſatisfy divine juſtice by paying the price due by the elect; and that price being laid down, it ſhould be made forthcoming for them for whom he paid it, and be reckoned theirs, and they ſet actually at liberty, when having recourſe thereto by faith: And here there is a legal ground for tranſferring Chriſt's purchaſe to and upon us; the cautioner ſatisfying, we the debtors are on that account abſolved in his own order and method, and have a right to ſeek the application of the price, and the benefits purchaſed by that price: Chriſt ſtands in our room at the bar, and ſentence paſſed on him to pay our debt; he ſatisfied according to his undertaking for us: And upon the other hand, we are brought in, and the ſentence of juſtification paſſed on us on that account: *He*, ſaith the apoſtle, who knew no ſin, is made ſin for us, that in him we may be accounted righteous, and may be declared free (as we are) by virtue of his ſatisfaction.

But it may be objected here, What, are we then abſolved from the very time of Chriſt's death, and forward? For anſwer, we would diſtinguiſh betwixt a right *to* the thing, and a right *in* the thing (as we uſe to ſpeak) betwixt *jus ad rem*, and *jus in re*; the elect from Chriſt's death forward, and before too, have a right to the thing, but not in the thing, as to the application of it to themſelves: An elect perſon, by virtue of Chriſt's ſatisfaction, hath a legal right to his purchaſe before believing; but when he comes to believe, the obſtruction is taken away that hindereth his application, and then he hath a new right, not only *to*, but *in* Chriſt's purchaſe; even as a perſon that is *minor* or mad, may have a right to a great poſſeſſion, but by the law he is ſecluded from the uſe of it, till he come to *majority*, or have the uſe of reaſon: and this diſtinction we have as one of the clauſes of the covenant, John vi. 39, 40. where 1. in the 39. verſe Chriſt ſays, *This is the Father's will that ſent me, that of all that he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day:* It is the Father's will that eternal life be given to as many as are given to Chriſt on his ſatisfaction, and Chriſt hath purchaſed it to them by his ſatisfaction abſolutely as to the event; and therefore they have an acceſſibleneſs to it, a right to it, and cannot but partake of it, yet not ſimply, but in the way that he hath laid down: and therefore, 2. In the 40th

verſe

verſe he ſaith, *This is the will of him that ſent me, that every one that ſeeth the Son, and believeth on him, may have eternal life;* by believing they come to the application of that to themſelves, which they had a legal right to before by Chriſt's death.

(2.) Reſpect muſt be had to the covenant of grace, which is not quite another thing than the covenant of redemption, but the making offer of it, and the benefits contained in it, in the preached goſpel, when Chriſt ſends out his ambaſſadors to woo and invite ſinners to Chriſt, and to bring them to the application of his purchaſe: and it is by cloſing with, and receiving of Chriſt's offer, that the actual cure comes, and that by Chriſt's ſtripes our ſores are healed; even as when a child that was *minor* becomes *major*, he comes to have a right to poſſeſs the ſame lands or ſums of money, by the ſame law that gave him a legal ſimple right to them before; or he comes to have a right *in* that, which before he had a right *to*, ſo elect ſouls, that have a right to Chriſt's purchaſe before believing, while they are mad in nature, are under the curſe and wrath threatened in the word of God, for not believing; but when they come to believe, they come to get an extract from the ſame word of their right *in* Chriſt's purchaſe, becauſe the word ſays, *He that believes, is paſt from death to life, and ſhall not come into condemnation:* and ſo the ſame word that did condemn before believing, doth now abſolve upon a ſinner's believing; and we come at this abſolution, by receiving of Chriſt's offer in the covenant of grace. And if it be aſked, How comes it, that the receiving of Chriſt's free offer in the covenant of grace gives a right to Chriſt's purchaſe? We anſwer, It is by virtue of the covenant of redemption, wherein it is ſo tranſacted betwixt God and the Mediator: ſo that there is the offer of the covenant received, and the covenant itſelf, that concur for making over and deriving a complete right to wretched ſinners in Chriſt's purchaſe.

Let the *1ſt Uſe* of this be for your inſtruction and information, which is the end wherefore we have choſen, in this way, by this ſhort view, to give you, in a very ſhort ſum the marrow of the goſpel; and if ye remember theſe few queſtions, ye may be in a capacity, not only to anſwer us, but through grace to exerciſe faith on Chriſt: and we think ye will all readily grant, that theſe who cannot at all anſwer them, ſhould not go to the communion; and therefore, that ye may take them with you, we ſhall ſhortly reſume them. 1. What condition is man in by nature? Anſwer, Under ſin and miſery, even under the curſe of God: or thus, every man is a ſinner, and hath a ſinful nature; or he is under tranſgreſſions and iniquities, is naturally lothſom, wants peace with God, and hath need of healing: let this, in the firſt place ſink in your hearts. 2. How is man freed from this ſinfulneſs and miſery? Anſwer, He cannot be free from it, till there be a condign ſatisfaction made to divine juſtice; wounding and bruiſing muſt be to procure pardon, and ſtripes muſt be to procure healing, and chaſtiſement muſt be to bring about our peace: That word, Exod. xxxiv. *Who will by no means acquit the guilty*, would always be remembred, and faith would look to a Saviour for ſatisfaction. 3. Who can ſatisfy? Anſwer, Neither man nor angel can do it, no penances, no prayers, nor performances of any mere creature will do it, but *he* only that was wounded and bruiſed, he who by nature is the Son of God, the expreſs image of the Father's Perſon, and who, in reſpect of his human nature, was born of the Virgin Mary, like to us in all things except ſin; it is he that ſatisfies juſtice, and it is by no other way that we get pardon, and peace with God, and holineſs. 4. What way doth Chriſt ſatisfy juſtice, and make peace betwixt God and ſinners? Anſwer, He entered himſelf in our room, and as cautioner undertook our debt, ſuffered the condign puniſhment that was due for our ſins, and paid the price that we ſhould have paid; he in a manner left heaven, and became Man, had a mean life in the world, drank the cup of his Father's wrath, was wounded, bruiſed, chaſtiſed, and died a curſed death, whereof his hanging on the croſs was but a ſign. 5. What benefits come to us by his

his ſufferings? Anſwer, Pardon of ſin, peace with God, and healing; the conſcience by his blood is ſprinkled from dead works, the perſon abſolved, reconciled to God, made whole, and made at laſt to be without ſpot or wrinkle, or any ſuch thing; and this is not, as *Papiſts* blaſphemouſly ſpeak, putative effect, but a moſt real one. 6. Who are made partakers of this pardon, peace, and healing? Anſwer, The elect have right to it, and by believing they make the application; therefore it is ſaid here, *our* and *we*; and we may look upon the prophet, ſpeaking in the name of all the elect, or in the name of the believing elect, who on believing are actually healed: the elect then are healed; and the way how, is by faith making application of Jeſus Chriſt. 7. How in juſtice can he be condemned, that was free of ſin? And how can we be abſolved, that were guilty? Anſwer, He in juſtice was condemned, becauſe, as our cautioner, he came in our room, and undertook to pay our debt; and on the ſame ground, we wretched ſinners may in this way make application of his purchaſe, becauſe it was on theſe terms that he undertook the debt, that we might be ſet free; and it is on theſe terms that it is offered in the goſpel, that ſeeing he hath paid for elect ſinners, they may, upon the hearing of the offer, cloſe with it. But how may the ſinner apply it? Anſwer, Not only becauſe it is free and freely offered, but by gripping to it by faith, as the prophet doth here, it is not only to apply it ſimply, but to ſtep in, and reſt upon it, in the terms it is made offer of. So that as, on the one part, Jeſus Chriſt became really liable to ſuffering, and ſatisfied for our ſins, when he ſaid, *Lo, I come, in the volume of thy book it is written of me, I delight to do thy will*: So upon the other part, the believing ſinner comes to apply the price paid, by embracing the price, and acquieſcing in the ſatisfaction, and gripping to it as his own, and by his being brought to ſay in faith, Let his wounding be my pardon, let his chaſtiſement be my peace, and let his ſtripes be my healing. By this means, as the law had a right to Chriſt for his paying the elect's debt, ſo they, by believing, get a right to the promiſe of pardon and healing: for if the bargain was ſicker on the one ſide, to procure wounding to Chriſt, as if he had been the ſinner himſelf; ſo on the other ſide, the bargain is as ſure; the believer is ſet free, and may be as really comforted, as if he had a righteouſneſs of his own, or had never ſinned.

Uſe 2d. Therefore there is here wonderful matter of conſolation to believers, that what was juſtice to Chriſt, is grace and mercy to us; that which was pain to him, is pleaſure to us; his ſorrow our comfort, his wounding our pardon, his ſtripes our healing, *&c.*

Uſe 3d. As ye would not prejudge yourſelves of theſe benefits which Chriſt hath purchaſed, make your peace with God through Chriſt; if your pardon and peace be not obtained this way, ye will never get it, but ye ſhall be made to pay your own debt, and be liable to wrath eternally, becauſe of inability to pay your debt to the full: therefore ſtep to, and make the offer welcome, how ſinful and undone ſoever ye be; the more ſenſible ye be, ye are the more welcome. This is the particular uſe of the doctrine. O let theſe things ſink in your hearts, that ye are ſinners, great ſinners, under wrath, and at feud with God; that Jeſus Chriſt is the Saviour of loſt ſinners, and that there is no way to pardon and peace, but by cloſing with him, and laying hold on his ſatisfaction, that ye may be drawn to caſt yourſelves over on this everlaſting covenant, for obtaining the benefits that Chriſt hath purchaſed. And himſelf bleſs what hath been ſpoken for this end and uſe.

SERMON

SERMON XXIII.

ISAIAH liii. 5. *But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.*

IT were no ſmall progreſs in Chriſtianity, to know and believe the truths that are implied and contained in this ſame verſe; the Lord, by the prophet is giving a little compend of the work of redemption, by his ſaving of ſinners from death, through and by the wounding of the Mediator. We did a little open the meaning of the words, and gave a ſum of the doctrines contained in them, at leaſt of ſome of them, which do contribute to this ſcope.

The prophet is here ſpeaking of Chriſt's ſufferings, with a reſpect to the cauſe of them, and the effect that followed on them; and ſhews how this was indeed the miſtake and blaſphemous imputation that we had of, and were ready to put on him, even to judge him ſmitten and plagued of God for his own ſins, whereas God hath another deſign: he was altogether without ſin, but he was wounded for *our* tranſgreſſions, he was bruiſed for *our* iniquities; *we* were at feud with God, and he took on him the chaſtiſement of *our* peace; and this is the effect, to procure healing to *us*.

We ſhall now ſpeak a word to three *doctrines* further, beſides what we ſpoke to the laſt day, which are theſe, 1. That there was an eternal deſign, plot, and tranſaction betwixt God and the Mediator, as to Chriſt's ſuffering for the redeeming of elect ſinners, before he actually ſuffered. This the prophet ſpeaks of as a thing concluded; for the cauſe of his ſuffernigs was condeſcended on, and the end and fruit of them was determined, which implies an *antecedaneous* tranſaction betwixt the Father and him, for putting him in the room of ſinners: and by this tranſaction, juſtice hath acceſs to exact the payment of this price; he interpoſed, and the Father exacts of him their debt, and ſeeks ſatisfaction from him for all that he bargained for. 2. That this tranſaction or deſign, concerning the redemption of elect ſinners, is, in reſpect of Chriſt's ſuffering and ſatisfying of juſtice, fully and actually performed; he undertook to be wounded and bruiſed, and he was accordingly actually wounded and bruiſed: the tranſaction, as to the engagement in it, and efficacy of it, took place in Iſaiah's time, and before his time; but as to the actual performance of what the Mediator engaged himſelf to ſuffer, it is ſpoken of prophetically by him, as a thing done, becauſe then to be done; and now it is done, and indeed long ago. 3. That the ſatisfying of juſtice, by the Mediator's ſufferings, according to his engagement, proves as effectual to abſolve, juſtify, and heal theſe, even the groſſeſt ſinners, that come under this bargain and tranſaction, as if they had actually ſuffered, and paid, and ſatisfied their own debt themſelves: their ſins are pardoned through his ſufferings, their deadly wounds are healed by his ſtripes, as if they had never had any debt, they are acquited and ſet free, as if they had never been guilty.

Theſe three *doctrines* ly very near the life of the goſpel; and the prophet, in this chapter, and particularly in this verſe, is often on them. Our purpoſe is only ſhortly to explicate them to you, as a ſhort ſum and compend of the tract of the covenant of redemption; the *firſt* of them ſhews the riſe of the work of redemption; the *ſecond* ſhews the mids by which it is executed; the *third* holds out the effect and conſequence, and the end of all.

For the *firſt* then, there is, we ſay, an eternal tranſaction betwixt God, and Jeſus Chriſt the Mediator, concerning the redemption of ſinners; his actual redeeming, by being wounded and bruiſed, ſuppoſeth this; for the Son is no more liable to ſuffering, not to ſpeak of his ſuitableneſs, than any other

other of the perſons of the bleſſed God-head, had not there been an antecedent tranſaction; there was no obligation nor tye on him to be wounded, and enter into the room of ſinners as their cautioner, for payment of their debt, if there had not been a prior engagement; neither could his wounding and bruiſing have proven uſeful, or have brought healing to us, if this prior engagement had not been; and this it is which we call *the covenant of redemption*, which we would not extend ſo as, in all things to ſtretch it to the properties of theſe covenants and bargains which are amongſt men, it being in ſome reſpect an expreſſion uſed to make grace more diſcernable to us, that can conceive ſo little of grace's way. This tranſaction, or covenant of redemption, is ſometimes called *the Father's will*, and *his law*, as Pſal. xl. 8. *I delight to thy will, O my God, yea, thy law is within my heart;* and John vi. 38. it is called ſo, *I came from heaven not to do mine own will, but the will of him that ſent me*; ſo alſo, John xvii. 14. it is called the Father's *work* in one reſpect, and the Son's *work* in another reſpect, *I have finiſhed the work thou gaveſt me to do;* which is the proſecution of the ſame contrivance commonly called a *covenant*, becauſe, as to the eſſentials, it hath the nature of the covenant, to wit, two parties agreeing, and terms whereupon they agree, and is well ordered in all things for proſecuting and carrying on the deſign of ſaving loſt ſinners, called, Acts ii. 23. the *determinate counſel and foreknowledge of God;* there was a plot and deſign in God's counſel, concerning Chriſt's ſufferings, whereof his ſufferings were the execution.

To clear it a little, we would conſider theſe *five* things in it. 1. The parties. 2. The matter about which it is. 3. The riſe and occaſion of it. 4. The terms wherein the form of it ſtands, or the midſes whereupon it is undertaken. 5. Some properties of this covenant.

1. For the parties; upon the one ſide is God eſſentially conſidered, or all the three perſons of the glorious Godhead, Father, Son, and Holy Ghoſt, who are all concurring in this covenant, it being the act of the determinate counſel of God; and in this reſpect God is the party to whom the ſatisfaction for loſt ſinners is made, and he alſo is the party condeſcending to accept of the ſatisfaction: and upon the other ſide the party engaging to make ſatisfaction, is Jeſus Chriſt, the ſecond perſon of the bleſſed, dreadful, and adorable Trinity, perſonally conſidered, now becoming the head of the elect, that he may have them all with himſelf to be one myſtical body; in the firſt reſpect, all the three perſons, that ſame one bleſſed God, give the command or require a ſatisfaction as God, and concur, as the infinitely wiſe orderer of the decree: and in the ſecond reſpect, Jeſus Chriſt, as Mediator, undertakes to make ſatisfaction, Pſal. xl. 6, 7. *Sacrifice and offering thou didſt not deſire;* God, as it were making the offer, What can, or ſhall be given to me, for the redemption of ſinners? Sacrifice and offering will not pleaſe, nor are accepted by me. Then follows the Mediator's part, *Lo, I come, in the volume of thy book it is written of me, I delight to do thy will, O my God:* for though in one reſpect, all the perſons in the Trinity be on the one ſide, being of one will; yet in the other reſpect, Chriſt Jeſus, as Mediator, comes in on the other ſide, to do his will.

2. As to the matter about which this covenant is: it is about the ſatisfying of juſtice, and making of peace between God and loſt ſinners; it is that we might be pardoned, juſtified, have peace made with God, and be healed. It is true, there is an end above and beyond this, even the glory of God's rich grace, and condeſcending love, that ſtoops ſo low to ſave ſinners; but ſinners pardon, and peace with God, and their healing, is the immediate end: or, if we come nearer, the matter about it which is, is the redeeming of the elect; for theſe words in the text, *we* and *us*, are of equal extent with them that are juſtified and reconciled, and whom he actually healed by his wounds and ſtripes; ſo that whoever thy be who are never juſtified and healed, they are not comprehended in this bargain.

3. The riſe and occaſion of this covenant

venant may be gathered from theſe three. 1. There is the ſuppoſing of man's ſin and fall; for, whatever election doth, redemption doth moſt certainly ſuppoſe man to be loſt, and under ſin, 2. There is God's decree, not to pardon ſin without a ſatisfaction. 3. There is God's election preceeding, or his purpoſe to ſave ſome, for the glory of his grace, which are the elect, who are ſaid to be *given to Chriſt*. Theſe three are the riſe and occaſion of the covenant of redemption; man hath ſinned, the threatning muſt be executed, and juſtice ſatisfied; and yet God hath, for the glory of his grace, elected a certain number to life, and that muſt needs ſtand firm; and theſe three ſeeming to thwart one of them with another, gives occaſion and riſe to the excellent and admirable contrivance of this way, how the loſt ſinner ſhall be ſaved, ſo as juſtice ſhall be ſatisfied, and not wronged in the leaſt, and juſtice ſo ſatisfied, that yet the decree of election by grace ſhall ſtand.

4. As for the terms, wherein the form of the covenant ſtands, and the midſes by which theſe ends, may be brought about, to wit, how the redemption of loſt ſinners may be obtained, juſtice may be ſatisfied, and the glory of grace made to ſhine, and how any thing that makes theſe ſeem to juſtle and thwart might be guarded againſt; and that was it, which, to ſpeak ſo, with reverence, put God to the conſultation about it, which ſhews the excellency of the covenant of redemption, and the deep draughts that are about it; for otherwiſe, and properly, God needs not conſult and or adviſe: They are ſhortly theſe, 1. God's offer to redeem man, if his juſtice may be ſatisfied, and if any reſponſal perſon will become cautioner, and undertake to pay the elect's debt. 2. The Son's accepting of the offer, and undertaking or engaging to pay their debt, upon condition that his payment and ſatisfaction ſhall be accounted the elects, and accepted for them. 3. The Father's acceptation of this engagement and undertaking according to his offer, and the Mediator's accepting of it, and acquieſcing in it: he holds the bargain, to ſpeak ſo, and ſo it is a cloſed covenant: the firſt is comprehended in theſe words, *Sacrifice and offering thou didſt not deſire*, Pſal. xl. inſinuating that God did deſire ſomething; the ſecond in theſe words, *Mine ears haſt thou opened, then ſaid I, Lo I come, in the volume of thy book it is written of me, I delight to do thy will;* which implies the Father's acceptation, as well as Chriſt's undertaking; and it alſo points at the way how the ſatisfaction is made effectual: eſpecially if we compare theſe words of the pſalm with Heb. x. 5, 6. we will find that they relate to Chriſt's humiliation in general; for it is in the pſalm *Mine ear haſt thou opened;* but in Heb. x. 5. it is ſaid, *A body haſt thou prepared me:* and where it is ſaid in the pſalm, *I delight to thy will*, the apoſtle ſays, *By the which will we are ſanctified*. The Father makes the offer on the terms of a ſatisfaction to juſtice; the Son as Mediator accepts the offer, and undertakes for the elect: here am I, to do thy will, on the ſame terms that the offer is made; and the Father accepts of the Son's engagment, according to that word, Mat. iii. *This is my beloved Son, in whom I am well pleaſed;* he offers himſelf ſurety for ſinners, and the Father is content to take him for their Surety: in the one reſpect it is called the *Father's pleaſure*, verſe 10th of this chapter, *Yet it pleaſed the Lord to bruiſe him*, &c. becauſe the terms were ſo propoſed: and in the other reſpect, it is called the *Mediator's pleaſure*, or *ſatisfaction*, verſe 11th, becauſe the condition propoſed is ſatisfying to him; *The pleaſure of the Lord ſhall proſper in his hand*. He undertakes to pay, and God accepts of his undertaking, and obliges himſelf to abſolve the believer: and the words following, *He ſhall ſee his ſeed, and of the travel of his ſoul, and be ſatisfied*, and *by his knowledge ſhall my righteous ſervant juſtify many*, are promiſes made to him, on ſuppoſition of his making ſatisfaction, 2 Cor. v. ult. the firſt part of the tranſaction is, *He hath made him to be ſin for us, that knew no ſin;* and the other part of it is, *That we might be made the righteouſneſs of God through him:* he accepting of the bargain, ob-

tains a right to a juſtifying and abſolving ſentence, by virtue of his ſuffering: for which cauſe words are added, *in him*, or *through him*: this ſhews the clearneſs of God's juſtice in proceeding with the Mediator; the ground of ſinners juſtification through him; and gives ſinners a warrant to make uſe of Chriſt's ſatisfaction as theirs, becauſe it was ſo agreed upon in the counſel of the God-head.

5. We come now to ſpeak a little to ſome properties of this covenant, and ſhall content ourſelves with three or four of them that make forthe ſcope: as, 1. The juſtice and equity of it. 2. The faithfulneſs of it. 3. The freeneſs of it. And, 4. The wiſdom that ſhines in this bargain; paſſing by the reſt.

(1.) The *juſtice* and *equity* of this tranſaction may appear in theſe reſpects; 1. That the Father ſhould be ſatisfied; and that he that was wronged, ſhould have his honour reſtored; that the threatning given out in his law ſhould light and take effect; that the ſoul that ſins ſhould in his own or in the Surety's perſon die; and that a ſuitable recompence ſhould be made to juſtice, before the ſinner ſhould be abſolved. 2. Juſtice appears in this reſpect, That when the Son of God, the Mediator, offers to become man, and to endure and ſuffer all that the elect ſhould have ſuffered, his ſufferings ſhould be accepted as a ſatisfaction; becauſe the juſtice of God, yea, the holineſs, power, and greatneſs of God, are as glorioufly manifeſted in Chriſt's ſatisfaction, as if man had ſufferd; nay, there would not have been ſuch an amends and ſatisfaction made to juſtice, if all creatures had ſuffered: juſtice by this means hath more ſatisfaction than it could have had otherwiſe; and hereby the holineſs of God, and the ſeverity of his juſtice, as well as the condeſcending love of God, is the more manifeſted, that he himſelf ſhould condeſcend to ſatisfy; therefore, Rom. iiii. 26. it is ſaid, *That he might be juſt, and the juſtifier of him that believeth on Jeſus*: God is juſt, in that he will not only have ſatisfaction, but an equivalent ſatisfaction, for the reſtoring of his juſtice to its declarative glory, wherein it ſuffered by man's fall. 3. Juſtice appears in this reſpect, That the Mediator ſatisfying juſtice, theſe for whom he ſuffered ſhould be acquitted, and have the ſentence of abſolution paſt in their favours; which the rather we would take notice of, that we may know the redemption purchaſed and beſtowed by the Mediator, is an exact ſatisfying of juſtice, and not by removing of our ſins, as he did our diſeaſes, nor by pardoning of them by an authority committed to him; but, as I ſaid, by a real and actual ſatisfying of the juſtice of God for them: therefore, Luke xxiv. it is ſaid, *He behoved to ſuffer theſe things, and then to enter into his glory*; there was a neceſſity of it, becauſe of the juſtice of this covenant, for the Son not only to become man, and to be in a low condition, but to become a curſe, and to die the curſed death of the croſs.

A ſecond property is *faithfulneſs* on all ſides; faithfulneſs on the Father's ſide, in his word and promiſe to the Son; *All that are given of the Father, are made to come to him; and there is nothing loſt*, John vi. 37, 44, 45. Faithfulneſs on the Son's ſide, performing all according to his undertaking, *fulfilling all righteouſneſs*: Therefore when in the one word he ſays, *Deliver me from this hour*; in the next word he ſays, *But for this cauſe came I unto this hour*: it was my errand into the world, and now I am to go about it by and bye: *And I lay down my life for my ſheep myſelf, no man taketh my life from me, but I have power to lay it down, and power to take it up again*. His faithfulneſs alſo appears in keeping all that are committed to his truſt, *None of them ſhall periſh, but he ſhall raiſe them up at the laſt day*. Therefore he is called the *good* or faithful *ſhepherd*.

3. It is a *free* covenant: it is *juſt*, as betwixt God and the Mediator; but as to the elect, it is moſt *free*: By his wounds we have pardon, and by his ſtripes we have healing; *The chaſtiſement of our peace was on him*; there is not one grain weight or worth to be ſatisfied by us: *He was made ſin for us*, he was made the curſe, even the wrath-pacifying ſacrifice and offering; *That we might be made the righteouſneſs of God*, not through

ought

ought in ourſelves, but *through him*, 2 Cor. v. *ult.*

4. It is a moſt *wiſe* contrivance, for if the Son had become Man and Mediator, how could juſtice have been ſatisfied, or the elect pardoned and healed? They could not ſatisfy for themſelves, and no creature could ſatisfy for them; therefore the only wiſe God finds out a wiſe mids for ſuch an end, as is the ſaving of the elect, in a way wherein juſtice and mercy, or free grace, ſweetly kiſs each other, and wherein they both ſhine forth conſpicuouſly and radiantly.

That which we would ſay, in ſhort, concerning this covenant, is this, That Jeſus Chriſt hath undertaken to pay the elect's debt, and hath ſtepped in unto their room; and God hath imputed unto him their ſin, and accepted of a ſatisfaction from him for them; and all this in a legal and juſt way, ſo as there is acceſs before the throne of God for them to plead for the application of his righteouſneſs by virtue of this covenant; that as really and faithfully as Chriſt performed his undertaking to God, and his ſatisfaction was accepted for them, they may as really and on good ground expect the application of it to them: For though all be of grace to us, yet it is a bargain on juſt and legal terms betwixt God and the Mediator; therefore there is a title and right in juſtice for the elect, when they come to Chriſt, that his ſatisfaction ſhall ſtand for them, as being members of his Body, and in whoſe room and place he ſatisfied; Hence it is ſaid, 1 John ii. 1 *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous;* and whereon is this righteouſneſs founded? The next words tell us, *He is the propitiation for our ſins;* he hath paid the price that was due by us, and we may ſeek the application of it to us, according to the tranſaction paſt betwixt the Father and him, now performed; which is the next point.

The 2*d Doctrine* is, *That this tranſaction and deſign concerning the redemption of ſinners, is now not only undertaken, but fully performed*; as is clear, Acts ii. 23. *Him, being delivered by the determinate counſel of God, ye have taken, and by wicked hands have crucified and ſlain;* the eternal purpoſe concerning this is now execute: As to the efficacy of his ſufferings, *He is indeed the Lamb ſlain from the beginning of the world;* Becauſe neither the Son's undertaking was queſtioned by the Father, nor the Father's promiſe queſtioned by the Son. To ſpeak ſo with reverence of ſuch a myſtery, the Father, before his coming, truſts him upon his engagement with the ſalvation of ſo many elect ſouls as he had given him; and the Son, conſidered as Mediator, truſts the Father with the juſtifying of them, according to the promiſe made to him in the 11th verſe of this chapter; but the actual performance of the undertaking was not till Chriſt ſuffered. This actual performance of the covenant comprehends theſe things ſhortly; 1. That as this plot and deſign of redemption was laid down, ſo it hath the performance by all the parties covenanting: It is actually performed according to the terms of it. 2. That it hath the real effects covenanted for, actually and really brought about: It hath with it a moſt real and effectual following, to ſpeak ſo, whereof Chriſt's actual ſuffering was a part, and a main part.

I ſay, it is performed by all parties according to the terms, and hath its real effect, in theſe reſpects, 1. Chriſt Jeſus hath, according to this covenant, ſiſted himſelf before the bar of juſtice, and undertaken our debt. 2. Juſtice hath purſued Chriſt for our debt, and hath exacted payment of it from him: The cup that belonged to us was put in his hand, and he was made to drink it: In which reſpect, it is ſaid, *He was made a curſe for us*, Gal. iii. The ſword of divine juſtice awaked againſt him, and did ſmite him. 3. Jeſus Chriſt, according to his undertaking, doth accept of the claim, undergoes the debt, and ſatisfies juſtice; therefore, when he ſtands in our room, as if he had been the guilty perſon, he opens not his mouth to juſtify himſelf; he ſays not, theſe are not my ſins, but is as dumb, as the ſheep is before the ſhearer, becauſe he was our cautioner: The everlaſting covenant, to ſay ſo, ſtood regiſtrate over his head, and he is made

to count for all that was due by, and to us. 4. It is performed in this reſpect, that the Father purſues not the elect on this account to be ſatisfied of them, who, as ſoon as they accept of the covenant, are actually juſtified and abſolved. Indeed, while they are in nature, the ſentence ſtill ſtands, *Curſed is he that ſinneth and believeth not;* yet, by virtue of his performance of the tranſaction, they have a legal right to juſtification, and the promiſe to him ſtands good, that the elect by his knowledge ſhall be juſtified; and hath an actual performance in all them that believe, they are really made free as he was made the ſinner. 5. In reſpect of the manner, (1.) It is performed exactly according to the covenant, even as it was agreed upon, that for ſo many he ſhould ſuffer and procure eternal life, and ſo it is; eternal life is given to ſo many, according to the condition of this covenant and bargain. (2.) As it was a bargain wherein juſtice was to be ſatisfied; ſo it was exactly ſatisfied; Chriſt Jeſus gets nothing down, not one farthing is remitted, but ſatisfies all, pays down the full price; he drinks out all the wrath contained in the cup, till it come to that ſweet word, uttered by him amongſt his laſt words on the croſs, *It is finiſhed.*

The 3d *Doctrine* is, *That though the elect ſinners, be as well ſinners by nature, and as groſs ſinners as others: yet by virtue of this covenant, and upon conditiou of their accepting of it, they may obtain, and do actually obtain, peace with God, pardon and healing, as if they had never ſinned, or as if they had ſatisfied the juſtice of God themſelves.* This is the very end of this tranſaction, *He was wounded for our tranſgreſſions, and bruiſed for our iniquities, the chaſtiſement of our peace was upon him, and by his ſtripes we are healed;* His wounds, bruiſes, and ſtripes, effectually procured juſtification and healing to us: And this is the ground of that which we call *imputed righteouſneſs*, and ſhews how it comes to paſs that we are made righteous by the righteouſneſs of another, ſcornfully called *putative righteouſneſs* by Papiſts: But conſidering what is in the former doctrines, and in this, we will find it to be a clear truth, on which our juſtification, and the whole weight of our ſalvation hangs; that the believing ſinner, cloſing with Chriſt's ſatisfaction, is as effectually abſolved from ſin, as if he had never ſinned; Chriſt's ſatisfaction becomes as really his, as if he had paid the debt himſelf: And if we conſider theſe three, 1. The great deſign of the covenant of redemption betwixt God and the Mediator. 2. The faithfulneſs of God in this covenant, in performing his part on the terms on which the Mediator laid down a price for the elect. 3. The excellency and efficacy of the price paid with reſpect to the covenant; we will find that there is a clear acceſs in law, or according to the decree of God manifeſted (the decree is called a *law*, *Thy law is within my heart*) for the groſſeſt ſinners that come under this bargain, and cloſe with this covenant, their obtaining peace, pardon, juſtification, and healing, as if they had never ſinned, or had ſatisfied themſelves, and that they may confidently expect it on this ground.

1. I ſay, if we conſider the great end and deſign of the covenant betwixt God and the Mediator, we will find it to be the juſtification of the elect: Chriſt ſuffered, not for any ſin that was inherently in himſelf: He had no ſin; there was no guile found in his mouth, no quarrel betwixt God and him on his own account; but he was wounded for *our* tranſgreſſions, the chaſtiſement of *our* peace was on him: To make peace betwixt God and us by his wounding, was the great deſign of the covenant of redemption; and can that deſign hold, if his ſatisfaction come not in the room of ours, and ſtand not for our ſatisfaction and payment? In man's law, the cautioner paying the debt proves valid for the principal debitor: And when this is the deſign of God in the covenant of redemption, how to get the debt of dyvour ſinners paid, and themſelves ſet at liberty, and when this is found out as the mids, *a body haſt thou prepared unto me;* the covenant muſt be as real on the one ſide s it is on the other; that is, as real and effectual to make the believer in Chriſt

Chriſt juſt, as it was real and effectual to make Chriſt to be accounted the ſinner, and to be dealt with as ſuch. We may clear it further in theſe two, 1. By looking to Chriſt typified in the offerings under the law: When the ſinner came with his offering, he laid his hand on the head of the beaſt, eſpecially of the *ſcape goat*, to ſhew that Jeſus Chriſt, who was to come to be both Prieſt and Sacrifice, who was to bear the ſins of the elect, as they were to be ſet free; that he was to lay his neck down to the knife of juſtice, that the ſtroke might be kept off our throat. 2. We are ſo juſtified by Chriſt, as Chriſt was made ſin for us: Now, our ſins became really Chriſt's, not that he was made the ſinner inherently, that were blaſphemous to be thought or ſpoken of; but he was reckoned the ſinner, and was ſubſtitute in the room of ſinners, as if he had been the ſinner, and was made to ſatisfy for original ſin, and for actual ſin, as if he had been guilty of them by committing them; therefore, 2 Cor. v. ult. he is ſaid to be *made ſin for us*, and Gal. iii. to be *made a curſe for us*, and 1 Pet. ii. 24. *to bear our ſins in his own body on the tree:* And if he ſuffered for us, and if we partake of his righteouſneſs, as he did of our ſins; then our juſtification really follows, and we are abſolved and made righteous thro' his ſatisfaction cloſed with by faith, as if we had never ſinned. The parallel is clear, 2 Cor. v. ult. *He was made ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him:* So that Chriſt was made ſin, in the ſame manner we are made righteous; that as legally as he who had not debt, was made liable to our debt, ſo as legally we partake of his righteouſneſs, and are declared free: Even as the dyvour is legally freed from the debt which his cautioner hath paid, and cannot be liable to it; ſo the believer, by Chriſt's ſatisfaction, is freed from the debt of ſin, and abſolved and declared righteous. And though this may ſeem ſtrange and a wonder, to be a ſinner, and yet in ſome reſpect free of ſin; under guilt, and yet abſolved; yet Chriſt's ſatisfaction is as real and effectual as to the believer, as if he had ſatisfied himſelf, becauſe his cautioner hath ſatisfied for him.

2. If we conſider God's faithfulneſs in this covenant, in performing his part, according to the terms of it, the matter is clear: For as the Mediator hath performed his part according to his engagement; ſo it is impoſſible but God muſt perform his, and muſt accept of the ſatisfaction in the name, of the elect, and upon their believing juſtifies them: For as it was the Father's will, that he ſhould lay down his life for his ſheep, ſo it was the will of the Father, Son, and Holy Ghoſt, that believers in him ſhould through his ſatisfaction have eternal life, John vi. 39, 40, when he hath ſaid before, *I came not to do my own will, but the will of him that ſent me*, he ſubjoins, *This is the Father's will which ſent me, that of all that he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day;* where the ſatisfaction that Chriſt ſhould make is implied, and it is a great one: And what ſatisfaction ſhall he have for that? even the ſalvation of the elect; *This is the will of him that ſent me, that every one that ſeeth the Son, and believeth on him, may have everlaſting life, and I will raiſe him up at the laſt day.* And ver. 10. of this chapter, it is clear that he ſhall not want ſatisfaction; for *he ſhall ſee of the travail of his ſoul, and be ſatisfied:* And what is the ſatisfaction? *By his knowledge ſhall my righteous Servant juſtify many;* he ſhall be the cauſe of the juſtifying of many, and they ſhall be actually abſolved in due time: And what is the ground of it? *For he ſhall bear their iniquities:* And therefore, as God is faithful, he ſhall get that, which he merited and purchaſed for them, applied unto them.

3. If we conſider the excellent and equivalent price that Jeſus Chriſt hath paid, and that with reſpect to the covenant, we have a clear ground why the believer may expect and be confident to be abſolved and declared free: It is no mean price, gold, ſilver, or precious ſtones, but the blood of him that was and is God; which we ſay would be conſidered not ſimply, but with reſpect to the covenant, and

to the end wherefore he ſuffered and ſhed his blood: For though it be no comfort to a ſinner ſimply that Chriſt ſuffered; yet when he conſiders that it was for this end, to wit, that juſtice might be ſatisfied, and that theſe for whom he ſatisfied might be juſtified, and made free; the believing ſinner may hence reaſon; If there was a reality in juſtice purſuing of him as my cautioner, and a reality and efficacy in his ſatisfaction; and if it was full and complete, ſo as juſtice was fully ſatisfied by it, when there was a reality of mercy, pardon, juſtification, and peace with God, and of healing to and for me, their being made forthcoming to me upon the condition of believing; and in this reſpect, though it be grace to pardon ſin as to us, yet it is juſtice in God to give Chriſt the ſatisfaction for the travail of his ſoul, as well as he gave God ſatisfaction to his juſtice: And the equivalent of that which the elect ſhould have paid, being paid to juſtice by Jeſus Chriſt their cautioner, the Lord cannot, nor will not ſhun nor ſhift the pardoning of a believing ſinner according to the covenant.

The *Uſes* are five, 1. Of inſtruction, whereby we may have a map of God's way of ſaving ſinners; coming to get ſalvation through Jeſus Chriſt.

2. To ſtir us up to admire the love of God, contriving ſuch a deſign for the ſalvation of loſt ſinners; the love of God, that gave his Son; and the love of the Son, that engaged to come, and hath come and paid the debt.

3. It gives a notable warrant to the faith of a ſinner to take hold of, and cloſe with Chriſt, and to reſt upon his ſatisfaction for juſtification and healing, becauſe he hath God and the Mediator covenanting for this very end, the Mediator engaging to ſatisfy, and God engaging to receive the ſatisfaction, and to juſtify all theſe who ſhall accept of it, and reſt upon it.

4. It is therefore a notable ground of encouragement, and of exhortation, to take hold of Jeſus Chriſt, and of his ſatisfaction: Folk would not ſcar at him, but lippen their ſalvation to him, and be ſure the bargain will not fail; as it is ſure that the Mediator hath ſatisfied, it as ſure that his ſatisfaction ſhall be made forthcoming to believers in him.

5. To reprove the neglecters and ſlighters of Jeſus Chriſt, and of this offered ſalvation through him; when he hath taken the threatening and curſe of the law on himſelf, to make out the promiſe to them, it muſt be a great aggravation of folks guilt to ſlight him. It ſerves alſo to comfort a poor ſinner, that hath many ſins and challenges, and knows not how to be quit of them: The covenant ſays, our ſins are tranſlated on the Mediator, that we might be ſet free; Chriſt Jeſus covenanted on the terms of juſtice, to make way for us to covenant on the terms of mercy; God covenanted with him to purſue our ſin in him, and he covenanted to impute that ſatisfaction freely to us: Hence is that never-enough noted ſaying, 2 Cor. v. 19. *God was in Chriſt reconciling the world to himſelf.* It is juſtice on his part, he ſatisfied for pardon of ſin, and peace to them: But on the elect's part it is grace, God is reconciled to them, not imputing their ſin to them; but it is for Chriſt's ſatisfaction that he freely forgives them their ſins: So that what coſt him dear, comes moſt freely to us; and this is no ſmall ground of comfort to a conſcience preſſed with ſin. God fix theſe things in your hearts.

SERMON XXIV.

ISAIAH liii. 5. *But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.*

IF there were more deep convictions amongſt us of our natural deadneſs in ſin, and of that fearful condition that naturally we ly under by our liableneſs

liableneſs to the wrath and curſe of God, all men and women having by nature God's curſe, as the ſentence of the law, regriſtrate againſt them; the reading of ſuch a text, wherein a way of remedy is holden forth, would be more welcome to us; and we are perſuaded that ſuch a thorow conviction would not only make the word more lovely and delightſome to us, but more plain and eaſy to be underſtood by us, and to be ſooner taken up by us; and one preaching would be thus more profitable and effectual than many are to you while in a ſecure condition: when people are not under the deep and due conviction of their ſin and miſery, they have no ſerious thoughts that the word of the goſpel concerns them in particular, and that their ſouls ſtand in need of that which is ſpoken to them therein.

Ye may remember, we ſpoke ſomewhat from theſe words for clearing the way of making peace betwixt God and ſinners; and for holding forth the way that God in his infinite wiſdom hath laid down for ſetting of poor ſinners, that are lying under the curſe, free: for this end, there was an eternal tranſaction and covenant entered into by the Father and the Son, the Father demanding, and the Son accepting and ſatisfying, as Mediator and ſinners cationer, what was due to juſtice for the ſins of the elect, as was determined in the counſel of God; from which bleſſed bargain all our ſalvation flows as from the fountain, and runs down a river to us.

That which now we are to ſpeak a little to, is ſome profitable *uſes*, which are the ſcope of all, and tend to lead you in to know the uſe of ſuch doctrine, and not only to know it, but to engage you to make ſome ſuitable practical improvement of it.

There are ſeveral ſorts of *uſes* that flow from this verſe, whence the preceeding doctrines have been drawn.

The *firſt* ſort is for *information*; which ye who are more ignorant, and have not ſo much light in you as to diſcover the way to heaven, would eſpecially take heed to, though they be uſeful to all. And,

1. Ye would know and be informed in this, that all men and women without exception, are lying under tranſgreſſion and iniquities, and liable to be ſmitten and curſed of God, till theſe be taken away: But this having been ſpoke to in the forenoon, we need not inſiſt on it now; but the truth is, neither law nor goſpel hath gained this much ground on the great part of you, as to bring you really to know, that naturally ye are dead in ſins and treſpaſſes: and, till this be drunk in and digeſted, other truths cannot to any purpoſe profit you.

2. Ye would know and conſider the neceſſity of a ſatisfaction to the juſtice of God, before ſinners can be freed from ſin, and from the curſe and wrath of God, that they are under and liable to, by reaſon of their original corruption and actual tranſgreſſions. Do ye think that Jeſus Chriſt did needleſſy enter into the covenant of redemption, and engage to ſatisfy, and actually and really did ſuffer and ſatisfy juſtice? If men might come ſo eaſily to heaven, as many ſuppoſe, it had been needleſs. Would God, think ye, have wounded the cautioner, his own dear Son, if thoſe who ly under ſin and wrath might have by another way ſatisfied juſtice, and reſtored him to his honour? Nay, ere this peace could be made, this behoved to be; and yet I much doubt if any do think that there is any ſuch diſtance betwixt God and them, which a word of prayer, or confeſſion, or ſome penance cannot remove: This is, alas! the woful ignorance of many that live under the goſpel; but ye would know that a ſatisfaction behoved to be, and ſuch a ſatisfaction as was equivalent to the wrong done, and ſuitable and ſatisfying to him that was wronged by ſin, and that among all the creatures it could not be found. Yea, ye may read from this the dreadful effects of ſin, and what a horrible thing it is to have your tranſgreſſions to count for with God yourſelves: if ſin brought ſuch heavy things on the cautioner, what will it bring on the ſinner, who hath continued all his days in tops with God, to ſpeak ſo, and would not make peace with him, when he was earneſtly invited to it? Yea, we may from this know, what is that moſt horrible, dreadful, and confounding

founding ſentence, which is abiding all of you that ſtand it out, and do not make your peace with God through this ſatisfaction of our bleſſed Lord Jeſus, when ye ſhall be made eternally to bear the wrath that ſin deſerves, which yet is intolerable.

3. Ye would hence know, and ſtudy to be clear and diſtinct in your knowledge of this precious truth, how a ſinner, that by nature is under ſin and wrath, and hath ground every day to look for it, may be freed from that curſe and wrath: to prevent which, the Lord hath made a covenant with the Son, who is appointed Mediator for making peace betwixt God and ſinners, by ſatisfying his juſtice for them, and by paying the ſame debt that was due by them; ſo that this wrath is prevented, and their peace is made by virtue of this covenant of redemption; wherein theſe two clauſes are agreed and concluded upon betwixt theſe two infinitely reſponſal parties, 1. That Chriſt ſhall become the ſinner, and be handled as a ſinner; though there was no ſin in him. 2. That the elect ſinner, that by nature was a child of wrath even as well as others, ſhall be freed from the wrath to come by virtue of his ſatisfaction: theſe are two pillars that our ſalvation is built upon, and that our peace and reconciliation with God flow from: by his wounding and bruiſing, we are pardoned, *The chaſtiſement of our peace was on him, and by his ſtripes we are healed.*

To clear this a little; this covenant would be conſidered, 1. As it looks to the parties, and their ſeveral actions. 2. As it looks to the execution thereof, in all the ſteps of it.

For the firſt, There are three parties that concur in their own place, 1. God is the party offended, and he is here bruiſing and wounding the Mediator: He is the Judge, and ſtands ready to execute the ſentence that ſtands in his law againſt ſinners, if he get not an equivalent ſatisfaction. 2. Jeſus Chriſt the Mediator is the party wounded and bruiſed; the Mediator's part is to ſatisfy juſtice, to pay the price, and perform the ſatisfaction reſolved upon in the counſel of God, of ſuitable and ſufficient value for the redemption of the elect, according to his engagement; and he is actually wounded and bruiſed: God determined what ſhall ſatisfy, Chriſt Jeſus accepts of the determination, engages to ſatisfy, and does actually ſatisfy for elect ſinners. A 3d party is, We poor ſinners, *He was wounded for our tranſgreſſions*, &c. it is the elect ſinner, or the ſinner, who being made in due time ſenſible of ſin, and afraid of wrath, and who being kindly touched with the apprehenſion of it, and cleared anent the firmneſs and freeneſs of the covenant, and anent the fulneſs of Chriſt's ſatisfaction, doth by faith flee unto Jeſus Chriſt, and ſubmit to his ſatisfaction, and betakes himſelf allenarly to that for righteouſneſs; Chriſt lays down the price, and the believing ſinner pleads for intereſt in it, and for the benefit of it, and by faith gets title to an abſolvitur from his debt and guilt. If it then be aſked, What is the thing whereby a ſinner is pardoned and juſtified, reconciled to God, and delivered from wrath and healed? I anſwer, It is by believing in Jeſus Chriſt. If it be again aſked, What is the ground or reaſon, why the believing ſinner obtains that favour? I anſwer? Becauſe our Lord Jeſus hath ſufficiently ſatisfied for, and fully paid the debt of ſo many as are brought to believe on him. If it be, *3dly*, asked, How comes it that Chriſt's ſatisfaction becomes a ranſom, and is accepted for ſuch and ſuch a believer? I anſwer, It is by virtue of the eternal covenant of redemption, or tranſaction made betwixt the Father and the Son, wherein it was agreed, that his ſuffering and ſatisfying of juſtice, ſhould be accepted for believing ſinners, as if themſelves had ſatisfied; according to that of John vi. 39, 40. *This is the Father's will that ſent me, that of all that he hath given me I ſhould loſe nothing; and this is the will of him that ſent me, that whoſoever ſeeth the Son, and believeth on him, may have everlaſting life:* So our believing is the firſt immediate ſtep, whereby we come to obtain pardon of ſin, and peace with God: Chriſt's righteouſneſs, or ſatisfaction, is that whereon our believing founds itſelf; yet ſo as it hath a reſpect to the

the eternal covenant of redemption; whence both Chriſt's ſatisfaction and our believing do flow, and without which we could have no warrant to expect righteouſneſs through a Mediator; for, unleſs we know that Chriſt hath ſatisfied, juſtice for elect ſinners that ſhall believe on him, we cannot reſt on him for righteouſneſs; and unleſs we have an eye to the covenant of redemption, we cannot expect that his ſatisfaction will be accepted for us: And therefore, if we will trace theſe ſteps back again, the firſt riſe of our ſalvation is in the counſel of God; the proſecution of it is in Chriſt's ſatisfaction; and the application of his ſatisfaction, is by our fleeing to it, and accepting of it by faith: And therefore we would learn, in our looking and ſtepping up to heaven, to look to theſe three in this order; we would firſt begin at faith, and in believing we would conſider Chriſt's ſatisfaction, and from that we would aſcend to the riſe of it, to wit, the covenant of redemption, and the terms of it: All which put together, give a very clear ground of expecting righteouſneſs through Jeſus Chriſt. I ſhall illuſtrate it by a ſcripture-ſimilitude, wherein I ſhall ſhew you how all the three concur, yet ſo as there is a difference in their concurrence. Ye know that under the law, there were *cities of refuge* appointed, which were types of Jeſus Chriſt, in whom we find a ſhelter; in theſe cities of refuge, conſider theſe three that concurred for ſaving the perſon that had committed man-ſlaughter; 1. God's determination, appointing ſuch a thing, and that the man-ſlayer, being within ſuch a city, ſhould be ſafe from the avenger of blood; and this gave the riſe to the other two that follow. 2. The city itſelf, as a ſhelter or refuge to the man-ſlayer. 3. The perſons fleeing or running to hide themſelves in it: Now, the ſafety of the perſon of the man ſlayer did flow from all the three. (1.) The law, appointing ſuch a city was the ground. (2.) The city was the ſhelter. (3.) The perſon's actual running to the city, gave him a claim and title to the privilege of the city; for though the former two had been, if he had not fled to the city, he had not obtained the benefit of ſafety: even ſo, the believer that would be ſaved, is to conſider theſe three, 1. God's determining ſuch a way of ſalvation to elect ſinners by a Mediator. 2. The Mediator privileged as the city of refuge, for this end. And, 3. The ſinner's fleeing to him, which is his believing on him, and his ſeeking and pleading for the benefit of Chriſt's ſatisfaction, according to the terms of the covenant. Now, ſuppoſe a perſon to flee to the city of refuge, he is preſerved in it, juſtice cannot follow him further than the gates, yet ſo as he hath the benefit by God's determination and appointment of the city for ſuch an end, and yet ſo as he muſt flee into it, ere he can plead for the benefit of the city: So, ſuppoſe a ſinner to be fled to Jeſus Chriſt by faith, he may plead for exemption from wrath, by God's determining and appointing a Mediator for ſuch an end; and the Mediator Jeſus Chriſt hath this privilege conferred on him, that he that thus flees unto him ſhall be ſafe; yet it is alſo ſuppoſed, that ſuch a ſinner hath fled to him, elſe he could not expect ſafety through him, notwithſtanding of God's determining the Mediator for ſafety: thus we would have theſe three put together; and yet (as we ſaid) they differ: for God's determination is the efficient cauſe and fountain of all; Chriſt's ſatisfaction is the meritorious cauſe, and our believing is the ground on which we have right to plead for the benefit of his ſatisfaction: even as the man that fled to the city of refuge, his ſafety was not by any virtue in his running but by God's determination, yet his running to the city was requiſite as the mids, and except he run or fled to it, he could not plead for the benefit of the city; ſo our believing gives us ground to plead a right and title to Chriſt and his ſatisfaction, without which we could not have that right.

But, *2dly*, Becauſe one will take up this under one notion, and another under another: To clear it therefore a little further, we ſhall again conſider in the covenant theſe three ſteps, 1. The determination of it, as it is enacted in the counſel of the Godhead, which in ſum is this, that ſuch and ſuch perſons ſhall be ſatisfied for by the Mediator, and his ſatisfaction

cepted for them. 2. The execution of this covenant, where we take in all our Lord's ſufferings; all the ſtrokes and wounds that juſtice purſued him with, as cautioner for the elect; and God's accepting and juſtifying of him, and declaring his accepting of him, and being well ſatisfied with what he did and ſuffered, by his raiſing him from the dead. 3. The application of his purchaſe, by his accepted ſatisfaction; which conſiſts in theſe, (1.) That theſe that were given to Chriſt on this condition, that his ſatisfaction ſhould ſtand good for them, ſhould be juſtified and ſaved, that is, that in due time application of his ſatisfaction ſhould be made to the perſons given him to be ſaved by him; which takes in Chriſt's making interceſſion, that renewing grace, faith, *&c.* may be given to ſuch perſons. (2.) That the work of the Spirit, who, as the Sanctifier, begets faith, and perſudes to embrace Jeſus Chriſt, all be given them. Then, (3.) Follows the believer's actual coming to Chriſt, being ſweetly and powerfully drawn to reſt on him and his ſatisfaction; whereupon follows the application of the ſentence of juſtification and abſolution that reſults from the former: So that whereas it was before, *Curſed is he that continues not in all things written in the law:* now it is, *He that believeth on Jeſus Chriſt, hath eternal life, and ſhall never come into condemnation:* All theſe go and agree well together; the covenant as the ground, Chriſt's ſatisfaction as the meritorious cauſe, and the application of his ſatisfaction by faith, which entitles and gives the believer a right to it.

The reaſon why we have ſo much inſiſted on this, is, That we may teach you to join reſpect to the covenant of redemption, Chriſt's ſuffering and your believing, together: It will not be faith that will juſtify, that is, without reſpect to the covenant; neither will the covenant and Chriſt's ſatisfaction juſtify, without faith; yet ye would ſo put them together, as the glory of ſalvation through grace may not ly on faith, but on God's ever-laſting love, and on Chriſt's ſatisfaction. And indeed it is not little practick for a ſoul ſenſible of ſin, in the exerciſe of faith ſo to lay the weight of its ſalvation on Chriſt and the covenant, as it neglected not running to Chriſt by faith; and ſo to lay hold on Chriſt by faith, as it lay not the weight on faith, but on Chriſt and the covenant: As in the compariſon before uſed, Suppoſe a man, that had killed another unawares, had been taken before he wan to the city of refuge; God's determination was not the cauſe of that, but his not running, or his not coming at the city: So it may be that ſome apprehended by the juſtice of God, that are leſs ſinful than others: yet the reaſon or cauſe is not in God's covenant, nor in Chriſt's want of worth, but in the perſon's not running, or not fleeing to Chriſt as to the city of refuge; and therefore they are not heard to plead for immunity by virtue of that ſatisfaction before the bar of God.

A 2d ſort of *Uſes* are for exhorting and encouraging ſinners to come to Chriſt: There is here then, 1. A clear ground to our faith, and a plain way opened to heaven, and a mighty encouragement to perſuade ſinners to lay hold on Chriſt, and to take this way for obtaining of life: This text opens as it were the gates of the city of refuge, and points out the way how to eſchew the wrath which is to come: There is a way here laid down, in the wiſdom, juſtice, goodneſs, and grace of God, which is made offer of in the goſpel; and ſince it is ſo, we beſeech you that ye would not receive this grace in vain; but ſeeing there is a covenant well ordered and ſure, a Mediator and a ranſom provided, and a way laid down how to come to Chriſt by faith, let all of you, who come under the conviction of ſin and apprehenſion of wrath, ſtep to, and cloſe with him, and plead for pardon by virtue of his wounds, and for healing through his ſtripes, with reſpect to the covenant.

There are theſe *four* things here that will ſerve to give ground for this application, if we conſider, 1. The great ground of faith that is here. 2. The great reaſon we have to make uſe of this ground. 3. The great encouragement we have ſo to do. And, 4. The great neceſſity we have to make this application. A little to each of

of theſe: But we ſhall premiſe one word to all, and it is this, That conſidering you are all in tryſting terms with God, whether ye live at a diſtance from him, the uſe will by way of exhortation reach you; or whether ye be brought to greater nearneſs under the ſenſe of ſin, and have ſome ſerioufneſs in ſeeking after God, it will reach you for conſolation. In a word, we would exhort all, and it may be convince ſome, and comfort others: But to the firſt thing we propoſed, We declare and proclaim this as a true and faithful ſaying, that there is here an everlaſting covenant, wherein the ſalvation of the elect is concluded through Chriſt's ſatisfaction to juſtice for them, and a way laid down for making peace betwixt God and all them that will throwly renounce their own righteouſneſs, and lay hold on this ſatisfaction, even ſuch a way as procures juſtification and healing to them. And for your confirmation, conſider in general, if it be poſſible that the covenant of redemption, the ſufferings of the Mediator, and the promiſes made to believing, can be for nought; did the Father purſue the cautioner ſo hotly for nothing? or did the cautioner pay ſuch a ranſom for nothing? No certainly; if it had not been to communicate pardon and peace, with healing by his wounds and ſtripes to them who were liable to condemnation, and under the dominion of ſin, neither of theſe would have been: And therefore, for grounds of your faith, more particularly ſee here, 1. A full ſatisfaction: God hath made way to ſinners peace with himſelf, by ſatisfying himſelf fully in Chriſt the Mediator for the ſins of the elect believers; ſo that a ſinner, that in the ſenſe of ſin betakes himſelf to him, needs not fear any back-accounts, becauſe whatever might make for our peace, was fully laid on him, ſo that we may with holy and humble boldneſs, ſay, that *we are not come to the mount that might not be touched, nor to blackneſs, and darkneſs, and tempeſt, and the ſound of a trumpet; but we are come unto mount Sion, the city of the living God, the heavenly Jeruſalem, and to Jeſus the Mediator of the new covenant, and to the blood of ſprinkling.* Our invitation therefore to you, is not to bid you come and count for your own debt yourſelves, but to come and accept of Chriſt's payment of it, and of his ſatisfaction, whereby juſtice is completely ſatisfied. 2. See here, as another ground of faith, the juſtice of God, not with reſpect to us, but to the bargain betwixt the Father and the Son, who are the principal parties, and we (to ſpeak ſo) but parties accidentally in this covenant, the covenant being primarly and mainly betwixt God and the Mediator: The juſtice of it appears in this, that it hath reſpect to a covenant which is fulfilled on all ſides; and therefore the elect's believing and taking hold of the Mediator's ſatisfaction, cannot but be accepted, as if he had paid the debt himſelf. The Father (to ſpeak ſo) had the carving of the bargain, and what ſatisfaction his juſtice was to receive, to his own mind; and as it was juſtice on the Son's ſide to ſatisfy according to his undertaking, ſo it is juſtice on the Father's ſide to pardon and be at peace with the ſinner that by faith flees unto Jeſus Chriſt. 3. See in this bargain, not only juſtice, but mercy; as it is juſt, ſo it is a graciouſly free bargain; which is wonderful and may ſeem ſomewhat ſtrange, if not paradoxal, yet it is nothing inconſiſtent with the way of grace: it is juſt that the cautioner ſhould pay the debt, and yet that debt is moſt freely and frankly pardoned as to us; it is juſtice in the height as to the Mediator, but free grace as to us in the height; we come to it freely and without price, though it coſt him dear: and it is one of the Mediator's undertakings that it ſhould be free to his ſeed, John vi. 40. *This is the will of him that ſent me, that he who ſeeth the Son, and believeth on him, ſhould have eternal life.* 4. Conſider the reality and ſureneſs of the bargain: it is ſuch as it cannot fail, having ſuch pillars to lean on, the faithfulneſs of God engaged on juſt and equal terms, and the glory of God as the end; and having a moſt neceſſary and certain effect, to wit, healing to all to whom the ſovereign medicine is applied. This ſtability and ſureneſs of the covenant flows from God's engaging to the Mediator, and the Mediator's engaging to God;

from the Mediator's ſatisfying, and the Father's accepting of his ſatisfaction; which being confirmed by the blood of the Teſtator, it becomes a Teſtament, which cannot be annulled, or altered, or changed. And if all this be ſo, let me put the queſtion, Is there not good ground here to exhort the hearers of the goſpel to believe in Chriſt, and on believing to look for life through him, and a moſt ſolid ground laid down, whereupon to build the hopes of eternal life? And therefore ſeeing, this is the upſhot of all, that life is to be gotten freely by faith in Jeſus Chriſt, improve this way of ſalvation for making your peace, under no leſs certification than this, even as ye would eſchew reckoning with divine juſtice in your own perſons for the leaſt farthing of your debt.

If it be *objected* here by any, 1. We are at enmity with God, and cannot ſatisfy. I *anſwer*, This text tells you, that ſatisfaction is not ſought from you, but from the Mediator, who hath already given it, and the Father hath accepted it for all ſuch as ſhall by faith plead the benefit of it. 2. If ye ſhall ſay, We know not how to win at God, we are ſuch as cannot ſtep one foot forward, and ſo very ſinful and miſerable, that we know no ſuch tranſgreſſors and wretches. I *anſwer*, Was it not for ſuch that the Mediator tranſacted, even for ſuch as we, tranſgreſſors, rebels, deſpiſers of him, and ſuch as judged him to be ſmitten and plagued of God? If he had been caution only for righteous folk, there had been ſome reaſon for ſuch an objection; but it is for ſinners, for moſt heinous ſinners: nay, this way of reaſoning and pleading ſays on the matter, that Chriſt needed not have laid down his life. 3. If it be ſaid, We are ſo ſinful, and backſliding, ſo filthy and polluted that we think we are not within the reach of healing. I *anſwer*, This reaſoning would, if it held, turn in effect to this, that ye are not within the reach of God's grace, of Chriſt's ſatisfaction; which is not only injurious, but even blaſphemous to the grace of God, and to the ſatisfaction of the Mediator: if your ſin be ugly and horrible, he ſuffered horrible wrath; he was wounded, bruiſed, chaſtiſed, *&c.* 4. If it be ſaid further, We can do nothing for ourſelves, we cannot come to Chriſt, we know not what it is to believe; or if we win to do any thing, alas! all our goodneſs is as the morning cloud and early dew, that ſoon paſſeth away. I *anſwer*, The covenant is not tranſacted betwixt God and you, but betwixt God and the Mediator; and the ground of your peace, as to the procuring cauſe, depends on the Mediator's performing his part of the covenant in your name: and further, as for your believing, it is a piece of the Father's engagement to the Mediator, and muſt certainly be made as effectual as the Father muſt keep his word to the Son, according to theſe promiſes of the covenant. *I will put my law in their hearts, and write it in their minds; they ſhall all know me, and they ſhall be all taught of God;* and *thy people ſhall be willing in the day of thy power*, and the like: all theſe promiſes were in the covenant betwixt the Father and the Son, and the application of them is but their execution as to us; and therefore, ſeeing ſuch a city of refuge is caſt open to man-ſlayers and tranſgreſſors, ſtep humbly and boldly forward, and run to it. There is yet a fifth *objection*, which will poſſibly be ſticking with ſome, and it is this, We know not whether we ſhall believe or not, for we know not if we be in the covenant or not. I *anſwer*, Would ye have thought that he who had committed man-ſlaughter, would have reaſoned well, if he had reaſoned thus, *I know not if that city of refuge was appointed or built for me*, and when the gates of it were caſt open, ſhould ſcar to enter in to it on this account, when it was told him that it was appointed for ſuch? juſt ſo is it here. And ſuppoſe one ſhould ſay, *I cannot believe*, it is as if ſuch a man ſhould ſay, *I cannot, I dow not run to the city;* nay rather, though he had been feeble, yet he would have creeped, clinſhed, and crippled to it as he might: even ſo here, in a word, a man ſhould not diſpute whoſe name is in the covenant, but ſhould ſtep forward to the ſhelter and refuge; as is Heb. vi. 18, 19. where the apoſtle borroweth the ſame ſimilitude, and ſays, *God hath confirmed his promiſe*

by

by an oath, that by two immutable things, in which it was impoſſible for God to lie, we might have ſtrong conſolation, who have fled for refuge to lay hold on the hope ſet before us. Men in their natural condition are compared to the man-ſlayer, lying under the ſtroke of the law, or under the hazard of being purſued by the avenger of blood. Chriſt is compared to the city of refuge; and the heir of the promiſe being purſued, what ſhall he do? Will his election ſimply ſave him? No, but he muſt flee unto Jeſus Chriſt as to his city of refuge: and therefore, by all means run and flee to him, as having this fear, leſt the avenger of blood purſue and overtake you; and if ye cannot run ſo faſt as ye would, yet run as ye may; and ye have this advantage, that the city of refuge is not far off, it is near you, even at your door, as the apoſtle ſpeaks, Rom. x. *The word is near thee, in thy mouth, and in thine heart.* The crippleſt body amongſt you all has Chriſt at your door, that ye may enter into him, as into a city of refuge, and that he may come in and ſup with you; ſo that though ye cannot lift your feet ſo quickly in running to him, if ye can but in good earneſt roll yourſelves over upon him, ye ſhall be ſafe: ſeeing then that this way of ſalvation is ſo full, ſo free, ſo equal and effectual, take heed leſt ye prejudge yourſelves of it.

2*dly*, To preſs this yet a little further, conſider what good reaſon ye have to run: take but this one word, ye are ſinners lying under the curſe and wrath of God; and have ye any other way of obtaining pardon, or of making your peace? And if ye believe that ye are ſinners and under the curſe, is there not need that ye ſhould run to a ſhelter from it? If we were preaching to angels that never had ſinned, there might be ſome reaſon for their ſlighting or laying little weight upon ſuch a word of exhortation; but ſeeing ye are ſinners and liable to God's curſe, why do ye ſlight a Saviour, having ſo much need of him?

3*dly*, Conſider yet further, that ye have encouragement to run, and nothing to diſcourage you; What prejudice is in believing? There is no prejudice at all in this way, but many advantages; doubtleſs ſalvation will not fail them that believe: Yea, we may add from the words of the text, for encouraging to this, that the man or woman that is ſenſible of ſin, and afraid of wrath, hath the covenant to look to, for begetting and throughing the work of faith in them with power; for if it be true, that all the midſes are in the covenant, as well as the end, and if we may lay weight on the covenant for the effect, to wit, the pardon of ſin, and healing, then we may alſo lay hold on the covenant for furthering us to that effect: I ſpeak not this, as if folk could of themſelves act faith on the covenant, before faith be given them; but I ſpeak it to encourage young beginners, that think they have no faith at all, that they may act what they have, and may look more and more to the covenant, to be inlightened, quickened, and ſtrengthened; and that they may ſay with the poor man in the goſpel, *Lord I believe, help mine unbelief;* and with the ſpouſe, Cant i. *Draw me*, and *we will run after thee.*

4*thly*, And finally, for preſſing of this, conſider the abſolute neceſſity that ye are under of making uſe of this way of ſalvation, of getting your peace made by Chriſt's ſatisfaction, and your wounds healed by his ſtripes; there is no mids, but either ye muſt hazard on a reckoning with God on your own ſcore, or accept of his ſatisfaction: there was never a covenant made by God with man, but two; a covenant of works for perfectly righteous folks, by which covenant no ſinner was ever able to come to life; and a covenant of grace, wherein Chriſt is made ſin for us, and as many as flee by faith unto him, are made the righteouſneſs of God thro' him; and therefore either betake yourſelves to this way, or reſolve to count with God yourſelves without a Mediator and Surety: or, if ye think it a fearful thing, ſo to count thus with God, and if it be certain, that many have been condemned for taking the way of works; let me earneſtly intreat you to welcome and make more uſe of Chriſt's righteouſneſs, for obtaining pardon of ſin, and peace with God: this way will do your turn, when the other will quite fail you.

But

But as for them who take this way, I will adventure to ſay in his name, that as certainly as Chriſt was ſmitten, as certainly ſhall pardon and healing come to them; even to as many as creep into him, and by believing lay hold on him; and on the other ſide, I ſay, in the ſame name, to all of you who take not this way of ſalvation, that ye ſhall moſt certainly be brought to reckon with God yourſelves, without a Mediator, and to undergo his curſe according to the tenor of the covenant of works. Thus the text ſets before you life and death; God's bleſſing and God's curſe: life, and God's bleſſing if ye betake yourſelves to Chriſt, as to your alone city of refuge; and death, and God's fearful curſe, if ye do it not. God himſelf make you wiſe to make the right choice.

SERMON XXV.

ISAIH liii. 6. *All we like ſheep have gone aſtray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.*

YE have in the former verſes ſomewhat of our Lord's ſuffering, and of his ſuffering for ſinners, that he was wounded and bruiſed, *&c.* In this verſe the prophet proceeds to clear how this came to paſs, that Chriſt Jeſus was made to ſuffer for the elect, the ſeed that God had given him; which he doth by laying down the occaſion and fountain-cauſe whence it proceeded. 1. The occaſion of it, in theſe words, *All we like ſheep have gone aſtray;* all the elect, as well as others, have wandered: and *every one of us have turned to our own way;* we had denuded ourſelves of all right and title to eternal life, and had made ourſelves liable to God's curſe and wrath through our ſinning. 2. The fountain-cauſe is, *The Lord hath laid on him the iniquity of us all;* when we had all ſtrayed, Jehovah took our Lord Jeſus, as the ſacrifices under the law were taken, and put him in our room, and laid on him the puniſhment due to us for our ſins, and actually purſued him for our debt.

So the words are an anſwer to that queſtion, How comes it to paſs that our Lord Jeſus ſuffered thus for ſinners? It is anſwered, The elect had made themſelves liable to the wrath and curſe of God through their ſtraying; and to keep them from that wrath, God deſigned and provided his Son Jeſus Chriſt to be the Redeemer, and according to the covenant of redemption laid on him the puniſhment due to them for their iniquities: in a word, their ſin, and God's appointing him to be cautioner made him liable to ſatisfy for all their debt.

The firſt part of the words hold out our natural diſeaſe; the ſecond part holds out God's gracious cure and remedy.

In the firſt part we have theſe three, 1. The natural ſtate and condition of all men and women, even of the elect themſelves (who are mainly to be looked on here) *All we have gone a-* 2. This is illuſtrate by a ſimilitude, *We have gone aſtray like ſheep.* 3. It is amplified, *Every one of us have turned to his own way:* Several words being put together, to ſet out the deſperate ſinful condition, whereinto the elect, as well as others, had brought themſelves.

1. Our natural ſtate and condition is ſet down in this word *ſtraying:* To *ſtray*, is to wander out of the way, to go wrong, to be bewildered; for God hath ſet a rule to men to walk by in the way to life, the rule and way of holineſs; and whoever walk not in that way, do go aſtray, and wander out of the right way.

2. This is, as I ſaid, illuſtrate by a ſimilitude of ſheep; the comparing of the elect to ſheep here, is not at all to extenuate the ſinfulneſs of their ſtraying; though ſometimes the innocency of that creature in ſome other compariſons is inſinuated: But it is

to

to hold out the witleſneſs, ſpiritual ſillineſs and brutiſhneſs of their ſtraying; the ſcripture uſually pointing out that beaſt to be diſpoſed and given to wandering: And both nature and experience tell us, that in a wilderneſs, where there is greateſt hazard, they are readieſt to run on the hazard; ſuch is their ſilly, and (to ſpeak ſo) fooliſh inclination: Juſt ſo are the elect by nature.

3. It is amplified by this, *That every one hath turned to his own way;* before, it was collectively ſet down, *All we have gone aſtray;* but now, leſt any ſhould exeem himſelf, it is diſtributively ſet down, *every one*, even Iſaiah, Jeremiah, and others ſuch, not one excepted. This *turning to our own way*, holds out two things, 1. It is called our own way, to diſtinguiſh it from God's way, as it is, Pſ. lxxxi. 13. *He gave them up to their own hearts luſts, and they walked in their own counſels;* That is, in their own inventions, or according to their own will, humour, and inclination. 2. While it is ſaid that every one turns to his own way, it is to ſhew this, that beſide the common way that all ſinners have to turn away from God, diſtinguiſhed from God's way, every ſinner hath his own particular and peculiar way, whereby in his way, he is diſtinguiſhed from another ſinner. There is but one way to heaven, but many ways to hell, and every one hath his different way; ſome have one predominant luſt, ſome another, but they all meet here, that every one turns from God's way, every one takes a wrong way of his own.

Conſidering the ſcope, we ſhall ſhortly and paſſingly point at two general *Obſervations*, whereof the *1ſt* is this, *That it contributes much more for folks conceiving and conſidering of Chriſt's ſufferings aright, to be well acquainted with their own ſinful nature and diſpoſition.* Men will never look rightly on Chriſt's ſufferings, nor ſuitably eſteem of him, nor make him, and the doctrine that holds him and his ſufferings forth, cordially welcome, except they have ſome ſenſe of their ſinful nature and diſpoſition: Hence it was that many of the Phariſees and hypocrites of that time wherein the Lord exerciſed his miniſtry among the Jews, never welcomed him, nor prized his ſufferings; whereas among the Publicans and ſinners many were brought to get good of him.

Not to inſiſt in the *uſe* of this, only in a word, ſee here a main reaſon why Jeſus Chriſt is ſo meanly thought of, and the report of his ſuffering is ſo little welcomed and eſteemed; even becauſe ſo few walk under the due ſenſe of this, that like loſt ſheep they have gone aſtray.

The 2d general *Obſervation* from the ſcope, putting both parts of the verſe together, is this, *That we ſhould never look on Chriſt's ſufferings, but with reſpect to the covenant of redemption, and God's tranſacting with him as our cautioner;* therefore the laſt part comes in, *The Lord hath laid on him the iniquity of us all:* For albeit we know that Chriſt hath ſuffered much, yet if there be not an eye to, and ſome acquaintance with the covenant, the riſe of his ſufferings, and God's hand and end in his ſufferings, it will be to no purpoſe; therefore, when Peter is to ſpeak of his ſufferings, Acts ii. 23. he premiſes theſe words, *Him, being delivered by the determinate counſel and foreknowledge of God*, and then ſubjoins his being crucified. Looking on Chriſt's ſufferings with reſpect to the covenant, 1. It lets us know that Chriſt's ſuffering comes not by gueſs, but by the eternal counſel of God, and by virtue of that tranſaction betwixt the Father and the Son; and this takes away the ſcandal off them, which the prophet ſets himſelf here to remove. 2. It gives faith acceſs to make uſe of his ſufferings, when we look to him as purpoſely deſigned for this end. 3. It holds out the love of God, Father, Son, and Spirit, towards elect ſinners, that howſoever God looked angry like on the Mediator, as perſonating them, and ſuſtaining their room; yet that Jehovah had the deviſing and deſigning of theſe ſufferings, and that he ſent his Son to ſuffer thus, it holds out wonderful love.

3. And more particularly, from the firſt part of the words, which is the main thing to be marked, *obſerve*, *That*

That all men, even the elect themſelves not excepted, are naturally in a moſt ſinful and deſperate ſtate and condition: So that if ye would know what they are by nature, this is a deſcription of their ſtate, *All we like ſheep have gone aſtray, and every one hath turned to his own way;* And when it is called *our own way*, there needs no other epithet to ſet out the deſperatneſs of it: That which I mean is this, that all men are naturally under theſe two, 1. They are under guilt before God, Eph. ii. 1, 2. *Dead in ſins and treſpaſſes, children of wrath, and heirs of condemnation*, liable to the curſe of God by virtue of the covenant which Adam broke, 2. (which is moſtly aimed at here) There is in every one a ſinful nature, a ſinfulneſs or ſinning ſin, an inclination to ſin, every one hath a ſtraying humour; ſo that although the ſimilitude of ſheep agree not to them in that ſenſe, as ſheep are innocent creatures, yet it agrees to them in this ſenſe, that they are ſilly fooliſh creatures: and in this reſpect it is ſaid, Gen. vi. 8. *That all the imaginations of the thoughts of the heart in man are only evil continually;* and, Eph. ii. 1. they are ſaid to be *dead in ſin*, not only in reſpect of their being obnoxious to God's curſe, but in reſpect of their natural deadneſs, of their ſinful nature, and want of ſpiritual life; So, Rom. iii. 9, 10. and forwards, the apoſtle deſcribes the ſinfulneſs of man's nature at large, not only in reſpect of its guilt, but of its inclination to ſin, and ſays, that *their throat is an open ſepulchre;* inſinuating thereby, that men naturally are like a tomb, and that the corps within the tomb is death and ſin, and that all that comes from them ſavours of that; *Their feet are ſwift to ſhed blood, with their tongues they uſe deceit* &c. every member and part of the body, and every faculty of the ſoul is bent to that which is evil. Theſe three may further confirm it, 1. If we look in general to what the ſcripture ſpeaks of men by nature, Eph. ii. 1, 2, 3. Rom. iii. and v. chapters; they being, as it is, Iſa. lvii. penult. *as the raging ſea, that caſts out dirt and mire continually:* It is always moving and working one way or another, and more eſpecially in a ſtorm; ſo that though at one tide ye would ſweep the ſhore never ſo clean, it will be as foul and dirty the next tide that cometh: So are theſe hearts of ours (as Peter ſpeaks, 2d Epiſt. ii. and Jude ver. 23.) *foaming out their own ſhame*; and James ſaith, chap. iv. 5. *The ſpirit that dwells in us luſteth to envy;* It hath as great eagerneſs after, and as great delight in ſin, as a drunkard hath after and in drink. 2. Experience alſo confirms it: Go thro' all men and women that ever were in the world (our Lord Jeſus being excepted, as not deſcending of Adam by the ordinary way of generation) and that will be found true which the apoſtle hath, Rom. iii. *There is none that doth good, no not one;* and that which is ſpoken, Gen. vi. *All fleſh hath corrupted their way.* And what is the ſpring of all the abominations that are in the world, and the riſe of theſe particular evils that are in believers and ſaints mentioned in ſcripture, as in David, Peter, and others; but this ſame corrupt nature, this body of death, as it is called, Rom. vii. 14.? All which ſtrongly prove a fire to be within, when there is ſuch a ſmoke without. 3. We may confirm it from well-grounded reaſon, for it cannot be otherwiſe; if the root be of ſuch a nature, can the branches be otherwiſe? *Who can bring a clean thing out of an unclean thing? No, not one*, Job xiv. 4. When Adam fell, the root was corrupted, and the branches cannot be freſh; the fountain was defiled, and the ſtream cannot be clean and clear: Hence, when Adam begot Seth, an elect in whom the church was continued, it is ſaid, that *he begat a ſon after his own likeneſs*, Gen. v. he himſelf was created after God's image, but begat children after his own image.

Though this be a commonly received doctrine, yet it is not without good reaſon, nor for no uſe inſiſted on ſo much here and in other ſcriptures; we ſhall therefore ſpeak a little to theſe four *uſes* of it.

The *1ſt Uſe* ſerves for information; and we may make it a looking-glaſs, wherein we may ſee clearly our own moſt ſinful ſtate and condition: would ye know what ye are by nature? This

text

text tells you, that not only all men have ſtrayed, but that each of us, or *every one of us, hath turned to his own way.* But knowing how ready we are to ſhift the challenge, we would be perſuaded that we are by nature liable to God's curſe for Adam's ſin, dead in ſin, and inclined to all evil; ſheep are no readier to go the wrong way, and will no more readily ſtray, if they wanted a ſhepherd, than we are inclined to do. There is a common word in many of your mouths, that we are all ſinners by nature; but when it is ſearched into, we find that there is much ignorance among you of what it means; many count themſelves to be ſinners, only becauſe of their being guilty of the firſt ſin, and ſo put no difference betwixt the firſt ſin and original ſin, which is an effect that flows from, and follows upon the firſt ſin; the firſt ſin was Adam's deed, and is legally ours, being imputed to us; as it is Rom. v. *death reigned over all, even over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion,* becauſe Adam in his ſtanding and falling ſtood in our room, repreſenting all mankind that was to come of him; but original ſin is inherent in us, and cleaveth cloſe to us, and is that which we are born and bred up with: and therefore ye would diſtinguiſh theſe ſins, that ye may know, that ye are not only guilty of Adam's firſt ſinful deed, but that ye have a preſent ſinful and corrupt nature, though it be not always alike exerciſing and acting itſelf. Others again look only upon their nature as inclined to evil, and look not on it as that which makes them liable to wrath by reaſon of the firſt ſin; but ye would put both together, and know, that though your ſinfulneſs doth not conſiſt only in an inclination to evil, that yet your ſinfulneſs lies mainly in that, and that it will not be long a going wrong: and it is not only your actual ſtraying and going wrong that ye would take notice of, but alſo, and mainly, of your ſinful nature, that inclines, diſpoſes, and ſets you on work to go wrong; it is your filthy corrupt nature, the body of death, the ſmell and ſavour whereof, to ſay ſo, is the kything of ſome actual ſin. We may clear it in a ſimilitude or two; we are, by this original ſin, as young ſerpents before they can ſting actually, or like ravenous birds, before they come out of the neſt; yet we call theſe ſerpents and ravenous birds, becauſe they are come of ſuch a kind: in our ſwaddling-clouts, we have the venomous and ravenous nature, to wit, original ſin, in us; and in our actual ſinning, we are like ſerpents when they come to ſting actually, or like ravenous birds when they come to catch the prey; and our actual ſin is a fruit of original ſin: or take it in this ſame ſimilitude in the text, there are many ſheep that never actually ſtrayed; yet they are called ſtraying witleſs creatures, becauſe they are inclined to ſtray, and ready to ſtray: Or take it in this ſimilitude, there are ſome diſeaſes that follow ſuch a houſe and family, ſome are inclined to a conſumption, ſome to the ſtone, ſome to one diſeaſe, ſome to another, which is from ſome defect of the body; even ſo it is here, that from a defect of our nature infected by original ſin, all actual ſins flow.

The *2d uſe* is for conviction and reproof; and indeed we cannot well tell where we ſhall begin here. However, the firſt thing that it reproves, is our natural pride; though this be the ſinfulneſs of our very infancy, yet we are ready to look upon ourſelves as ſomething: it is a true ſaying, though much miſapplied, that Job hath, chap. xi. 12. *Vain man would be wiſe, though man be born as a wild aſſes colt;* a colt hath a wild humour, and is the moſt witleſs of creatures: and this ſame is it that is implied in that ſaying of James, chap. iv. 5. *Do ye think the ſcripture ſayeth in vain, The ſpirit that is in us luſteth to envy?* which ſayeth this much, that the moſt part never trow that they have ſuch a ſpirit in them, that is inclined to all evil, bent to hate God and every thing that is good. 2. It reproves the great ſecurity that is amongſt the moſt part. If this be a truth, that men and women are thus born under the curſe of God, and inclined to every thing that is evil, born enemies to God, and inclined to aggrevate and heighten the quarrel, how comes it then to paſs that the great part ſleep as ſoundly and ſecurely as if they were in no ha-

zard? If ye were all poſed and put to it, how many of you can give a ſolid proof that ye are reconciled, that your peace is made, that ye are changed, and your nature renewed, and the quarrel betwixt God and you taken away? and yet if we look up and down, ye are generally as ſecure and quiet as if ye were born friends with God; there are but few taken with a conviction, and ſaying within themſelves, Is yonder doctrine true of me? As if the ſcripture had ſpoken in vain, whatever it ſpeaks of original ſin. Ah! ſhall never this be amended? Will ye never lay your ſinfulneſs to heart? Shall ye ſtill think nothing of that which gives the occaſional riſe to the covenant of redemption, and to Chriſt's ſatisfaction? All the preaching that ye hear daily, if it be not now laid to heart, it ſhall be moſt terrible and dreadful to you one day; and the peace that ye now have, ſhall end in red war, and great bitterneſs. 3. It reproves folks exceeding great unwatchfulneſs, and their truſting to their own nature, and following their own counſel: the wiſe man ſaith, Prov. xxviii. 26. *He that truſteth in his own heart is a fool.* It is not proofworthy for a men to be brutiſh as the very beaſt that periſheth, as it is, Pſal. xlix. and yet to be as little watchful, and as much truſtful, or to truſt as much to a man's own guiding, as if nothing of a miſguiding humour and diſpoſition were in him? We may more than allude to theſe words of our Saviour here, *If the blind lead the blind, ſhall not both fall into the ditch?* Many of you think ye are inſtructed as ſcribes in the way to heaven, and will be ready to ſay, God forbid we ſhould be ignorant of that, and what have we been doing all our days, if we be yet to learn that leſſon? But we will tell you what you have been doing, ye have been like ſilly ſheep ſtraying all your days: and we would the rather ſpeak to this, becauſe it is ſo neceſſary to be known and believed, and yet ſo little known and credited; For, 1. Ye will never be rightly humbled, nor make uſe of Jeſus Chriſt, nor walk watchfully and ſoberly; in a word ye will never believe and repent, till ye know, be convinced of, and believe this to be your natural inclination, and the ſinfulneſs of your nature: and yet, 2. Though this be ſo neceſſary, that the want of it mars the fruit of the word in you, and preaching doth but buff on you, to ſay ſo; how many are there, that are as little ſenſible of it as the very ſtones of the wall that are before us, or the boards that they lean upon, as to their own particular ſtate and condition? I would but aſk you, Is it poſſible that ye could live ſo ſecurely, and ſatisfied with your own caſe, if ye believed indeed that ye had ſuch a ſinful nature, and that ye were liable to God's wrath and curſe? Or would ye give ſuch way to your natural ſinful humours and inclinations, and ſo contentedly ſlight Jeſus Chriſt, and the offers of the goſpel, as many of you do? And yet we ſee amongſt thoſe with whom we converſe, men and women, not only as ſecure, as if they had no ſuch natures, but even belching and foaming out their own ſhame: we would have you therefore to be convinced and know, that not only ye are ſinners in the general, but that every one of you is ſuch in particular.

To make it the more clear, I ſhall give you two or three qualifications that are requiſite to a ſuitable conviction of your ſinfulneſs, 1. It would be particular. 2. It would be ſenſible; ye would not in bare words take with it that ye are ſinners, but ye would ſee and be convinced, that in this and this ye have ſinned, and ye would be kindly affected with it. 3. It would be diſtinct, not a gueſſing, but a thing that from the ſeeing and feeling of it ye would be clear in. 4. It would have ſuch an influence on the moving of your affections, and ſuch an inward working on your hearts, as that ye may lothe your nature, and yourſelf becauſe of it: we may ſee all theſe in Paul, Rom. vii. 10. and forward, who though he was greatly renewed, yet ſaith he, *I ſee a law in my members, rebelling againſt the law of my mind:* He feels and is very ſenſible of that which leads him in captivity; and he cries out, *Who ſhall deliver me?* &c. His affections are mightily ſtirred with it, *What I do, I allow not*, &c. *O wretched man that I am*, &c. If ye believe this to be a truth, and that

Paul

Paul lived in the faith and feeling of it; then judge if there be not juſt ground to expoſtulate with moſt part of you, as being yet without the faith and feeling of this moſt concerning thing.

The 3*d Uſe* of it ſerves wonderfully to ſet forth the glory of the free and rich grace of God, that all this buſineſs is and this tranſaction entred into, that Chriſt comes to ſatisfy, and doth actually ſatisfy juſtice for a number of ſuch wretches that had gone aſtray like loſt ſheep. This comes in as the ſcope; we have ſtrayed and done the wrong, but he hath paid the debt, and ſatisfied for the wrong done: and from comparing this verſe with the foregoing, we may take theſe *five* conſiderations, that ſerve to heighten the glory of God's grace and free-love, and to ſhame believers, that are ſo little in wondering at, 1. Who is ſmitten? His own Son; we ſinned, and he was ſmitten, even he who was and is the Father's fellow; the ſword awakes againſt him, and we go free. 2. What did our Lord ſuffer? *He was wounded and bruiſed; the chaſtiſement of our peace was on him; he laid on him the iniquity of us all:* it was not a complimental or faſhionable ſuffering, but he was arraigned before the tribunal of juſtice, and did really pay our debt, and ſatisfy juſtice for our ſins. 3. Who exacted this ſatisfaction? Who did ſmite him? It is the Lord Jehovah, it is the Father; which makes the glory of grace ſhine the more: it is God the Father, whoſe heart was tender to the Son of his love, that exacts the full price of him; ſo that, as he ſaid of Abraham, *By this I know that thou loveſt me, becauſe thou haſt not withheld thy ſon, thine only Son Iſaac from me;* we may ſay, By this we know God's love to the elect, when he hath not withheld nor ſpared his own Son from them, but hath laid on him the iniquities of them all. 4. For whom did he ſmite him? For ſinners, for ſtraying ſheep, for covenant-breakers, for ſuch as have gone a-whoring from God, and were bent to ſin againſt him, I mean the elect. 5. When was it that he ſuffered for them? Even when they were ſtraying, rejecting, deſpiſing, nodding the head at him, ſpitting in his face, and ſaying, *Away with him;* even then he is praying and dying for them. Now, put all theſe together, that ſuch a price ſhall be exacted of ſuch a cautioner, and for ſuch ſinners, and at ſuch a time, behold and ſee therein how God commends his love to us, as the apoſtle ſpeaks, Rom. v. 8. *in that while we were yet ſinners, Chriſt died for us;* when we were in our ſin, not praying to him, nor in a capacity to pray or give him thanks for any thing that he did or ſuffered, he then died for us. Is there any thing here but freedom of grace? And does not this exceeding highly commend the love of God, that he exacts the debt due by us, of his Son; and the powerful love of the Mediator and cautioner, that at ſuch a time, and for ſuch tranſgreſſors, he ſhould pay ſuch a price?

Uſe 4. Seeing this was our ſtate, that we were ſinners, and that yet herein was the love of God commended, that he laid on his Son the iniquity of us all; then, is there not ground to take with the ſin, and make uſe of the remedy; to take with ſin, and cloſe with Chriſt? We might take occaſion here to exhort. (1.) To watchfulneſs, and to walk ſoberly and humbly, from this ground, that we have ſuch a nature. (2.) To exhort every one to repentance, becauſe by nature ye are all in ſuch a ſinful ſtate and condition: it may be ground of exerciſing repentance, even long after your juſtification, and peace made with God who are juſtified, with whom it ſhould be, as we ſee it was with David. But, (3.) Seeing by nature ye are under God's wrath and curſe, and in a ſtate of enmity with him, it mainly ſerves to exhort you to flee unto Jeſus Chriſt, and not to reſt till ye get the quarrel taken away. It might be in good reaſon thought, that folks would be ſoon and eaſily induced to this, even to run unto Jeſus Chriſt, and to welcome the goſpel with good-will, for preventing the curſe and wrath due to them for ſin, and for ſubduing this ſinful nature, and inclination to ſtray from God and his way: therefore, ſeeing there is a fountain opened in the houſe of David for ſin and for uncleanneſs, ſince there is a ſatisfaction given to juſtice for

removing the guilt of ſin, and ſince the Spirit is purchaſed for mortifying of ſin, and making holy; let as many as think that they have gone aſtray, and have turned to their own way, as they would not be found ſtill at this diſtance with God, make uſe of Chriſt for making their friendſhip with God. It is the word that Peter uſeth, 1 Pet. ii. ult. *All we like ſheep have gone aſtray, but we are now turned unto the Shepherd and Biſhop of our ſouls:* Hold, O hold you near this Shepherd, and make uſe of his righteouſneſs for making your peace. If we could rightly underſtand the words, we would ſee in them, 1. A motive to put us on believing in Chriſt; and can there be a greater motive than *neceſſity?* We have ſinned and gone aſtray, he is the only Saviour, there is no other name given under heaven, whereby ſinners can be ſaved. 2. There is alſo in them an encouragement to believing; it was for ſinners, ſuch as we are, that Jeſus Chriſt ſuffered all that he ſuffered; which may be ground of hope and encouragement to ſtep forward; and if neither our need, nor Chriſt's being a Saviour willing to make ſinners welcome, will prevail, we know not what will do it. It will turn to this, and ye will be put to it, Whether are ye ſinners? And if ſinners, whether is it not a deſperate thing to ly under ſin and wrath? If ye be not ſinners, we have no warrant to propoſe this doctrine to you, to invite or make you welcome to a Saviour; but if ye grant that ye are ſinners, will ye contentedly ly under ſin? Will ye be able to bear it out againſt God? Or think ye that ye will be well enough for all that? And if ye dare not reſolve to ly under ſin, I would aſk, What way will ye win from it? think ye it eaſy to win from under it? muſt not the juſtice of God be ſatisfied? Some of you think that ye can pray yourſelves out of ſin: but what need was there of Chriſt's ſufferings if a ſatisfaction might have been made to juſtice another way? And if none but Chriſt can ſatisfy, it turns to this, that by all means ye would make uſe of him, elſe ye will moſt certainly drown and die in your ſins. And this is the thing that we would commend to you, that under the ſenſe of ſin, and in the faith of God's condeſcending love, ye would flee to Jeſus Chriſt, and give him employment, for making your peace with God, and taking away your ſin, and ſanctifying of you: O but this be ſuitable to ſinners! and if ye think yourſelves ſinners, prejudge not yourſelves of the benefit of a Saviour.

SERMON XXVI.

ISAIAH liii. 6. *All we like ſheep have gone aſtray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.*

EVERY expreſſion that the prophet uſeth, to ſet forth the grace of God in Jeſus Chriſt to ſinners by, is more wonderful than another, becauſe indeed every thing that he expreſſeth is more wonderful than another: and there is ſo much grace and infinite love in the way of the goſpel, that it is hard to know where there is moſt of it; whether in its riſe, or in its execution; whether in the decree of God, or in Chriſt's ſatisfaction; whether in the benefits that we enjoy, or in the way by which we are broughtto enjoy them: ſure, altogether make a wonder paſſing great, a moſt wonderful wonder, even a world of wonders. It is a wonder, that (as it is verſe 5.) he ſhould be *wounded for our tranſgreſſions, bruiſed for our iniquities*, that *the chaſtiſement of our peace ſhould be on him*, and that *by his ſtripes we ſhould be healed*; and when here he comes to explain this, and to ſhew how it came to paſs that Jeſus Chriſt ſuffered ſo much, he

he holds out another new wonder, *All we like ſheep have gone aſtray*, &c. as if he had ſaid, Would ye know how it comes to paſs that the Mediator behoved to ſuffer, and ſuffer ſo much? All we, the elect people of God, have gone aſtray like ſo many wandering ſheep, as well as others, not one excepted; and there was not another way to recover and reclaim us but this, *The Lord Jehovah laid on him the iniquity of us all*: To recover us when we were loſt, Jeſus Chriſt was ſubſtitute in our room by the eternal decree of God, and the iniquities of all of us who are his elect people, as to their puniſhment, were laid upon him. This then is the ſcope, to ſhew the riſe of Chriſt's ſufferings, and how it came to paſs that our Lord ſuffered, and ſuffered ſo much: the occaſion of it, was the elect's ſin; and the fountain-cauſe, the Father's laying of their ſin on him by an eternal decree, and making him to anſwer for it according to that decree, with his undertaking, which was the covenant of redemption, whereof Chriſt's ſuffering was the execution. Thus we have the fountain whence our Lord's ſufferings flowed; he is, in the covenant of redemption, ſubſtitute and judicially enacted the elect's cautioner, and takes on their debt; and being ſubſtitute in their room, juſtice purſues the claim, and ſentence paſſes againſt him, for making him anſwerable and liable to the debt of their ſins; which ſets out, as it were, a Judge on the throne, *Jehovah*; and two parties at the bar, *we* and *him*; *we* the principal debtors, and *him* the cautioner, Jeſus Chriſt, in our room and place: the law, by which the judge proceeds, is the covenant of redemption; and we the principal debtors not being law-abiding, he is made liable to the debt; and on this ground the ſentence paſſes againſt him, for ſatisfying what we were owing; and hereupon followed his ſufferings: ſo then, the riſe of his ſufferings is, that it was ſo tranſacted by the wiſe, juſt, and gracious God; and thus this *verſe* comes well in, to explain, and further to clear what he aſſerted in the former *verſe*. Though the words be few, yet they are a great compend and ſum of the goſpel; how therefore to ſpeak of them, ſo as to unfold them right, is not eaſy: and becauſe the devil, who ſeeks by all means to mar the beauty of the goſpel, doth moſt fiercely aſſault where moſt of its beauty ſhines, and hath therefore ſtirred up ſeveral ſorts of enemies to wreſt theſe words, and to obſcure the beauty of grace that may be clearly ſeen in them; we ſhall a little open the few words that are in this laſt part of the verſe, *And the Lord hath laid on him the iniquity of us all*; having ſpoken to the former part of it the laſt day.

In the few words then, we have, *Firſt*, ſomething ſpoken of iniquity, which three parties have ſome acts about, to wit, 1. The elect, *Us all*. 2. *Him*, to wit, The Mediator. 3. The Lord, to wit, Jehovah. Then, we have the expreſs act of the Lord, to wit, his laying on him, the Mediator, the iniquity of us all. (1.) As for this word *iniquity*, by it is meant ſometimes, 1. Sin formally taken, as it hath a diſconformity to the law of God, and ſuppoſeth a ſpot and defect; and ſo it is commonly taken, when we pray for pardon of ſin; and when David ſays, Pſal. li. *My ſin is ever before me*; and Pſal. xxxviii. *My iniquity is gone over my head*: And ſo it is the tranſgreſſion of the law of God. 2. It is ſometimes taken for the effect that ſin procureth, and ſo it is in effect the puniſhment of ſin, as Lev. vii. the 18 and 20 verſes being compared together; ver. 18. it is ſaid, *He ſhall bear his iniquity*, which, ver. 20. is, *He ſhall be cut off*: and ſo it is clearly meant of the puniſhment of iniquity; For *to bear his iniquity*, and to *be cut off*, are the ſame thing there: and that word of Cain, Gen. iv. 14. *My iniquity*, or puniſhment, *is greater than I can bear*, hath a manifeſt reſpect to God's curſe inflicted on him for his ſin, and is, as if he had ſaid, I will not get lived under the puniſhment that is inflicted upon me, for every one that finds me will cut my throat; and ſometimes it is tranſlated *puniſhment*, as in that of Gen. iv. 13. The queſtion then is, Which of theſe two is underſtood here in this text, whether iniquity or ſin formally taken, or iniquity taken for the puniſhment thereof?

of? Theſe who are called Antinomians plead, that it is to be underſtood of ſin formally taken: but though it be hard ſo much as to mention this, it being ſo blaſphemous-like to aſſert, that our bleſſed Lord Jeſus ſhould be formally a ſinner, and have the ſpots and defilement of ſin on him, which we wonder that any Chriſtian ſhould dare to aſſert or preſume to maintain; yet, becauſe this ſcripture is alledged for it, we ſhall clear, that iniquity is not here to be taken for ſin formally, but for ſin in the puniſhment of it. And the *firſt* reaſon that we give, ſhall be drawn from the plain ſcope of the words; the prophet having in the 5th verſe ſaid, that *he was wounded for their tranſgreſſions, and bruiſed for our iniquities*; the ſcope of this verſe is to ſhew how it came to paſs that Chriſt ſuffered, and ſuffered ſo much; which he doth, by declaring that it could not be otherwiſe, becauſe the puniſhment of all the ſins of the elect was laid upon him; and that which was called *wounding* and *bruiſing* in the former verſe, is here called on the matter a *bearing of our iniquities* (for if they were laid on him, he did certainly bear them) the ſins of all the elect tryſted on him as to their puniſhment; and this ſhews how that Chriſt behoved not only to ſuffer all that he ſuffered: ſo in the 8th verſe it is ſaid, *He was cut off out of the land of the living*, and *for the tranſgreſſions of my people was he ſtricken:* That which is here called the *bearing of iniquity*, is there called, *being cut off, and ſtricken for the tranſgreſſion of his people.* And this may be the *ſecond* reaſon of the expoſition, as we have given it; becauſe, when iniquities are ſpoken of, they are not called Chriſt's, as inherent in him, but they are called his peoples iniquities, they being formally theirs, but his judicially and legally only: even as the debt is formally the bankrupt's, but legally the cautioner's. A *third* reaſon is drawn from comparing this text with other parallel places of ſcripture: that which is called bearing of iniquity here, is called, Gal. iii. 13. his *being made a curſe for us*; ſo that his bearing of our iniquity, is his being made a curſe for our iniquity, and his bearing the wrath of God due to us for our ſin. I ſhall illuſtrate it by a compariſon, whence the *fourth* reaſon will clearly reſult: our iniquities become Chriſt's as his righteouſneſs becomes ours; for theſe two are parallel, 2 Cor. v. ult. *He was made ſin for us, who knew no ſin, that we might be made the righteouſneſs of God, in*, or *through him:* where 1. It is clear, that Jeſus Chriſt is ſo the ſinner in our room, as we are righteous in his room; and contrarily, we are righteous in his room, as he was the ſinner in our room. 2. That righteouſneſs is not ſo derived to us, that it is formally made ours, and to be inherently in us, but is ours only by imputation itſelf, or the virtue of it being imputed to us; and it is upon this ground that, Rom. iv. *imputed righteouſneſs* is often mentioned, that is, when God accounteth a man to be righteous, though he be yet a ſinner in himſelf: even ſo our ſin is imputed to Chriſt, and reckoned his, becauſe he became our Surety. And though Antinomians have a vain notion to elude this, yet the ſcripture is very clear, as holding forth a legal procedure; the debt is accounted his, becauſe of his obligation to be anſwerable for it, and in juſtice and law he is liable to it: and there is no other way that we can rationally imagine, how our bleſſed Lord can bear our iniquities; For, 1. It cannot ſtand with his abſolute purity, to have any ſpot of ſin, or to be formally the ſinner. Neither, 2. Is it neceſſary that he ſhould be the ſinner, but only that he ſhould pay the penalty due by us, it being the nature of contracts among men, that where the principal debtor ſuccumbs, the cautioner comes in his room; ſo is it here. Yea, 3. If Jeſus Chriſt were the ſinner formally, it would incapacitate him to be our cautioner, to pay the penalty, or to ſatisfy juſtice for the debt of our ſins: We would not have ſpoken ſo much to this, were it not that this ſame place is preſſed in a moſt faſtidious manner by the abuſers of the grace of God to maintain their error; ſo then, we take this in ſhort to be the meaning of this part of the verſe, that Jeſus Chriſt did bear the puniſhment due to us for our ſins.

2*dly*,

2*dly*, The three parties, that have ſome acts about iniquity, are, 1. *Us all.* 2. *Him.* 3. *The Lord Jehovah.* (1.) *Us all;* and here we meet with the Arminians, another party that abuſeth and perverteth this place, as if it were to be extended to all men and women that ever ſinned, or went aſtray; for, ſay they, It is the iniquity of all them that are wrong, that is laid on Chriſt, and that is the iniquity of all men and women in the world: but (as we ſhewed before) the ſcope of the words is not ſo much to ſhew the univerſality of all men, and womens ſinning, as to ſhew that all the elect as well as others went aſtray, and turned every one of them to their own way; and therefore it is reſtricted, *All we;* and the word *All* is no broader than the word *We:* now the *We* that is here meant, is the *We* who in the former words are *healed by his ſtripes;* and that ſure is not all men and women that ſin, but the elect only. And verſe 11th it is they *that by his knowledge*, that is, by faith in him, *are juſtified;* it is theſe *All*, whoſe iniquities he bare, and no more: ſo that, in ſhort, *us all*, is not all men ſimply coſidered, but *us all*, that are elect; and thus it is neceſſarily to be reſtricted to the prophet's ſcope.

The meaning of both parts of the verſe together then is, *We all*, even the elect as well as others, *went aſtray, and turned every one of us to his own ſinful way;* and the Lord Jehovah made him to bear the puniſhment of all our ſins; and it could not be but a mighty great puniſhment, and a moſt huge and horrible ſuffering, when the Lord made the iniquities of *us all*, his elect, to meet upon Chriſt.

There is not much debate about the other two parties, the *firſt* whereof is *Him*, that is, the Mediator Jeſus Chriſt, the eternal Son of the eternal Father, *the brightneſs of the Father's glory, and the expreſs image of his perſon*, who remaining God, became man, to perform and bring about the work of our redemption according to his undertaking.

The other party is the *Lord Jehovah*, the Judge and the party offended; as we are the party offending, and Jeſus Chriſt the ſatisfier: and the *Lord* is here conſidered eſſentially, as Father, Son, and Holy Ghoſt, having one common eſſence and juſtice, and who being all three one God, are to be ſatisfied; He is *Jehovah.*

But how is this puniſhment of our iniquities laid on Jeſus Chriſt? And here Socinians make as great a buſtle and buſineſs; the devil intending (if he could effect it) to blow up the very foundation of the goſpel, bends all his forces againſt ſuch places as do moſt lively hold it forth: but the words are clear and moſt ſignificant, as they are rendered according to the Hebrew on the margin, thus, *The Lord hath made the iniquity of us all to meet on him.* The iniquities of the elect are ſo many brooks and rivulets, any one of which is hard and difficult for them to paſs over: but, O! when Chriſt comes to ſatisfy for them, they are brought and gathered into a great lake, or rather into a vaſt ſea or ocean together; they all, collected and combined, met on him, and he did meet with them in a mighty ſhock; and ſure, they could not but be great ſufferings that he endured, when he had ſuch a ſea to paſs thorow: or, the ſins of the elect were like ſo many companies and regiments of men, any one whereof they could never have overcome; but when Chriſt came to ſatisfy divine juſtice for them, as the companies and regiments of ſins (ſo to ſpeak) rendezvouſed, and brought in one formidable army together, met on Chriſt. The word is well rendered here, *were laid on him*, being the ſame word in the root that Saul uſed when he commanded Doeg to fall upon the Lord's prieſts, 1 Sam. xxii. 18. The word is, *Lay upon them*, or *lay at them;* as when one is angry with another, he will cry, *Lay upon him:* and this ſhews the exceeding greatneſs of Chriſt's ſufferings, when all the ſins of all the elect met together, as a huge and heavy hoſt did fall and do terrible execution upon our bleſſed Lord Jeſus. This then being the meaning of the words, the queſtion is, Whether the Lord Jehovah did lay this puniſhment really upon Chriſt; or whether, as Socinians fondly imagine, he only interceeded for them? But for *anſwer*, 1.

What

What ſort of meaning of the words would that be, I pray? the Lord made the iniquities of us all to interceed on him, when the text ſays plainly, that *they were laid on him*, and on the matter that he bare them, and expreſly ſo, verſe 11th, *For he ſhall bear their iniquities*. Yea, 2. Conſider the ſcope, and it comes in as a reaſon why Chriſt ſuffered ſo much: and would that, can any think, be a good reaſon for ſo great and grievous ſufferings undergone by Chriſt, that God made him to interceed for all the ſins of the elect? but, if you look upon the words in their true meaning, they are a clear reaſon why he was wounded, and exceedingly bruiſed and chaſtned, and why he endured ſo many ſtripes, even becauſe all the ſins of all his elect met on him, becauſe he was made to bear the puniſhment of them all; alſo the words following clear it, *He was cut off out of the land of the living, for the tranſgreſſions of my people was he ſtricken*; and Gal. iii. *He was made a curſe for us*. He ſuffered, *the juſt for the unjuſt*; he actually and really ſuffered that which we ſhould have ſuffered: if it be aſked, What is this, *to lay iniquity on Chriſt?* Or how is it ſaid that the iniquity of the elect *was laid on him?* Or in what reſpect? I anſwer, 1. In reſpect of God's eternal covenant; the puniſhment due for our ſins is laid upon him by an eternal deliberate counſel or conſultation of the Perſons of the God-head; wherein, as we ſhewed before, Chriſt enters Surety for us, and accepts of, and engages to pay our debt. 2. In reſpect of God's actual purſuing Chriſt, having thus engaged himſelf, putting in his hand the cup, and making him drink; and the bill of our account, and making him accountable. 3. In reſpect of God's acceptation of that ſatisfaction which Chriſt performed and paid down for them.

This being the meaning of the words, we come to point at ſome things from them; and the very opening of them may give us ſome inſight in the way of the goſpel, and of a notable ground of footing to our faith: If we could rightly apprehend God making this tranſaction with the Mediator, we might not only have a ground to our faith, but a great encouragement to come to Chriſt, and to reſt on him, who hath thus liſted himſelf in our room before the tribunal of divine juſtice; and it would waken and warm faith and love towards him.

But obſerve here more particularly, 1. *That all the elect people of God are lying under iniquity, even as others.* This we ſpoke to the laſt day, and ſhall not repeat what was then ſaid. It is with reſpect to iniquity in the elect that all the buſineſs of redemption is tranſacted; and from hence, as the occaſion, it hath its riſe, even from God's being offended, and from the neceſſity of a Mediator: for this doth preſuppoſe our debt, and a ſtanding ſentence againſt us, till Chriſt interpoſed for the removing of it.

2. From its being ſaid before, that *every one turned his own way*; and here, that *the Lord hath laid on him the iniquity of us all*; obſerve, *That every one of the elect, beſide the common ſtate of ſin wherein all are, hath his own particular guilt, that is, in his own way:* This is clearly holden out here, while it is ſaid, that not only *like ſheep we have gone aſtray*, but that *every one hath turned his own way*; which, as it holds forth a way in them all different from God's way, ſo alſo a way in every one of them ſomewhat different from another's way; and this is called a *walking in the counſel of our own heart*, Pſ. lxxxi. and a man's *own fore*, 2 Chron. 29. and a man's *own inquity*, Pſal. xviii. 23. becauſe it is in a ſpecial manner his. To clear it a little, conſider, that ſin is peculiar to a believer, or may be called his *own way*, in theſe reſpects, (1.) In reſpect of his being more addicted to one ſin than another, which is uſually called a man's predominant. Two men may be both covetous and paſſionate; but the one of them may be called a covetous man, becauſe he is eſpecially given to that ſin of covetouſneſs; and the other may be called a paſſionate man, becauſe he is eſpecially given to that ſin of paſſion. (2.) In reſpect of ſome peculiar aggravating circumſtances. Though we will not dare particularly to determine as to perſons, yet if we look through all men and women, it will

will be readily found, that there is ſome ſin, which in reſpect of ſome or ſeveral aggravations, is in ſome a greater ſin than it is in others; and hereby God hath given ground of humiliation to all: there is not a man, as we juſt now hinted, but readily he hath an evil which is at a greater height in him than in another; as for inſtance, one may be given more to the ſin of drunkenneſs, another more to hypocriſy, another more to uncleanneſs, *&c.* I do not ſpeak ſo much here of the divers kinds of ſin, as of the ſeveral aggravations of this or that ſin that they are given to; ſuch and ſuch a man may have aggravations, that will heighten ſuch a predominant evil in him, far beyond what it is in others: and it is from this ground that a believer, not in a complimenting way, but moſt really and ſincerely, doth call and account himſelf the *chief of ſinners;* becauſe there are ſome aggravations that elevate his ſin above the ſin of others, or above that ſame ſin in others: as a weak believer may have ſome one good thing in him, more commendable than it is in a ſtrong believer; ſo the ſtronger believer may have ſome one ſin, that in reſpect of its aggravations, may give him ground to look upon himſelf as beyond others in ſin.

Uſe 1. It ſerves much for our humiliation, in as far as this adds to our ſinfulneſs: there are none of us, but, beſide the common way of ſinning incident to all, we have ſomething that is peculiar to ourſelves, we have *our own way*, wherewith we are chargeable above and beyond others. We will readily all grant that we are ſinners, but who of us will take with our particular and peculiar guilt that doth more eaſily beſet us? who amongſt many are as doves of the vallies on the mountains, every one mourning for *his own iniquity*, for his own plague and ſore, that by ſeveral circumſtances may be heightened as to its ſinfulneſs beyond the ſin of others?

Uſe 2. The ſecond uſe, which is the ſcope, ſerves to ſhew the exceeding greatneſs of Chriſt's ſufferings; O! what a ſhock he was in, when he had not only all the common ſins of the elect to ſatisfy for, but when all their particular ſins, with their reſpective aggravations, rendevouſed and tryſted on him? It ſerves likewiſe to exalt the free grace of God, and the condeſcendency of our bleſſed Lord Jeſus, who took in altogether in his making ſatisfaction for them, when there were ſeveral ſorts of them, as if every one of the elect had been ſet to invent a new ſin. What great and ſore ſuffering was here when he condeſcended to drink the cup, that had the wonderful effects of the ſins of all the elect wrung into it? when not only in groſs he takes on the ſins of the elect, but this and that man's particluar ſins, which were all reckoned and ſummed on Chriſt's account, and for which he was made to ſatisfy; and wherein juſtice proceeded equally and equivalently. This notably confirmed the reality of Chriſt's ſatisfaction, by ſuffering what all the elect ſhould have ſuffered eternally, or the equivalent of it; for if there had not been a proportionable ſatisfaction in his ſufferings, wherefore ſerves ſuch an enumeration of his ſufferings?

Uſe 3. The third uſe ſerves to lead us in to know how much we are in Chriſt's debt, and what a great encouragement we have to believe, and withal, what notable ground of conſolation believers have. I ſay, 1. It ſhows how much we are in Chriſt's debt: when we take a view of all our ſins, and conſider that there was a particular view taken of them in the covenant of redemption, not only all our common ſins, but even all the particular and peculiar ſins of believers were reckoned unto Chriſt the cautioner, and put to his account, and he engaged to ſatisfy for all, and pay the whole reckoning; doth it not lay a great obligation on us to him, who counted for the leaſt farthing of our debt? We, like a pack of bankrupt dyvours, did take on the debt, and the account was put in his hand, not only, as I juſt now ſaid, of all our common ſins, but of this, and that particular ſin, with all their ſeveral aggravations, and the ſinful circumſtances that did heighten them; and he ſatisfied for them all: and of this we would take ſpecial notice; for it may readily wrong us to look upon the covenant of redemption as a bargain in groſs, there is a particu-

ticularneſs in it to ſhew not only the ſovereignty, but the exactneſs of juſtice, and alſo the riches of God's grace, and of the great condeſcendency of Chriſt's love to elect ſinners. 2. It is a great encouragement to believe: for even theſe ſins that would fright and ſcar ſerious and exerciſed ſouls from coming forward to Chriſt, were all accounted on Chriſt's ſcore, and were all ſatisfied for by him. 3. It is a notable ground of conſolation to believers, when they are diſpoſed and ready to think that their particular ſins are inſufferable and unpardonable: they think that courſe might be taken with all their common evils; but as for this muſt ſinful and ſhameful unthankfulneſs, this deſpiſing of his grace, this woful unbelief, *&c.* it ſtares them in the face, and they know not well how that will be got done away: but believers in Chriſt, who are ſorrowful and ſadly perplexed on this account, is that *your own way?* It is tranſacted on Chriſt's ſcore with the reſt; *every one of us turned to his own way, and the Lord hath laid on him the iniquity of us all:* Oh! impregnable ground of ſtrong conſolation, which is as *good news from a far country*, a none-ſuch cordial to a fainting ſoul!

3. *Obſerve* here, *That a believing elect, or an elect believer, will not only be ſenſible of ſin in the general, but of his own particular and peculiar ſinful way;* or thus, *It is a good token, when folk look not only to ſin in common, but on their own peculiar ſinful way;* or thus, *That folk ſhould conſider their ſinfulneſs, not only in common, but in particular, with its ſeveral aggravations.* The ſcriptures which we cited before do confirm this, as Pſal. xviii. 22. *I keeped myſelf from mine iniquity*; and 2 Chron. vi. 29. where ſaith Solomon, *when every one ſhall know his own ſore, and his own grief;* or as it is, 1 Kings viii. 38. *The plague of his own heart.* This implies theſe two things, 1. A diſtinct aggravating of ſin, when a man not only looks on himſelf as a ſinner; but looks on his ſin, by reaſon of ſeveral aggravating circumſtances, as being above and beyond the ſin of others, and abhorreth and lotheth himſelf as the chief of ſinners, as David doth, when he ſaith, Pſal. li. *Againſt thee, thee only have I ſinned:* he is not there extenuating his ſin, as if it were done only againſt God; but aggravating his ſin, as the words following ſhew, and *I have done this evil in thy ſight;* as if he had ſaid, Thy concern in the matter doth moſt affect and afflict me: *thou loveſt truth* or ſincerity *in the inward parts;* but I have been, alas! all this time jugling and greatly playing the hypocrite, which makes it to be a wonderful great evil. And Pſal. lxv. 3. *Iniquities prevail againſt me;* and as Paul doth, who calls himſelf the *chief of ſinners*, 1 Tim. i. 15. *2dly*, That believers before converſion, yea, and in reſpect of their natural inclination even after their converſion, are wofully inclined each of them to a ſinful way of their own, called, Eccl. xi. *the way of a man's own heart;* and of this believers would be ſenſible not only of their ſinfulneſs in general, and of their particular acts of ſin, but of their peculiar ſinful acts; and that for theſe ends or uſes.

1. It ſerves deeply to humble, and to preſs forth to ſpeak ſo, repentance; when we conſider our own way to be ſinful beyond others, and that ſuch and ſuch a man hath ſinned, but his ſin hath not ſuch aggravations as mine this makes the ſoul to bluſh, and to ſay, as it is, Pſal. xl. 12. *Innumerable evils have compaſſed me about, mine iniquities have taken hold upon me, ſo that I am not able to look up; they are more than the hairs of mine head, therefore my heart faileth me;* he wonders at himſelf, how a man can be ſo given to ſin, and every day to add one new ſinful ſtep to another, and never to weary or give over; this makes him to bluſh and be aſhamed, as it is, Ezek. xvi. 63. The remembering of common ſins, and of this and that particular act of ſin, will not ſo effect this; but when a ſinner remembers, that ſuch a ſin hath been *his own way*, that humbles and ſtops his mouth exceedingly.

2. This adds a peculiarneſs to the grace of God in the believers eſteem, and maketh it ſo much the more amiable and admirable to him, as it is with Paul when he ſaith, 1 Tim. i. 13, &c. *I was a blaſphemer, and*

and a perſecutor, and injurious; nevertheleſs I obtained mercy, and the grace of God was exceeding abundant towards me. This is a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners, of whom I am the chief; howbeit for this cauſe I obtained mercy, that in me he might ſhew forth all long-ſuffering, for a pattern to them that ſhould hereafter believe on him: I was, as if he had ſaid, ſingular in ſinning, but grace was eminent and ſingular in ſhewing mercy, and hath caſt a copy thereof in me that is ſingularly eminent; the peculiarneſs of believers ſin, as it makes them know the aggravations of it beyond others, ſo it makes them exalt grace the more.

3. It ſerves ſome way to diſcriminate a ſound believer from a hypocrite; and a right ſight of ſin from that which is not ſo: it is not ſo much to know that we are ſinners, for the light of a natural conſcience will tell men that, eſpecially when their lives are ſo bad; but it is more to know, and rightly to take up the peculiarneſs that is in our way of ſinning, to take up the many windings and turnings of the deceitful heart in following of ſuch a ſin that it is addicted to; this makes a believer think, that there is no body's heart like his. We ſee ordinarily, that but very few, if any natural men, will take kindly with the peculiarneſs of their way of ſinning: and even when they will take with this, that they are ſinners in general; yet they ſhun to take with it, that they are given to ſuch a ſinful way of their own, and with the particular turnings, windings, and traverſings of their own hearts to that way; but few will grant that they are given to deſpiſing or ſlighting of Chriſt, to hypocriſy, ſelf-ſeeking, lying, *&c.* I will not be peremptory here, to ſay that every body muſt know what is their own peculiar ſinful way; for ſome ſee ſo many predominant ſins in themſelves, that hardly can they pitch upon one by another: nor upon the other ſide, will I poſitively ſay, that they are all gracious that ſee one ſin by another to carry ſway in them. But this I ſay, that this contributes much for the humbling of the ſinner, and for the exalting of free grace; and that the believer will ſee many windings and turnings in and to their own way, that others who are not believers will not ſee, and will ſee one predominant after another; whereas a natural man, though he complimentingly call himſelf *the chief of ſinners*, yet he doth not really think himſelf to be ſuch; but rather, if he be given to drunkenneſs, to filthineſs, or the like, he will readily caſt up David and Lot, or ſome others of the ſaints to excuſe or extenuate it: but the believer can get none to compare himſelf with in the point of ſinfulneſs; *Iniquities prevail over me*, ſaith David, in the ſingular number; but when he ſpeaks of the pardoning and purging away ſin, he ſpeaks in the plural, aſſociating others with himſelf, *As for our tranſgreſſions, thou ſhalt purge them away*, Pſal. lxv. ver. 3.

4. Conſidering our ſinful way, as the occaſion of this tranſaction, and of the laying of our iniquities upon Chriſt, as the reſult of it, we have this ſweet *Obſervation*, 'That the 'elect are conſidered in the covenant 'of redemption as foully and vilely 'ſinful, and with all the aggravations 'of their ſins and ſinful ways; ſo that 'they cannot be fuller and more vile 'in time, than they were conſidered 'to be, when they were given to 'Chriſt to be ſatisfied for by him.' How were they then conſidered? The text tells us, even as *ſtraying ſheep*: But that is not all, they are conſidered as ſuch, who have had their own peculiar way of ſtraying from God, and have *turned* aſide to, and run on in their *own* ſinful *way*: thus the Lord conſidered the elect in the covenant of redemption; thus Jeſus Chriſt conſidered them in the undertaking for them, even with all the ſeveral aggravations of their ſinfulneſs; ſo that they are not, nor cannot be worſe in time, than they were conſidered to be before time: this is ſo ordered by the Lord, for theſe ends, 1. That juſtice might be diſtinctly, exactly, and fully ſatisfied; and that it might be known that it is ſo, he would needs be reſtored to his honour, to his declarative, or manifeſted honour and glory, which ſuffered by

man's fall, and by the many great and variouſly aggravated ſins of the elect; and would have his juſtice, as I ſaid, fully ſatisfied: and therefore, as there is a volume of a book, wherein all the elect are written, for whom Chriſt ſhould ſatisfy; ſo there is a volume of what, and for what he ſhould ſatisfy, that there may be a proportional ſatisfaction and price told down to juſtice. 2. That believers may have a more full view of the way of grace, and of Chriſt's undertaking for them; when Jeſus Chriſt undertook our debt, he had a full view of a ſum he was to pay, he knew what he had to pay to the leaſt farthing, and what his peoples ſins would coſt him; and yet he ſcared not to engage to ſatisfy, but did ſatisfy according to his engagement to the full. 4. It is alſo ordered ſo, for this end, even to confirm the believer's faith, when he cometh to take hold of Chriſt, and of the covenant: and when this objection mutters within him, dare ſuch a ſinful wretch as I take hold of Chriſt, who hath been thus and thus polluted with ſin? Yes, ſaith the text, for theſe ſins, ſo and ſo aggravated, were not unknown to the Father, nor to the Mediator, when thou waſt bargained about: nay, theſe ſins, with their aggravations, were expreſly conſidered in the covenant of redemption; and there is no ſin already committed, or to be committed by thee in time, that was not conſidered before time: what was your poſture, believers, when God *paſſed by, and caſt the lap or ſkirt of his love over you?* Were you not *caſt out in the open field wallowing in your own blood, with your navels uncut, having no eye to pity you?* &c. as it is, Ezek. xvi. And wherefore, I pray, is this ſet down? but to let you know that ye are no worſe in time than ye were conſidered to be before ye had a being; ſo, to heighten the love and grace of God in Chriſt, and to draw you in to him, that ſince God and Chriſt the Mediator, in the tranſaction about your redemption, ſtood not on your ſinfulneſs, ye may not ſtand on it, when ſeriouſly taken with, but may ſubmit to his righteouſneſs, and ſay, Be it ſo, Lord; I am content to take what thou freely offereſt. And the more ſinful and loſt ye be in yourſelves, when ſuitably affected therewith, the more wonderful is the grace of God in the plot of your redemption, the more ſtrong is your conſolation, and the greater ground of believing have ye; your ſins do not ſurprize God, nor the Mediator; the bargain was made before your ſins were committed, and therefore the price muſt reach them, even when they are all ſummed up together: he was content to accept of them, ſo as to ſatisfy for them; and bleſſed be he for evermore, that accepted of the bargain, and paid the price according to his undertaking.

SERMON XXVII.

ISAIAH liii. 6. *All we like ſheep have gone aſtray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.*

IN the former verſe, the prophet hath aſſerted the moſt wonderful truths, and very concerning to the people of God, and yet ſuch truths as will not be eaſily got digeſted by natural reaſon. 1. That our Lord Jeſus was put to ſore and ſad ſufferings, *He was wounded and bruiſed*, &c. 2. That theſe ſad ſufferings were for us the elect: it was our ſins, and what was due to the elect; he was made to bear them. *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities.* 3. The end of theſe ſufferings, or the effect that followed on them to us, pardon of ſin, peace with God, and healing; *The chaſtiſement of our peace was on him, and by*

by his ſtripes we are healed. And each of theſe being more wonderful than another, therefore the prophet goes on to clear their riſe, which is nō leſs wonderful; how it came to paſs that he ſuffered, and ſuffered ſo much, and that we have ſuch benefit by his ſufferings. It could not (would he ſay) be otherwiſe, but it behoved our Lord Jeſus to ſuffer, and to ſuffer ſo much, and for us; neither was it unreaſonable that it ſhould be for our benefit, For *we had all like loſt ſheep gone aſtray, and every one of us had turned to his own way:* And there was no way of relief for us, but by Chriſt's ſtepping into our room, and interpoſing for us, and engaging to pay our debt; and by virtue of that interpoſition and bargain, *The Lord hath laid on him the iniquity of us all:* And therefore, 1. Would ye have the reaſon of Chriſt's ſo great ſufferings? Here it is, the elect had many ſins, and he interpoſing for them, their count was ſcored out, and they were reckoned on his ſcore. 2. If the cauſe and reaſon be asked, How it came to paſs that Chriſt ſuffered ſo much for us? here it is, he undertook to ſatisfy for our iniquities, and God imputed them to him: even as if a dyvour were purſued, and one ſhould ſtep in and be cautioner for him, and being enacted Surety, ſhould take on him and become liable for the debt; the exacting it of him, is the laying it on him. But, 3. If it be asked, how it comes to paſs that his ſufferings become our healing, and bring peace to us? It is anſwered, It was ſo tranſacted and agreed upon; he was content to pay all our debt, and the Father accepted of his payment for ours: our bleſſed Lord Jeſus engaging and ſatisfying, the elect are ſet free, and juſtice, betaketh itſelf to him as the more reſponſal party. This is the ſcope of the words, which though but few, yet exceeding full and ſignificant, as holding out the fountain and fundamental grounds of the goſpel; we ſhall look upon them in theſe three reſpects, (1.) As they imply a covenant and tranſaction, whereby the elect's ſins are tranſacted on Chriſt, and his righteouſneſs is made application of to them; Chriſt undertaking to pay their debt, and Jehovah accepting thereof, and promiſing that his ſatisfaction, made for the behoof of the elect, ſhall be applied to them. (2.) In reſpect of the effects, which are two; which though they ſeem contrary, the one to the other, yet they are well conſiſtent together, and ſubordinate the one of them to the other: the *1ſt* is juſtice on Chriſt's ſide; he ſatisfies for the debt due by the elect. The 2d is of mercy and grace to the elect, which is alſo implied; but, comparing theſe words with the former, it is very clear: he is wounded and bruiſed, and they are healed; the chaſtiſement of their peace was on him; the imputing of their debt to him, makes that it is not imputed to them. (3.) In reſpect of the influence that the eternal covenant hath on theſe effects. It lays down the way how theſe may be juſtly brought about, which is the ſcope of all, even to ſhew how Jeſus Chriſt, being the innocent Son of God, and without ſin, was made liable to the debt of the elect's ſin; he became cautioner for them, and is made liable on that account to ſatisfy for them. It clears alſo how his ſufferings ſtood for theirs; which may ſeem to be unreaſonable and unjuſt amongſt men, that the ſufferings of an innocent party ſhould ſtand for the guilty: it was ſo articled in the covenant of redemption, that the Son as Mediator interpoſing, and undertaking to pay the elect's debt, the Lord Jehovah the creditor ſhould not reckon it on their ſcore, but on the Mediator's, and that he ſhould count for it. The prophet in this verſe, almoſt, is ſtriking on the ſweet and pleaſant ſtring of this noble plot and contrivance of God concerning the redemption of elect ſinners, called the *covenant of redemption;* which theſe words, conſidered with reſpect to their ſcope, do in all the parts of it clearly hold out: and therefore, the clearing of it, being the clearing of a main ground of our faith in reference to Chriſt's ſufferings, and to the way how they are made forthcoming to us, and withal to the benefits that come by them to us, we cannot ſpeak too much nor too often of it, if we would ſpeak of it ſuitably to the paſſing excellency of the matter.

The

The *firſt Doctrine* ſuppoſed here is, *That there is an eternal covenant, and tranſaction betwixt the Lord Jehovah and the Mediator, wherein the whole buſineſs concerning the redemption and ſalvation of the elect is contrived.* There is an eternal covenant paſt betwixt God and the Mediator, wherein all that is executed, or will be, concerning the elect, till the day of judgment, was contrived; there is nothing relating to the elect's ſalvation, but it was in this tranſaction exactly contrived and laid down, even as it is in time executed; and it is called a *covenant* in ſcripture, and we call it ſo, not ſtrictly and properly, as if all things in covenants among men were in it, but becauſe materially and ſubſtantially it is ſo, and the reſemblance will hold for the moſt part; the Lord having laid down in it the plot of man's ſalvation in a legal way, ſo as his grace and mercy may be glorified, and his juſtice ſatisfied, hath put it in this form, ſo as it may bear the name of a covenant: wherein we have, 1. Mutual parties, *the Lord Jehovah*, the party offended, on the one ſide; and *the Lord Mediator, Him*, the party engaging to ſatisfy, on the other ſide: which ſhews the freeneſs of the redemption of the elect as to them, and the certainty of this ſalvation; and withal, the immutability of God's purpoſe, for the parties are not mutable creatures, but on the one ſide *Jehovah*, and on the other ſide the *Mediator*, though conſidered as to be incarnate, and the Head of the elect. This whole buſineſs bred there, to wit, in the counſel of the Godhead, for promoting of that great end, the glorifying of the grace and juſtice of God in the elect's ſalvation. 2. Whereabout is it? It is about this matter, how to get the elect ſaved from the curſe, to which on their foreſeen fall and ſinning they were made liable; redemption neceſſarily preſuppoſing man's fall, and the covenant of works, to which the certification and threatening was added, *The ſoul that ſins ſhall die*; and the elect are preſuppoſed as fallen, as well as others, are liable to the curſe, except a ſatisfaction for them do interveen; ſo that the elect are conſidered as having ſin, and as being in themſelves loſt. And what is the Lord Jehovah and the Mediator doing? What are they about in this covenant? It is how to get the puniſhment due to the elect for their ſins removed from them. And theſe perſons, *us all*, in the text, are all the elect, wherein there is implied a particular conſideration of them that are deſigned to life and ſalvation, and a particular conſideration of all their ſins, and of their ſeveral aggravations, that there may be a proportion betwixt the price and the wrong that God hath gotten by their ſinning againſt him. 3. The occaſion of this covenant, and the reaſon why it behoved to be, is holden forth in the firſt words, *All we like ſheep have gone aſtray, and turned every one of us unto his own way:* The elect, as well as others, had made themſelves through their ſinning liable to God's wrath and curſe, and they were uncapable of life and ſalvation till the curſe was removed; and ſo there is a lett and obſtruction in the way of the execution of the decree of election (which muſt ſtand for the glorification of God's grace and mercy, primarly intended in all this work) and till this lett be removed, the glorification of God's grace is letted and obſtructed: for the removal of which obſtruction, there is a neceſſity of a Redeemer, for the elect are not able to pay their own debt themſelves; now, that there may be a Redeemer, and that a price of redemption may be laid down, there is alſo a neceſſity of a covenant, otherwiſe the Redeemer cannot be, if a tranſaction do not precede, on which the Redeemer's interpoſing is founded. 4. What is the price, what is the ſtipulation, or that which the Mediator is engaged to, and that which provoked juſtice required? It is even ſatisfaction for all the wrongs that the ſins of the elect did, or were to do, to the Majeſty of God. Their ſins deſerved wounding and ſmiting; and the capitulation runs on this, that juſtice ſhall get that of the Mediator, that the elect may be ſpared. And comparing this verſe with the former, upon the one ſide our Lord Jeſus gives his back to bear their burden, and engages to ſatisfy for their debt, and to undergo the

the puniſhment due to them; and upon the other ſide, Jehovah accepts of this offer and engagement, and lays over the burden of their debt on him: as the Mediator inſtates and enacts himſelf in their room for payment of their debt, ſo he lays it on him, and accepts of it. 5. The end of this great tranſaction, to wit, of the undertaking on the Mediator's ſide, and of the acceptation on the Father's ſide, is, that the elect may have pardon and peace, and that by his ſtripes they may be healed; that juſtice may ſpare them, and purſue him; and that the diſcharge of the debt, purchaſed by him, may be made forthcoming to them, as if they had paid the debt themſelves, or had never been owing any thing to juſtice.

Hence *Deductions* may be made, holding forth ſeveral points of truth; As, 1. Concerning the determinateneſs of the number of the elect. 2. Concerning the virtue and efficacy of the price which the Mediator hath paid, and the fulneſs of his ſatisfaction. 3. Concerning his imputed righteouſneſs, which is, or may be called the laying of his righteouſneſs on us, as our iniquity was laid on him: he is counted the ſinner, by undertaking the elect's debt; and the elect, by receiving the offered righteouſneſs in the goſpel, are accounted righteous, by virtue of his ſatisfying for their debt. 4. Concerning the ground and matter of wonderful ſoul-ſatisfaction and raviſhment that is here; that God ſhould be thus minding the ſalvation of the elect, and thus contriving and ordering the work of their redemption; that their debt ſhall be paid, and yet nothing (to ſpeak ſo) come out of their purſe; and that by ſo excellent a mean as is the intervention of the Mediator; and that this ſhall notwithſtanding of the dear price paid by him, be made freely forthcoming to the elect.

Uſe 1. O! look not on the ſalvation of ſinners, and the bringing of a ſinner to heaven, as a little or a light buſineſs and work: it is the greateſt work and moſt wonderful that was ever heard tell of; yea, it is in effect the end of all things which God hath made, and of his preſerving and guiding the world in the order wherein it is governed, even that he may have a church therein for the praiſe of the glory of his grace. We are exceeding far and ſinfully wrong in this, that we value not the work of redemption as becomes, and that we endeavour not to pry into, and take up the admirable and deep wiſdom of God, that goes along and ſhines brightly in this whole contexture. Who could ever have found out this way, when the elect were lying under God's curſe and wrath, that then the Son of God ſhould undertake to ſatisfy for them, and that the Majeſty of God ſhould be ſo far from partiality and reſpect of perſons, that he will purſue his own dear Son for the elect's debt, when he undertakes it? This is the riſe of our ſalvation, and the channel wherein it runs! O rare and raviſhing! O admirable and amiable! O beautiful and beneficial contrivance! Bleſſed, eternally bleſſed be the Contriver.

Uſe 2. The ſecond uſe ſerves to ſtir us up to ſtudy to know ſomewhat, and to know more of the way of ſalvation, under this notion of God's covenanting with the Mediator; not thereby to reſtrict God to man's law and forms, but for helping us to the better and more eaſy up-taking of theſe great things; and that we may ſee that the ſalvation of the elect is ſure, foraſmuch as it is laid down by way of bargain, tranſaction, or covenant betwixt Jehovah and the Mediator, whom the Lord will no more fail in performing the promiſe made to him, than he hath failed in giving the ſatisfaction required. This would help both to clear and confirm the faith of believers, and ſtrengthen the hope of all who are fled for refuge to take hold of him, in the certain expectation of theſe things engaged for in the covenant; ſeeing there is no leſs reaſon to think, that Jehovah will be forthcoming to the Mediator, than there is to think that he hath performed all that he engaged himſelf for.

The 2*d* thing here is, the native effect or fruit of the covenant, and that which the prophet aims at; even to ſhow how it came to paſs that Chriſt ſuffered ſo much, becauſe it was ſo covenanted, ſtatute, and ordained, becauſe he was by a prior contrivance and contract ſubſtitute with his own

hearty

hearty conſent in the room of the elect, who had many and great ſins to count for; from whence obſerve, *That by virtue of this eternal covenant that paſt betwixt God and the Mediator, the complete puniſhment that was due to all the elect for their ſins, in their greateſt aggravations, was laid upon Jeſus Chriſt; Jehovah laid on him the iniquity of us all:* this is frequently touched on in this chapter, as particularly in the words going before, *He carried our ſorrows, he was wounded for our tranſgreſſions, and bruiſed for our iniquities*, &c. and it is ſufficiently confirmed in the New Teſtament, as 2 Cor. v. *He who knew no ſin, was made ſin for us;* he had no ſin in himſelf, but by virtue of his covenant, the was made the ſacrifice for our ſin, and made to bear the puniſhment thereof; and Gal. iii. 13. *He hath redeemed us from the curſe of the law, he himſelf being made a curſe for us.*

There are two words which we ſhall a little clear in this doctrine; and, *ſecondly*, Give ſome reaſons of it; and then, *thirdly*, We ſhall ſpeak to ſome uſes from it.

1*ſt*, For the two words or things in the doctrine to be cleared, they are theſe, *Firſt*, What we mean by this, when we ſay, Iniquity is laid upon Chriſt? The *ſecond* is, How is it laid upon Chriſt? As to the firſt, when we ſay, iniquity is laid upon Chriſt, we mean theſe things ſhortly, 1. That our Lord Jeſus is really made countable and liable to juſtice for theſe iniquities, as if they had been his own, by virtue of this covenant; in God's juſtice, he having enaged to pay the elect's debt, his engagement makes him liable to it. 2. We mean, that not only our Lord Jeſus is made liable to our debt, but really he is made to ſatisfy for it: in ſhort, we have done the wrong, but he makes the amends, as if he had done the wrong himſelf, *The juſt* ſatisfies *for the unjuſt; He, in whoſe mouth there was no guile*, was made to ſatisfy for guilty ſinners, as if he had been the guilty perſon himſelf: By the ſins of the elect, God's declarative holineſs ſuffered; creatures malapertly brake his command, and his juſtice was wronged; creatures topped with it, to ſay ſo, and that even after the curſe was pronounced, and after they had believed the Devil more than God: but our Lord Jeſus comes in and makes the amends, and the holineſs of God is vindicate by his obedience, and his juſtice vindicate by his ſuffering. The elect have deſerved wounding; but, ſays the Mediator, Let the wounds which they have deſerved come on me, let them be mine; and thus he makes reperation of the wrong, and the amends, becauſe though the elect be ſpared, yet hereby the Lord is known to be as really and as much a hater of ſin, and as juſt in fulfilling his threatnings, as if the elect had been ſmitten in their own perſons, becauſe he puniſhed ſin in his own Son; yea, by this means he is ſeen ſo much the more to be holy, ſevere, pure, and ſpotleſs: and, that the Son of God ſweetly ſubmits to his becoming man, and to theſe terrible ſufferings, for ſatisfying divine juſtice; here, O here the ſpotleſneſs and ſeverity of the juſtice of God, as alſo the greatneſs of the glory of free grace and love, ſhine forth conſpicuouſly! 3. It implies this. That really there was a converting and turning of that wrath, and of theſe ſufferings proportionably on Jeſus Chriſt, which juſtice was to have inflicted on the elect eternally, if he had not interpoſed for them; and that altogether in a full cup, offered to him, and put in his hand: that, which would have been in ſo many drops an eternal hell to elect ſinners, is made to meet on him in one great ſea; he gets it to drink it up, dregs and all: in which reſpect, Gal. iii. 13. he is ſaid to be *made a curſe for us*. The Lord will not paſs from one farthing of what was due to him, and will be ſatisfied with no leſs than proportionable ſatisfaction to that which was due to juſtice by the elect themſelves, though the Surety was his own only Son: therefore it behoved Chriſt to come under the curſe, in which ſenſe he is ſaid to be *made a curſe for us;* which ſuppoſeth that he endured the ſame curſe and puniſhment due to the elect's ſins, in all the eſſentials of it: he behoved to die, and to have his

ſoul

ſoul ſeperate from his body for a time, and for a ſeaſon to want in a great meaſure the comfortable manifeſtations of God's favour and preſence, and to have wrath purſuing him; though our bleſſed Lord being ſpotleſs and without ſin, and having a good conſcience, was not capable of theſe ſomeway accidental circumſtances of unbelief, ſinful anxiety, and deſperation that ſinful finite creatures are liable to, when they come under wrath.

The ſecond word or thing to be cleared in the doctrine, is, How are iniquities laid upon Chriſt Jeſus? In three reſpects, 1. In reſpect of the eternal tranſaction betwixt Jehovah and him as Mediator, ſuſtaining the perſons of the elect: even as one man hath another man's debt laid on him, when by a law-ſentence he is made liable to it; ſo is Chriſt liable to the elect's iniquity, when their account is blotted out, and the debt as it were written down on his account to be ſatisfied for. 2. In reſpect of juſtice purſuing him for it: when he becometh cautioner and full debtor for the elect, he is put to pay their debt to the leaſt farthing; the Lord muſters up againſt him his terrors, and commands *his ſword to awake, and to ſmite the Man that is his Fellow.*

But, 3d, and mainly, In reſpect of his actual undergoing the curſe, and ſuffering that which the elect ſhould have ſuffered; for it is not the work of a court to paſs ſentence only, but alſo to ſee the execution of the ſentence; not only are orders given to the ſword to awake and ſmite, but the ſword falls on and ſmites him actually: and though from the apprehenſion of the anger of God, as man, and without the ſenſible and comforting manifeſtation of his Father's love; and his ſeemingly forſaking him for a time, *He* prayed, *Father, if it be poſſible, let this cup paſs from me*; yet it will not be, and he ſubmits moſt ſweetly to it: and not only is the cup put in his hand, but the dregs of wrath are, as it were, wrung out into it, and he muſt needs drink it up all: which manifeſtly kythes his *agony* in the garden, when he is made to *ſweat blood*; and in his complaint, if we may ſo call it, *My ſoul is exceeding ſorrowful, and what ſhall I ſay?* and in theſe ſtrange words uttered by him on the croſs, *My God, my God, why haſt thou forſaken me?* All which tells us plainly, that not only was he enacted Surety, and had the ſentence paſt on him, but that really he ſatisfied, and the ſentence executed on him; that in his ſoul he was really pierced and wounded, and that with far deeper wounds than theſe were which the ſoldiers by the ſpear and nails made in his body, before the elect's diſcharge of their debt could be procured and obtained. What it was more particularly that he ſuffered, the following words hold out: but it is clear, that he ſuffered really, and ſuffered much; that not only he undertook to pay, but that he was actually purſued, and made to lay down the leaſt farthing of whatever was due by the elect: and this is the cauſe why theſe words are brought in as the reaſon why he ſuffered ſo much, even becauſe ſo many and ſo great ſins, with all their aggravations, were laid upon him; and if his ſufferings were not great and undergone for this end, to ſatisfy for the elect's debt, that they might be ſet free, the prophet's ſcope would not be reached, neither would there be a ſuitable connexion betwixt the latter and the foregoing words.

As for the ſecond, to wit, ſome *reaſons* of the doctrine; we ſhall ſhortly give you theſe *three*, why the elects ſins were laid on Chriſt, and put on his account, and why he was made to underly the compleat puniſhment of them, by virtue of the covenant of redemption. 1. Becauſe it did much contribute to the glory of God; for he had deſigned in his eternal council, and that his grace ſhould alſo be glorified in the ſalvation of the elect, and that his juſtice ſhould alſo be glorified in puniſhing of ſin, either in themſelves or in their cautioner: and as free grace and mercy muſt be glorious in ſaving the elect, and juſtice in being ſatisfied for their ſins; ſo it is to that end, that ſince the elect cannot pay their own debt, that their cautioner pay it, and pay it fully; that the Lord, in exacting ſatisfaction from him in their name, may be known to be juſt. 2. This way makes much for the confirmation of their

hearty conſent in the room of the elect, who had many and great ſins to count for; from whence obſerve, *That by virtue of this eternal covenant that paſt betwixt God and the Mediator, the complete puniſhment that was due to all the elect for their ſins, in their greateſt aggravations, was laid upon Jeſus Chriſt; Jehovah laid on him the iniquity of us all:* this is frequently touched on in this chapter, as particularly in the words going before, *He carried our ſorrows, he was wounded for our tranſgreſſions, and bruiſed for our iniquities*, &c. and it is ſufficiently confirmed in the New Teſtament, as 2 Cor. v. *He who knew no ſin, was made ſin for us;* he had no ſin in himſelf, but by virtue of his covenant, the was made the ſacrifice for our ſin, and made to bear the puniſhment thereof; and Gal. iii. 13. *He hath redeemed us from the curſe of the law, he himſelf being made a curſe for us.*

There are two words which we ſhall a little clear in this doctrine; and, *ſecondly*, Give ſome reaſons of it; and then, *thirdly*, We ſhall ſpeak to ſome uſes from it.

1*ſt*, For the two words or things in the doctrine to be cleared, they are theſe, *Firſt*, What we mean by this, when we ſay, Iniquity is laid upon Chriſt? The *ſecond* is, How is it laid upon Chriſt? As to the firſt, when we ſay, iniquity is laid upon Chriſt, we mean theſe things ſhortly, 1. That our Lord Jeſus is really made countable and liable to juſtice for theſe iniquities, as if they had been his own, by virtue of this covenant; in God's juſtice, he having enaged to pay the elect's debt, his engagement makes him liable to it. 2. We mean, that not only our Lord Jeſus is made liable to our debt, but really he is made to ſatisfy for it: in ſhort, we have done the wrong, but he makes the amends, as if he had done the wrong himſelf, *The juſt* ſatisfies *for the unjuſt; He, in whoſe mouth there was no guile*, was made to ſatisfy for guilty ſinners, as if he had been the guilty perſon himſelf: By the ſins of the elect, God's declarative holineſs ſuffered; creatures malapertly brake his command, and his juſtice was wronged; creatures topped with it, to ſay ſo, and that even after the curſe was pronounced, and after they had believed the Devil more than God: but our Lord Jeſus comes in and makes the amends, and the holineſs of God is vindicate by his obedience, and his juſtice vindicate by his ſuffering. The elect have deſerved wounding; but, ſays the Mediator, Let the wounds which they have deſerved come on me, let them be mine; and thus he makes reperation of the wrong, and the amends, becauſe though the elect be ſpared, yet hereby the Lord is known to be as really and as much a hater of ſin, and as juſt in fulfilling his threatnings, as if the elect had been ſmitten in their own perſons, becauſe he puniſhed ſin in his own Son; yea, by this means he is ſeen ſo much the more to be holy, ſevere, pure, and ſpotleſs: and, that the Son of God ſweetly ſubmits to his becoming man, and to theſe terrible ſufferings, for ſatisfying divine juſtice; here, O here the ſpotleſneſs and ſeverity of the juſtice of God, as alſo the greatneſs of the glory of free grace and love, ſhine forth conſpicuouſly! 3. It implies this. That really there was a converting and turning of that wrath, and of theſe ſufferings proportionably on Jeſus Chriſt, which juſtice was to have inflicted on the elect eternally, if he had not interpoſed for them; and that altogether in a full cup, offered to him, and put in his hand: that, which would have been in ſo many drops an eternal hell to elect ſinners, is made to meet on him in one great ſea; he gets it to drink it up, dregs and all: in which reſpect, Gal. iii. 13. he is ſaid to be *made a curſe for us*. The Lord will not paſs from one farthing of what was due to him, and will be ſatisfied with no leſs than proportionable ſatisfaction to that which was due to juſtice by the elect themſelves, though the Surety was his own only Son: therefore it behoved Chriſt to come under the curſe, in which ſenſe he is ſaid to be *made a curſe for us;* which ſuppoſeth that he endured the ſame curſe and puniſhment due to the elect's ſins, in all the eſſentials of it: he behoved to die, and to have his

ſoul

ſoul ſeperate from his body for a time, and for a ſeaſon to want in a great meaſure the comfortable manifeſtations of God's favour and preſence, and to have wrath purſuing him; though our bleſſed Lord being ſpotleſs and without ſin, and having a good conſcience, was not capable of theſe ſomeway accidental circumſtances of unbelief, ſinful anxiety, and deſperation that ſinful finite creatures are liable to, when they come under wrath.

The ſecond word or thing to be cleared in the doctrine, is, How are iniquities laid upon Chriſt Jeſus? In three reſpects, 1. In reſpect of the eternal tranſaction betwixt Jehovah and him as Mediator, ſuſtaining the perſons of the elect: even as one man hath another man's debt laid on him, when by a law-ſentence he is made liable to it; ſo is Chriſt liable to the elect's iniquity, when their account is blotted out, and the debt as it were written down on his account to be ſatisfied for. 2. In reſpect of juſtice purſuing him for it: when he becometh cautioner and full debtor for the elect, he is put to pay their debt to the leaſt farthing; the Lord muſters up againſt him his terrors, and commands *his ſword to awake, and to ſmite the Man that is his Fellow.*

But, 3d, and mainly, In reſpect of his actual undergoing the curſe, and ſuffering that which the elect ſhould have ſuffered; for it is not the work of a court to paſs ſentence only, but alſo to ſee the execution of the ſentence; not only are orders given to the ſword to awake and ſmite, but the ſword falls on and ſmites him actually: and though from the apprehenſion of the anger of God, as man, and without the ſenſible and comforting manifeſtation of his Father's love; and his ſeemingly forſaking him for a time, *He* prayed, *Father, if it be poſſible, let this cup paſs from me*; yet it will not be, and he ſubmits moſt ſweetly to it: and not only is the cup put in his hand, but the dregs of wrath are, as it were, wrung out into it, and he muſt needs drink it up all: which manifeſtly kythes his *agony* in the garden, when he is made to *ſweat blood*; and in his complaint, if we may ſo call it, *My ſoul is exceeding ſorrowful, and what ſhall I ſay?* and in theſe ſtrange words uttered by him on the croſs, *My God, my God, why haſt thou forſaken me?* All which tells us plainly, that not only was he enacted Surety, and had the ſentence paſt on him, but that really he ſatisfied, and the ſentence executed on him; that in his ſoul he was really pierced and wounded, and that with far deeper wounds than theſe were which the ſoldiers by the ſpear and nails made in his body, before the elect's diſcharge of their debt could be procured and obtained. What it was more particularly that he ſuffered, the following words hold out: but it is clear, that he ſuffered really, and ſuffered much; that not only he undertook to pay, but that he was actually purſued, and made to lay down the leaſt farthing of whatever was due by the elect: and this is the cauſe why theſe words are brought in as the reaſon why he ſuffered ſo much, even becauſe ſo many and ſo great ſins, with all their aggravations, were laid upon him; and if his ſufferings were not great and undergone for this end, to ſatisfy for the elect's debt, that they might be ſet free, the prophet's ſcope would not be reached, neither would there be a ſuitable connexion betwixt the latter and the foregoing words.

As for the ſecond, to wit, ſome *reaſons* of the doctrine; we ſhall ſhortly give you theſe *three*, why the elects ſins were laid on Chriſt, and put on his account, and why he was made to underly the compleat puniſhment of them, by virtue of the covenant of redemption. 1. Becauſe it did much contribute to the glory of God; for he had deſigned in his eternal council, and that his grace ſhould alſo be glorified in the ſalvation of the elect, and that his juſtice ſhould alſo be glorified in puniſhing of ſin, either in themſelves or in their cautioner: and as free grace and mercy muſt be glorious in ſaving the elect, and juſtice in being ſatisfied for their ſins; ſo it is to that end, that ſince the elect cannot pay their own debt, that their cautioner pay it, and pay it fully; that the Lord, in exacting ſatisfaction from him in their name, may be known to be juſt. 2. This way makes much for the confirmation of their

faith; for what can juſtice demand, that it hath not gotten? it is fully ſatisfied. And then for their conſolation: ſeeing the Father putting his own Son to ſuffer, and to ſo great ſuffering for them, what is it that they may confidently expect from ſuch a fountain? 3. This ſerves to hold out the wonderfully great obligation of the elect to God, and to the Mediator; for the greater their ſin was, the more he ſuffered; the greater their debt was, the more he paid; and they are the more in his common, and the greater debtors to him, and ought the more to love him, and their duty for his ſake: as it is ſaid of the woman, Luke vii. *She loved much, for much was forgiven her:* ſo this way of paying the elects debt, calls and ſtrongly pleads, and alſo makes way for much warm and tender love in them to Jeſus Chriſt.

In the third place, We come to the *uſes* of the doctrine: to which I ſhall premiſe this word of deſire to you, That ye would not look on theſe things as taſteleſs and unſavoury; for, had we not theſe precious truths to open up to you, we ſhould have had no meetings to this purpoſe, no ground to ſpeak of life to you, nor any the leaſt hope or expectation of life. And indeed it may be ſadly regreted, that amongſt a multitude of profeſſing people, theſe ſubſtantial truths of the goſpel are ſo werſh and little reliſhing to the moſt part; which too evidently appears in the unconcerned, wearying, and gazing poſture of ſome, and in the ſlumbering and ſleeping of others in our public aſſemblies: if our hearts were in a right frame, half a word, to ſay ſo, to this purpoſe, would be awakening and alarming to us; however this is a great privilege in itſelf: heathens may and do know ſomething of moral duties, but it is a privilege which we have, and they want, that the fundamental truths of the goſpel are amongſt us, and not amongſt them.

The firſt *uſe* ſerves to let us ſee the brightneſs of the glory of grace and truth, of mercy and juſtice, ſhining clearly here; can there be any greater mercy, and more pure mercy than this, that the Lord ſhould be gracious to ſinners, and to great ſinners, *that had turned every one of them to their own way;* in providing a Mediator, and ſuch a Mediator; in providing ſuch a help for them, and *laying help upon One that is mighty;* and that he ſhould have done this of his own head, ſo to ſpeak with reverence, when the elect were in their ſins, and when there was nothing to be the impulſive or meritorious cauſe of it; and that the Father ſhould have laid this weight of puniſhment on Chriſt, the Son of his love, and purſued him at this rate of holy ſeverity for ſinners debt? O what grace and mercy ſhines here! And, 2. The ſpotleſs juſtice of God doth alſo here wonderfully manifeſt itſelf; O how exact is juſtice, when it will not quit a farthing even to the ſecond Perſon of the Godhead, when he became man, and man's ſurety! but ſince he put himſelf in the room of ſinners, *the Lord maketh all their iniquities to meet on him;* this is matter of admiration to men and angels, to conſider how juſtice and mercy run in one channel, and ſhine in one covenant, the one of them not incroaching upon the other.

Uſe 2. We may gather from this, ſome inſight and clearneſs in the very great ſufferings of our Lord Jeſus Chriſt: for theſe things are here put together, 1. That he ſuffered for all the elect, *Us all.* 2. For all the ſins of the elect, and for all the ſins of the elect in their higheſt and moſt aggravating circumſtances; the particular reckoning of them all, as it were, being caſt up, they are all put in one ſcore. 3. All theſe met together in a great ſea and ſhock upon him at one time, as they came from ſeveral airths, like ſo many rivers; or they were like ſo many regiments, or rather armies of men, all meeting together, and fall pell-mell, to ſay ſo, on him; one ſin were enough to condemn, the many ſins of one is more; they deſerved to have lyen in hell eternally, but he coming in their room, all their ſins met as the violent preſs of waters on him: what then behoved his ſufferings to be, when he was ſo put to it for all the ſins of the elect, and that at once?

Uſe 2. We may gather hence a juſt account of the truth of Chriſt's

ſa-

ſatisfaction, and a ground of refutation of the Socinian error, a blaſphemy which is moſt abominable to be once mentioned, as if our Lord had ſuffered all this, only to give us an example, and as if there had not been a proportionable ſatisfaction in his ſufferings to our debt, nor an intention to ſatisfy juſtice thereby: every verſe almoſt, not to ſay every word, in this chapter refutes this; if he had not ſatisfied for our ſins, why is he ſaid to be here on the matter put in our room? And if his ſufferings had not been very great, what needed the prophet to ſhew the reaſon of his great ſufferings, in all the ſins of the elect their meeting on him? There was ſure a particular reſpect had to this, even to ſhew, that the meeting of all theſe ſins of all the elect together upon Chriſt, did cauſe and procure great and extreme ſufferings to him; he ſuffered the more that they had ſo many ſins, ſeeing their many ſins are given for the cauſe of his ſo much ſuffering.

Uſe 4. Here is great ground of conſolation to believing ſinners, *Out of this eater comes meat, and out of this ſtrong comes ſweet;* the more ſharp and bitter theſe ſufferings were to Chriſt, the report of them is in ſome reſpect the more ſavoury and ſweet to the believer, whoſe effectual calling diſcovers his election. And indeed I cannot tell how many grounds of conſolation believers have from this doctrine; but, 1. If they have ſinned, there is here a Saviour provided for them. 2. This Saviour hath undertaken their debt. 3. He hath undertaken it with the Father's allowance. 4. As he hath undertaken it, ſo the Father hath laid on him all their iniquity. 5. All the elect come in here together in one roll, and there is but one covenant, and one Mediator for them all: the ſin of the poor body, of the weakeſt and meaneſt, is tranſacted on him, as well as the ſin of Abraham that great friend of God, and father of the faithful; and the ſalvation of the one is ſure as the ſalvation of the other: all believers, from the ſtrongeſt to the weakeſt, have but one right or charter to heaven, but one holding of the inheritance. The Lord hath laid on him all the iniquities of all the elect, with a particular reſpect to all their aggravations, and to all the ſeveral ways that they have turned to ſin; their original ſin, and their actual tranſgreſſions, with their particular predominants, as to their puniſhment: and there is reaſon for it, becauſe the elect could not ſatisfy for the leaſt ſin; and it is neceſſary for the glorifying of grace, that the glory of the work of their ſalvation be not halfed, but ſolely and ſingly aſcribed and given to God; and therefore the ſatisfaction comes all on the Mediator's account, and none of it on theirs. 7. All this is really done and performed by the Mediator, without any ſuit or requeſt of the elect, or of the believer, or at leaſt as the procuring cauſe thereof: he buys and purchaſes what is needful for them, and pays for their diſcharge; and they have no more to do, but to call for an extract, and to take a ſealed remiſſion by his blood; the application whereof, the *Uſes* that follow will give occaſion to ſpeak to.

Uſe 5. Since it is ſo, then none ſhould think little of ſin; which checks the great preſumption that is amongſt men and women, who think little and light of ſin, and that it is an eaſy matter to come by the pardon of it: they think there is no more to do, but barely and bauchly to confeſs they have ſinned, and to ſay, God is merciful; and hence they conclude, that God will not reckon with them: but, did he reckon with the Mediator, and that ſo holily, rigidly, and ſeverely too; and will he, think ye, ſpare you? If he *dealt ſo with the green tree, what ſhall become of the dry?* Be not deceived, God will not be mocked.

And therefore, 6th, As the cloſe of all, ſee here the abſolute neceſſity of ſharing in Chriſt's ſatisfaction, and of having an intereſt therein by this covenant derived unto you, elſe know that ye muſt count for your own ſins; and if ſo, wo eternally to you: therefore either betake yourſelves to the Mediator, that by his eye-ſalve ye may ſee, that by his gold ye may be enriched, and by his garments ye may be clothed, that the ſhame of your nakedneſs do not appear; and that ye may, by being juſtified by his know-

ledge, be free from the wrath to come; or otherwiſe ye muſt and ſhall ly under it for ever.

Thus ye have the fulneſs of God's covenant on the one ſide, and the weightineſs and terribleneſs of God's wrath on the other ſide, laid before you: If ye knew what a fearful thing his wrath were, ye would be glad at your hearts to hear of a Saviour, and every one would run and make haſte to be found in him, and to ſhare of his ſatisfaction, and to be ſure of a diſcharge by virtue of his payment of the debt; and they would give all diligence to make ſure their calling and election, for that end. The Lord himſelf powerfully perſuade you to do ſo.

SERMON XXVIII.

ISAIAH liii. 7. *He was oppreſſed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the ſlaughter, and as a ſheep before her ſhearers is dumb, ſo he opened not his mouth.*

THOUGH the news of a ſuffering Mediator ſeem to be a ſad ſubject, yet it hath been, is, and will be, the great ſubject of the goſpel, and of the gladeſt tidings that ever ſinners heard. This being the great thing that they ought in a ſpecial manner to know, even *Jeſus Chriſt and him crucified*; the prophet here takes a ſpecial delight to inſiſt on it, and in one verſe after another hath ſome new thing of his ſufferings.

Having in the former verſe ſpoken to the occaſion, ground, and riſe of his ſufferings, to wit, the elect's ſtraying like ſheep, their wandering and turning every one to his own way, and the Lord's laying on him the iniquity of them all: the elect that were given to Chriſt, being naturally at an enmity with God, and having run on in the courſe of their ſinful nature to the provoking of God; and there being no way for them to eſcape the wrath which by their ſins they had deſerved, till the Lord found out this mids, to wit, the ſecond Perſon his interpoſing as their Mediator and Surety, and engaging to pay their debt; on which followed the imputation of all their iniquities to him, according to the tranſaction made about them; which tranſaction being laid down as we have heard, the prophet proceeds to ſhew Chriſt's executing and performing of the tranſaction. And, becauſe it might be thought that it was ſo great a matter as could have much, ſad and ſore ſuffering following upon it, to take on all our iniquities; he anſwers, that notwithſtanding of all that, yet he took them on, and that very willingly and cheerfully: or, becauſe it might be thought that the former words look as if God had laid the puniſhment of our iniquity on him, and that he had not taken it on himſelf, the prophet tells us that it is nothing ſo, but that there was mutual covenant betwixt God and the Mediator, and that the Mediator was as well content to bear the iniquity of the elect, as the Father was content to lay it on him; and though he was exacted upon, oppreſſed, afflicted, and ſuffered ſad ſtrokes, yet he rued not the bargain, but went on reſolutely in paying the ranſom of the elect, as ſingly as ever a ſheep went to the ſlaughter, or as it is *dumb before the ſhearer, ſo he opened not his mouth* to ſpeak againſt it.

There are three things aſſerted here, that ſerve to make up the ſcope, ſuppoſing the tranſaction to have gone before, 1. The Father's exacting the elect's debt of the Mediator, 2. The Mediator's yielding and ſatisfying. 3. The manner how he did it, willingly, readily, and cheerfully. We ſhall firſt

open

open the words a little, and then ſpeak to ſome doctrines from them, reſerving the uſes to the cloſe of all.

1*ſt*, Where it is ſaid, *he was oppreſſed*, the words ſignify to *exact*; and we find it three ways applied in ſcripture, 1. To the exacting of tribute, 2 Kings xxiii. 33. where it is ſaid, *That Pharaoh-Nechoh put the land to a tribute of an hundred talents of ſilver, and a talent of gold*; it is the word that is here. 2. Sometimes it is applied to the *exacting of debts*; as when a man is put to the horn, and caption and impriſonment follows upon it: ſo Deut. xv. 2. When the Lord tells his people, *The creditor ſhall not exact of his neighbour, nor of his brother, in the year of releaſe*. 3. It is applied to *the exacting of labour*, as Iſa. lviii. 3. *Ye exact all your labour*; and Exod. i. 11. the word *Taſk maſters* comes from the ſame root; this being the ordinary ſignification of the word, it is turned here *oppreſſing* figuratively, becauſe ſuch exacters and taſk maſters, in their rigorous uſage of theſe whom they exact upon, are often oppreſſive; and there being no noun prefixed to theſe words in the original, they may ſtand as well thus, *It was exacted of him*: That which he was engaged to pay, he was fully exacted upon for it, to the leaſt farthing: or take the words as they ſtand here, he was oppreſſed, that is, (as we uſe to ſpeak) *ſtreſſed* or *diſtreſſed*, for our debt; he was not only engaged, but according to his engagement he was put hard to it to ſatisfy. 2*dly*, It is ſaid, *He was afflicted*, which is ſometimes rendered to *anſwer*: And theſe two agree very well together, he was exacted upon, and he anſwered the debt; as when a bill of exchange for ſuch a ſum is drawn upon a man and he anſwers it: and this expoſition runs well and ſmoothly with the words following, *Yet he opened not his mouth*, he uſed no defence to elude or ſhift the debt; he ſaid not that it was not his, but he anſwered it indeed, and in a word ſaid nothing to the contrary. Or, taking the words as they here ſtand tranſlated, *He was afflicted*; they ſignify the effect that follows on his being exacted upon; though it brake him not, yet it brought him very low, even to an afflicted condition. The 3*d* thing is, That though he was brought thus low, and though it was not for his own, but for other folks debts (which uſually troubles men moſt) *Yet he opened not his mouth*; to ſhew his wonderful condeſcendency, and the great love from which it flows, he paid the elects debt with as good will, and as pleaſantly, as if it had been his own proper and perſonal debt; though he was the Son of God, and God equal with the Father, and might have brought legions of angels to deſtroy his enemies, yet, *as the lamb brought to the ſlaughter, and as the ſheep before the ſhearer is dumb, ſo he opened not his mouth*. And it may be, that there is not only here relation or reſpect had to the ſheep, as it is an innocent, harmleſs, ſimple, tractable creature, and not untoward and refractory, as a bull or ox uſeth to be; but alſo reſpect had to it, as it was made uſe of in the ſacrifices: and ſo the meaning is, He yielded his life willingly, when none could take it from him, for performing the indenture, to ſay ſo, and for ſatisfying the tranſaction paſt betwixt Jehovah and him.

So, having ſhown you how it comes to paſs, that Chriſt ſuffered, and ſuffered ſo much, and was brought ſo low under ſuffering; and having told that he was engaged to pay the elects debt, and that the Father had laid their iniquities on him; leſt any might think that the Father would have ſpared his own Son, no, ſaith the prophet, *He was oppreſſed*, and not only ſo, but *afflicted* and humbled: and leſt it ſhould have been thought that the Lord Jehovah had better will to the bargain than the Mediator had; it is added, that he did ſatisfy the debt as willingly as the Father laid it on him, as theſe ſimilitudes made uſe of plainly hold forth.

Take theſe *Obſervations* from the words, 1. 'That our Lord Jeſus, 'having entered himſelf Surety for 'ſinners, was really put at, and juſ-'tice exacted the debt of him, which 'he had undertaken and engaged to 'pay.' Read the whole ſtory of the goſpel,

goſpel, and it will make out this: it is ſaid by himſelf, Luke xxiv. *It behoved the Son of man to ſuffer theſe things, and then enter into his glory*: he muſt needs go to Jeruſalem and ſuffer: and when the cup is in his hand, and his holy human nature, having a ſinleſs ſcarring at it, makes him pray, *Father, if it be poſſible, let this cup paſs from me*, yet ſeeing here was a neceſſity, that either he ſhould drink it, or that the elect ſhould periſh: in the very next words, he ſweetly ſubjoins, *Not my will, but thy will be done:* and ſo hotly and hardly he was purſued by juſtice, that he muſt needs come to the curſed death of the croſs, and actually die; and, as if death had gotten a piece of dominion over the Lord of life, he is laid in the grave: ſo, Zech. xiii. the Lord ſaith, *Awake, O ſword, againſt my Shepherd, and againſt the Man that is my Fellow, ſmite the Shepherd;* where we ſee, that when the good Shepherd and great Biſhop of ſouls, hath undertaken for the elects debt, juſtice gives a commiſſion, as it were to its own holy revenge, to purſue the Man that is God's Fellow for that debt. That which we deſign to confirm in the doctrine, is not only, that our Lord Jeſus ſuffered, but that his ſuffering was by juſtice its exacting of him the debt of the elects ſin, according to engagement that he came under to the Father: for the ſcope is to ſhew, not only that he ſuffered ſo great things, as oppreſſed and brought very low; but alſo that he was put at by juſtice, in theſe ſad ſufferings, to pay the debt that he had taken on. For confirming and clearing of this a little, ye may conſider, 1. The titles which he gets in ſcripture, he is called the *Cautioner, or Surety of the better teſtament*, or covenant, Heb. vii. 22. and by that title he is ſhewed to be inſtated in our room, and anſwerable for our debt: and he is called the *Lamb*, that takes away the debt of ſin, *by the ſacrifice of himſelf;* he ſtepped in into our place, and kept off the ſtroke of the ſword of juſtice that would have lighted on us, had he not interpoſed. 2. Conſider the titles which his ſufferings and death gets, Heb. ix. 12. He is ſaid to *purchaſe* (to wit, by it) *eternal redemption for us*. And Rom. iii. 24. we are ſaid to be *juſtified through the redemption that in Jeſus*: We were ſlaves to the devil, ſubject to the curſe, decerned and adjudged to ſuffer for the wrongs that we had done to juſtice: and his ſufferings is called *redemption*, becauſe as the man that redeems the captive, gives a ranſom for him; ſo he interpoſed and paid a ranſom for us; it is alſo called a *propitiation*, 1 John ii 2. *He is the propitiation for our ſins*, to wit, pleaſing to God, and accepted of him in the room of all the elect; and this word *propitiation*, as it ſuppoſeth God's being diſpleaſed with the elect before Chriſt's ſatisfaction, ſo it plainly holds forth his being well pleaſed with them on the account of his ſatisfaction. 3. Conſider theſe ſcriptures that ſpeak not only of Chriſt's ſufferings, but of their end and ſcope, even the drawing of him down (to ſpeak ſo) into the elects room, as verſe 5th, of this chapter, *He was wounded for our tranſgreſſions*, &c. He got the ſtroke, and we got the cure, 2 Cor. v. 21. *He was made ſin for us who knew no ſin, that we might be made the righteouſneſs of God thro' him;* we are ſinners, and Chriſt is to purchaſe righteouſneſs to us; and the way how he doth it, is by ſtepping in into our room, and becoming our cautioner, and he engages as Surety; the law wins at him on that ground; ſo, Gal. iii. 13. *He hath redeemed us from the curſe of the law, by being made a curſe for us*: we were under the curſe, and liable to be purſued by it; and our Lord Jeſus becomes a curſe, to deliver us from it. Conſidering then the end of God's covenant, which is to glorify his juſtice and grace, that ſinners may know it is an evil thing to ſin and depart from God, and that grace is a very coſtly thing, whereunto he hath made acceſs through the vail, which is his fleſh; and conſidering Chriſt's undertaking, without which they could not be ſet free, it could not be otherwiſe. This is a truth that hath in it much of the marrow of the goſpel, and tends much to humble us, and is alſo very much for our comfort: what was juſtice ſeeking of Chriſt when he ſuffered and was in an agony? If thou art a believer

liever or an elect ſinner, it was even exacting thy debt of him; and would it not affect an ingenuous debitor to ſee his cautioner dragged, haled, and hurried to priſon for his debt? Even ſo, if we could look on Chriſt's ſufferings as ſo many ſummons and purſevants arreſting him for our debt, it could not but affect us with much ſorrow for our ſins, that brought him to this, and with much love to him, who was content to be ſo dealt with for them; and no doubt this is one of the reaſons why *he will have his death remembred till he come again*, even that we may ſee our obligation to him, and be ſuitably affected with it.

2*dly*, Obſerve, 'That the debt of 'the elect's ſins was ſeverely and with 'holy rigour exacted of Chriſt to the 'very full worth or value.' This proceeding was, as to Chriſt, by way of juſtice; whether we look to the purchaſe that he made, to wit, the elect ſouls, he laid down as good in their room: or whether we look to a tranſaction or bargain going before, whatever was in the ſtipulation, he paid and ſatisfied to the full, nothing was remitted or given him down; or whether we look to the curſe due to the elect, that was inflicted on him, and he himſelf was made a curſe for us, looking on the curſe ſimply as penal, and what was bitter in it, which ſhews his condeſcendency in his ſufferings ſo much the more.

3*dly*, Obſerve, 'That our Lord 'Jeſus was brought exceeding low, 'while the debt of the elect was ex-'acted of him:' He was put to exceeding ſore affliction, much ſtraitened and ſtreſſed by the juſtice of God exacting of him the debt due by elect ſinners. We ſpoke to ſome words before, which bare out this, as, *he was wounded, bruiſed, chaſtiſed*, &c. and now we ſee the effect here, when juſtice puts him to it; after he hath taken on the debt, he is tried, ſtripped as it were to the ſkin, pinched and diſtreſſed, ere he got it paid: if we conſider our Lord Jeſus as God, he is neither leſs nor more pinched, being, ſo conſidered, utterly incapable of any ſuch thing; but if we look on him as Mediator, God-Man, God much withdrawing from him the influence of his comforting preſence, while he hath the cup of wrath in his hand, ſo he is brought exceeding low, and ſadly afflicted. And theſe *four* conſiderations (under which we may ſee him paying our debt) may clear it, 1. That he laid aſide the glory which before the world was, he had with the Father, for a time; which therefore, that it may be reſtored to him again, he prayeth, John xvii. 5. it having been, as to the manifeſtation thereof in his perſon, eclipſed, interrupted, and darkened for a ſeaſon: hence the apoſtle ſays, Philip. ii. that *he emptied himſelf, and became of no reputation*, as if his glory had not been diſcernable for a time; he that is Judge of quick and dead, is himſelf judged; he that created heaven and earth, hath not whereon to lay his head; though all the kings of the earth hold their treaſures of him, yet he was ſo poor, that he lived upon the alms of others; for *women miniſtred unto him*. 2. Not only hath he a being that is mean and low, but he is exceedingly afflicted; he ſuffered hunger; he is purſued, as if he had been a thief or a robber; a band of men comes and apprehends him in the night, as if he had been a malefactor or evil doer, and drag him away to the civil judge; his back is ſmitten, his face is ſpitted on, his head ratted and pricked with thorns; ſentence is paſſed upon him, he is condemned and ſcourged; and when he dow not bear his own croſs, (his body, being a true human body, is ſo faint and enfeebled) it is accounted a favour that he gets one Simon to help him to bear it, or to bear it after him; which is not marked to ſhew that they did him a kindneſs or courteſy beyond others, but to hold out the low and weak condition he was brought into, that he was not able to bear it himſelf. And not only ſo, but he muſt come to death, and to the ſhameful and curſed death of the croſs; he dies very quickly, further to point out his lowneſs, which was ſuch, that death overcame him ſooner than the others, becauſe he had other things to wreſtle with. 3. In his name he ſuffered, he was reproached, nodded at with the head, reviled, mocked, ſet about as a ſpectacle from Pilate to Herod, back again from Herod to

Pilate;

Pilate: he had a ſcarlet robe put on him in deriſion; the prieſts alſo derided him; the Jews wag the head at him, and count him not at all worthy to live, and therefore prefer a robber and murderer to him. 4. Conſider his inward ſufferings: O theſe were far more piercing! Juſtice laid claim to his ſoul, *The ſorrows of hell compaſſed him; his ſoul is heavy unto the death; he ſweats blood*, and cries, *If it be poſſible that, that wrathful cup might paſs from him;* and on the croſs with a pitiful voice, *My God, my God, why haſt thou forſaken me?* which, by the way is not an expreſſion of any quarrelling complaint or diſcouragement, but of ſinleſs nature, when he is arraigned and made to ſtand before the tribunal of God, affected with the horror of divine wrath, and cannot eaſily endure, that there ſhould be a cloud betwixt God and him: but theſe ſoul-ſufferings of his will fall in to be ſpoken to afterwards; only we ſee here, that he was afflicted, and in ſufferings was greatly humbled and brought very low: and, indeed, conſidering that all the elects ſins were laid upon him, and that juſtice was exacting all their debt of him, he could not be otherwiſe, but believed to be exceedingly afflicted and ſore diſtreſſed.

4thly, Obſerve, *That for as much as our Lord ſuffered, yet he did moſt willingly and cheerfully undergo it all; he thwarted not with it; he repented not, he grudged not, he flinched not, nor drew back:* Or, which is to the ſame purpoſe, *Our Lord Jeſus in his loweſt humiliation and affliction, and all along ſt his deepeſt ſuffering, ſhewed exceeding great willingneſs, deſirouſneſs, and heartſomneſs:* That word was always true of him, *I delight to do thy will, O my God;* and the prophet holds out this as a great wonder, that though he was oppreſſed and afflicted, *yet he opened not his mouth.* We ſhall, for clearing of this, propoſe theſe conſiderations. 1. In his undertaking of the bargain, his willingneſs appears; when burnt-offerings and ſacrifices would not do it, and when there was no obligation on him to do what he did, then comes in his free offer and conſent, and that with delight, Pſal. xl. *Then ſaid I, Lo, I come; in the volume of thy book it is written of me, I delight to thy will, O my God;* where we ſee that there was no extorting or forcing of a conſent from the Mediator againſt his will, but a delightſome offering of it: and that word of his, Prov. viii. is very remarkable to this purpoſe, *Rejoicing in the habitable parts of the earth, and my delight was with the ſons of men;* the contemplation and foreſight of his incarnation and ſuffering for the elect was, to ſpeak ſo, refreſhing to him, and made him leap as it were for joy, ere the world was made, and before they had a being. 2. Conſider the great things that he undertook, not only to be man, but a poor mean man. It had been much for him to have humbled himſelf to be monarch of the whole world, as his *vain* and *profane* pretended vicar the pope of Rome claims to be; yet he only will not be ſo, but *emptied himſelf*, and became *a worm*, in a manner, *and man, an outcaſt of the people;* O ſuch a proof of his love! And when he took the cup, that bitter cup, and ſaid, *Father, if it be poſſible, let this cup paſs from me*, leſt it ſhould ſeem a thwarting with the work of redemption, and with his Father's will therein; he ſays, Let it come, Father; *Not my will, but thine be done.* 3. Conſider the manner of his ſuffering, and we will ſee a further proof of his willingneſs; how little pains takes he to eſcape them? yea, when Peter labours to diſſuade him, Mat. xvi. from ſuffering, he diſdains and rejects the ſuggeſtion with a ſevere check, *Get thee behind me, Satan, thou art an offence unto me, thou ſavoureſt not the things that be of God, but of men;* and when his diſciples ſaid unto him, reſolving to go up again to Judea, John xi. 8. *Maſter, the Jews of late ſought to ſtone thee, and wilt thou go thither again?* he will needs go up notwithſtanding; and when they were going up to Jeruſalem, Mark x. 32. *He went before* all the reſt, to wit, a ſwift pace; and Luke xii. 50. he ſays, *I have a baptiſm to be baptized with, and how am I ſtraitned till it be accompliſhed?* Never did men long ſo much for their marriage-day, and for the day of their triumph, as our Lord Jeſus did to get the elects

debt

debt paid, and their diſcharge extracted and drawn out. 4. Conſider his eaſineſs and willingneſs to be taken; he goes forth, John xviii. to meet the band of ſoldiers that came with the traitor to apprehend him, and aſks them again and again, *Whom ſeek ye?* and ſays as often, *I am he:* he will not ſuffer his diſciples to draw a ſword in his defence, Mat. xxvi. but when Peter drew his ſword, he bade him *put it up again*, for he could have *commanded more than twelve legions of angels:* but it behoved him now to ſuffer, he came for another end than to oppoſe his ſufferings; and hence he ſays, John x. *No man takes my life from me, but I lay it down of myſelf, and have power to take it up again;* it was neither Judas nor Pilate that took his life againſt his will, but he willingly laid it down; for either the elect behoved to die, or he himſelf; and ſince it is ſo, as if he ſaid, then behold here is my life, take it, and I will lay it down, that they, poor things, may go free: *And therefore does my Father love me*, ſays he, *becauſe I lay down my life for my ſheep:* not becauſe it is taken from me againſt my will, but becauſe I willingly and of myſelf lay it down: and when he is brought before Pilate and Herod, and they lay many things to his charge, Mat. xxvi. 6. and Mark xv. *He held his peace;* ſo that it is ſaid, that Pilate *marvelled*, Mark. xv. He knew that he could but not have much to ſay for himſelf, as all men in ſuch a caſe uſe to have, but he anſwered nothing; or as it is in the text; *yet he opened not his mouth;* The reaſon was, becauſe he would not divert the courſe of juſtice, nor mar the Lord's deſign in the work of the elects redemption thro' his death and ſufferings: he came not into the world, to accuſe Pilate or the Jews, and to juſtify himſelf, tho' now and then, for the conviction of enemies, and for his own neceſſary clearing, he did let a word fall; but, being engaged for the elect, he will needs perform all that juſtice called for. And in this willingneſs he hath a reſpect to two things, 1. To the Father's ſatisfaction; for his willing ſuffering is that which makes a ſacrifice acceptable and well-pleaſing to him. 2. To the elects conſolation, that they may know they had a willing Saviour, that had no neceſſity laid on him to ſatisfy, but ſatisfied willingly. And from theſe two ariſes a third, even the glory of the Mediator's ſatisfaction; for herein his love to the elect ſhines brightly, *I lay down my life for my ſheep:* this is the heart warming commendation of his ſufferings, that with delight and pleaſure he underwent them, as if he had been purchaſing a kingdom to himſelf.

Now, to come to the *uſe* of all theſe *doctrines*; when they with the things contained in them are laid together, we profeſs we cannot tell you what excellent uſes they yield. Would to God we were all in ſuch a frame as the eunuch was in, when he read this ſcripture (as the divine hiſtorian gives us an account, Acts viii. verſe 32. and forward) who, when Philip had begun to preach to him on this excellent ſubject, was ſo taken, that before the ſermon or diſcourſe was at an end, being holily impatient at any longer delay, he ſays to Philip, *Here is water, what hinders me to be baptized?* I ſay gain, Would to God we were all in ſuch a frame, and that this were the fruit of ſuch a doctrine as this to many of you, nay, to all of you!

Uſe 1. Wonder believers, at the exactneſs and infiniteneſs of the grace of God, and at the heart-affecting and ſoul-raviſhing love of the Mediator! at grace in God, that ſpared the debtor, and exacted payment from the cautioner, the Son of his love! Act love in the Mediator, that paid ſo much, and ſo willingly and chearfully. If any ſubject of thoughts be pertinent for us, while we are about to celebrate the ſacrament of the Lord's ſupper, certainly this were pertinent concerning a crucified Chriſt, inſtating himſelf in our room, to pay our debt, and doing this of his own accord, without the ſolicitation or interpoſing of any creature, and doing it, withal ſo frankly and chearfully. Was ever the like of this love heard tell of, for one, and more eſpecially for ſuch a one, to ſuffer ſo much, and ſo chearfully, unrequired? We would have you confirmed in the faith of this great and ſweet truth, that he had never better will, nay, never ſo good

will to eat his dinner, than he had to ſuffer, and to ſatisfy juſtice for you, tho' at a dear rate; he ſays, John iv. *It was his meat to do the Father's will that ſent him, and to finiſh his work.* Have ye ſuitable thoughts of his love, when ye read the goſpel? Have ye in the word ſeen him ſtanding before Pilate in your room, not anſwering when he is accuſed, and Pilate marvelling at his ſilence? and Pilate marvel, knowing, and being convinced of his innocency? and have ye never marvelled, or marvelled but very little? Sure, your little marvelling at his ſilence is the more ſadly marvellous, that the cauſe of his ſilence, when he was charged with your iniquities, with ſuch and ſuch a piece of your iniquities, with ſuch a piece of your miſcarriage, with ſuch a vain and roving heart, with ſuch a wanton look, with ſuch a profane or idle word of yours, with the horrid ſin of your having ſo abuſed, ſlighted, and neglected him, *&c.* That the cauſe, I ſay, of his ſilence at ſuch a terrible accuſation and charge, and not vindicating of himſelf, or ſaying, Theſe faults, miſcarriages, and tranſgreſſions, are not mine, as he might have done, was pure love to you; O is not this ſtrange, and yet moſt true! wonder then more at it.

Uſe 2. Here is ſtrong conſolation to believers, and wonderful wiſdom in the riſe and convoy of it, in uniting juſtice and love; out of which the conſolation ſprings: juſtice exacting upon, and diſtreſſing the Son of God, and he ſatisfying juſtice ſo fully, that, though all the elect had ſatisfied eternally in hell, it had not been made to ſhine ſo ſplendidly and glorioufly: juſtice alſo on the Mediator's ſide, in yielding and giving ſatisfaction, tho' it ſhould oppreſs and break ſoul and body: and yet love, both on the Father's and Mediator's ſide; on the Father's ſide, love, in finding out this way of ſatisfaction to his own juſtice, when there was no cure, but by the wounding of his own Son; and yet he was content rather to wound him, than that the elect ſhould ſuffer and be wounded eternally: love, on the Mediator's ſide, who willingly yields, and undergoes their debt, and will not hide his face from ſhame and ſpitting. What may not the believer expect from God, when he ſpared not his own Son from him? and what may he expect from Chriſt, when he ſpared not himſelf for his ſake? and who is that good ſhepherd, that laid down his life for the ſheep, and held his tongue, and quarrelled not with thoſe that ſmote him; will he quarrel with a poor ſinner coming to him, and pleading for the benefit of the ſatisfaction? no certainly; but as the word is, Zeph. iii. 17. *He will reſt in his love,* or as the word ſignifies, *He will be ſilent or dumb in his love;* he will not upbraid thee, nor caſt up thy former miſcarriages; he will not ſay reproachfully to thee, Where was thou ſo long playing the prodigal? He is better content with thy recovery, than ever he was diſcontent or ill pleaſed with all the wrong thou didſt unto him.

Uſe 3. This word of doctrine lays down the ground whereupon a ſinner, ſenſible of ſin, may build his expectation of peace with God: the tranſaction, concluded and agreed upon, is the ground of his coming; and the exacting of the price, according to the tranſaction, is the ground of his expectation of the benefits of Chriſt's purchaſe: and there is juſtice for it, as the apoſtle intimates, Rom. viii. 34, 35. *Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth, who is he that condemneth? It is Chriſt that died, yea rather that is riſen again,* &c. And upon this follows the believing ſoul's triumph. O but there is much need to be throughly acquainted with the mutual relations that are betwixt Chriſt and the believing ſinner, with the ground of their approaching to him, and with the good they are to expect through him.

Uſe 4. This word is made uſe of, 1 Pet. ii. 21. to give us a notable and none-ſuch pattern of patience, *Chriſt alſo ſuffered for us, leaving us an example, that we ſhould follow his ſteps.* He did bear all wrongs patiently, and packed them up quietly, to ſay ſo, *and opened not his mouth:* he could have told Pilate and Caiaphas what they were, but ſpoke not a word but one to the high-prieſt, notwithſtanding all his provoking carriage, and a very meek

meek one too, *If I have ſpoken evil, bear witneſs of the evil; and if well, why ſmiteſt thou me?* Amongſt other copies then that Chriſt hath caſten, take this for one, make him a copy and pattern of patience: it is to be regreted, that folks are ſo unlike to Chriſt in this reſpect; they think it a diſdainful thing to pack up a wrong, and they will ſcorn and tuſh at it: but, what if Jeſus Chriſt had been of that temper and diſpoſition? if it be fit to make ſuch a ſuppoſition, ye had been without a Redeemer, and had periſhed for ever. When he calls you to be followers of him, and to ſuffer patiently, as he did, though moſt unjuſtly, as to men; for you to think or ſay that you ſcorn it, and that ye are not ſo mean-ſpirited, what is it elſe, but to think, and to ſay on the matter, that the bleſſed Jeſus, in his patient and ſilent carriage under all the injuries that he ſuffered very unjuſtly from men, ſhewed himſelf to be of a low and baſe ſpirit, and that ye diſdain to follow his way? O intolerable, ſaucy, and proudly blaſphemous reflection! The many conteſts, the many high reſentment of wrongs, the great grudging, fretting, and foaming that there are in Chriſtians, ſay plainly, that there is little of the meek and patient Spirit of Chriſt in, and amongſt us; and that many of us *know not what ſpirit we are of.*

SERMON XXIX.

ISAIAH liii. 8. *He was taken from priſon, and from judgment; and who ſhall declare his generation? For he was cut off out of the land of the living, for the tranſgreſſion of my people was he ſtricken.*

WE need not tell you of whom the prophet is ſpeaking here; every verſe, and every word almoſt, do make it manifeſt, that he ſpeaks of Chriſt the Saviour; and indeed it can be applied to none other. It is the ſame verſe, Acts viii. 24. from which Philip proceeds to preach Chriſt to the eunuch. The prophet hath been largely holding forth Chriſt's ſufferings in the former verſe, and we conceive he takes a turn to ſpeak of Chriſt's exaltation and outgate from theſe ſufferings: it is true, as if he had ſaid, *He was brought to priſon and judgment:* he was indeed ſtraitned and pinched, and laid very low: but priſon and judgment did not keep him; *He was taken*, or, as the word is, *He was lifted up*, from both. And, for as deſpicable as he was in man's eyes, yet he was not ſo in himſelf; for, *who ſhall declare his generation?* There is a wonderfulneſs in him who ſuffered, that cannot be reached, but muſt be left with admiration; and a wonderful glory whereunto he was after his humiliation exalted: and there is a reaſon of this given, for preventing of offence: if any ſhould ſay, How then could he ſuffer, and be brought ſo low in ſuffering, if he was ſo glorious a perſon? He anſwers, it is true, that *he was cut off out of the land of the living*, but for no offence in himſelf, but for the tranſgreſſion of God's elect, *was he ſtricken*, or the word is, *the ſtroke was upon him.* Yea, this, we conceive, is given as a reaſon of his exaltation; becauſe in the loweſt ſteps of his humiliation, he condeſcended to fulfil his engagement with the Father, in ſatisfying juſtice for the ſins of the elect, according to that of John x. 17. *Therefore doth my Father love me, becauſe I lay down my life, that I may take it again*: becauſe, according to his engagement, he ſuffered for the ſins of his elect people, therefore he could not but have a comfortable and glorious out-gate.

There are theſe three things in the words. 1. Somewhat aſſerted concerning Chriſt Jeſus, *He was taken from priſon and from judgment.* 2. Some-

thing hinted at, which cannot be expreſſed, *Who ſhall declare his generation?* 3. There is a reaſon given in reference to both, *For he was cut off*, &c. which we ſhall expound when we come to it.

For the firſt, *He was taken from priſon and from judgment;* we conceive theſe words look both to his humiliation, and to his outgate from it; the one being clearly ſuppoſed, that he was in priſon or ſtraits, and brought to judgment; and the other being expreſſed, that he was brought from priſon and from judgment. 1. *Priſon* here, may be taken generally for any ſtrait pinch or preſſure that one may be brought into; which we conceive both the words, and the prophet's ſcope will clear; Chriſt never having been properly in priſon, at leaſt for any conſiderable time, but ſtraitned and pinched: and he was taken from that, being in his humiliation, and in his ſufferings in the room of the elect, purſued by the law and juſtice of God. 2. *Judgment* is taken paſſively, for judgments paſt on him: and it looks not only to the procedure of Pilate, of the chief prieſt, and of the Scribes and Phariſees, but to a judicial proceſs, which the juſtice of God led againſt him; in which reſpect, he anſwered, as the words after will clear, for the ſins of God's people. The word, *He was taken*, ſometimes ſignifies to deliver, as a captive is delivered, when he is taken from him that took him captive; as it is, Iſa. xlix. 24. *Shall the prey be taken from the mighty, or the lawful captive delivered?* To which the Lord anſwers, *It*, or *he ſhall be taken.*

So then, the ſcope and meaning of the words is, that the prophet ſubjoins a narration of Chriſt's exaltation upon the back of his humiliation, as it is uſual in the ſcripture to put theſe together, and in this order, as namely, Phil. ii. 8, 9. *He humbled himſelf, and became obedient unto death, even the death of the croſs: Wherefore God hath highly exalted him, and given him a name*, &c. He was exceedingly ſtraitned and pinched for the elects ſins; but death had no dominion over him, he had a glorious outgate; he was taken out, and ſet free from the priſon, or ſtraits wherein he was held, and from theſe judgments that paſt upon him. The reaſon of the expoſition is taken from the plain meaning of the words, which muſt run thus, *He was taken from judgment*, the very ſame which is in the following expreſſion, *He was cut off out of the land of the living:* that being the ordinary ſignification of the prepoſition *from*, the meaning muſt be this, that he was taken out of the condition wherein he was: it agrees alſo beſt with the ſcope of the very next words, *Who ſhall declare his generation?* wherein he propoſeth an admirable aggravation of this delivery.

The 2*d* thing hath a connexion with the former, and therefore take a word or two for clearing of it. What to underſtand by *generation*, here, is ſomewhat difficult to determine, the word in the original having ſeveral meanings; yet generally it looks to one or two, as it is applied to Chriſt, (1.) Either to the time paſt, and ſo is uſed by many, to expreſs and hold forth Chriſt's God-head: and ſo the meaning is, Though he was brought very low, yet he was, and is the eternal Son of God. Or, (2.) as commonly it is taken) It looks to the time to come; and ſo the meaning is, Who ſhall declare his duration, or continuance? *Generation* is often taken thus in ſcripture for the continuance of an age, and of one age following another ſucceſſively; as Joſhua xxii. *This altar ſhall be a witneſs to the generations to come;* ſo then, the meaning is, he was once low, but God exalted him, and brought him thorow; and who ſhall declare this duration, or continuance of his exaltation? As it is, Phil. ii. 8, 9. *He humbled himſelf*, &c. *therefore God hath highly exalted him;* as his humiliation was ſo low, ſo his exaltation was ineffable, it cannot be declared, nor adequately conceived, the continuance of it being for ever. There is no inconſiſtency betwixt theſe two expoſitions; his duration or continuance after his ſufferings, neceſſarily preſuppoſing his Godhead, brought in here, partly to ſhew the wonderfulneſs of his ſuffering, it being God that ſuffered, for the man that ſuffered was God; partly to ſhew Chriſt's glory, who, notwith-

withſtanding of his ſuffering, was brought thorow, and gloriouſly exalted: and theſe reaſons make it evident, 1. Whatever theſe words, *Who ſhall declare his generation?* do ſignify, certainly it is ſomething that can be ſpoken of no other, but of Chriſt, and that agrees to him ſo, as it agrees to no other. Now, if we look ſimply to the *eternity* of his duration or continuance, that agrees to all the elect, and well agrees to all men at the reſurrection: therefore the prophet muſt look here to his continuance and duration as he is God. 2. Becauſe, *Who ſhall declare his generation?* is brought in here, to ſhew the ineffableneſs of it, and ſo to make his ſufferings the more wonderful; it was he who ſuffered, whoſe continuance cannot be declared. 3. It is ſuch a continuance, as is brought in to ſhew a reaſon why death could not have dominion over him, nor keep him; according to that, Rom. i. 4. *He was declared to be the Son of God with power, according to the Spirit of holineſs, by his reſurrection from the dead:* and the reaſon ſubjoined to this will ſome way clear it; for *he was cut off out of the land of the living, for the tranſgreſſion of my people was he ſtricken:* thereby inſinuating, that becauſe of the great work which he had to do: there behoved to be ſome ſingularneſs in the perſon that had the work in hand, who, notwithſtanding of the greatneſs and difficultneſs of it, came thorow, and was hereby exalted. However it be, the prophet's ſcope being to ſet out Chriſt's humiliation and exaltation, his humiliation before, and his exaltation after, which is, as we ſaid, ordinary in ſcripture; we conceive the meaning we have given is ſafe, and agreeable to the prophet's ſcope.

We may obſerve three things from the firſt part of the words, *Firſt, That our Lord Jeſus Chriſt in his performing the work of redemption, was exceedingly ſtraitned or pinched, or* held in, *as the word is elſewhere rendered, bound up and hemmed in, as men are who are in priſon:* And, by theſe ſtraitnings, we mean not only ſuch as he was brought into by men, whereof we ſpoke before, but eſpecially theſe that were more inward; and theſe being amongſt the laſt ſteps of his humiliation, more immediately preceeding his exaltation, and ſpoken of as moſt wonderful, we conceive they look to theſe preſſures that were upon his ſpirit: and we ſhall inſtance ſeveral places of ſcripture, that ſerve to hold it out; the firſt is that of John xii. 27, 28. *Now is my ſoul troubled, and what ſhall I ſay? Father, ſave me from this hour.* Here our bleſſed Lord is troubled in ſpirit, and ſo pinched and hedged in as in a priſon, that he is holily nonpluſſed what to ſay. The ſecond ſcripture is in Mat. xxvi. 38. *My ſoul is exceeding ſorrowful even unto death,* which is like the expreſſion uſed by the apoſtle, 2 Cor. i. 8. *We were preſſed above meaſure, above ſtrength, inſo much as we deſpaired of life, and we had the ſentence of death in ourſelves;* there was no outgate obvious to human ſenſe and uptaking: ſo is it here; wherein we are not only to conſider his ſoul-vexation, but that his ſoul-vexation was very great, extremely pinching, vexing, and in a manner impriſoning to him. The 3d ſcripture is Luke xxii. 24. *He being in agony prayed more earneſtly, and his ſweat was as if it were great drops of blood falling down to the ground;* there was ſuch a ſtriving, wreſtling and conflicting, not with man without him, but with inward preſſures on his ſpirit, that he is like one in a barrace, or cock-pit, or engaged in a duel with a mighty combatant, ſore put to it, very far beyond ought that we can conceive of: ſo that *he ſwate great drops of blood,* and ſays, *Father, if thou be willing, remove this cup from me; nevertheleſs not my will, but thine be done:* it is in Matthew, *if it be poſſible,* and thereafter, *if it be not poſſible,* which ſays, there was no winning out of the grips of the law and juſtice, till that they were fully ſatisfied; and thoſe dreadful words uttered by him on the croſs, *My God, my God, why haſt thou forſaken me?* hold out, that from the ſinleſs human nature of Chriſt, the comfortable and joyful influence of the Godhead for a time was in a great meaſure ſuſpended, (though the ſuſtaining power thereof was exerciſed mightily on him) ſo that he looks on himſelf ſomeway as forſaken, and

left

left in the hand of the curſe.

To clear this a little, we would conſider theſe preſſures that were upon our Lord's ſpirit, 1. In reſpect of their *cauſe*. 2. In reſpect of their *effects*.

1*ſt*, In reſpect of their cauſe. There is upon the one ſide his undertaking for the elect as their Surety, and God's juſtice purſuing and holding him in on the other ſide: ſo that he cannot decline being ſiſted at the bar of juſtice, becauſe, as it is verſe 6th, the ſins of all the elect met upon him; and he having, as it is verſe 7th, the bitter cup in his hand, which by his engagement he was obliged to drink, he ſtands there by the decree of God and by the covenant of redemption, tying him to ſatisfy; and being purſued by wrath and juſtice, the words come out, *Father, if it be poſſible, let this cup depart from me; yet not my will, but thine be done;* his engagement hemming him in, and wrath purſuing him, he ſtands betwixt theſe two as a priſoner: and upon theſe two, *the Lord laid on him the iniquity of us all*, and *he was exacted upon, and anſwered for them;* follows well the third, *that he was put in priſon;* for in theſe verſes, the ſteps of our Lord's humiliation are followed out in a legal way, as before the bar of God's tribunal.

2*dly*, This being our Lord's poſture, we ſhall conſider the *effects* of this preſſure of ſpirit, which we may draw to theſe *four* heads. 1. He was under the ſenſe of great ſoul-pain, ſorrow, and trouble; for the cup of the wrath of God being bitter, which he was to drink, it could not but deeply ſting his holy human nature, which was the procuring cauſe of his *agony*, and that which made his ſoul ſorrowful, and brought out the *bloody ſweat*. 2. Beſide his grief and pain, there was a holy horror: and, conſidering the party that he had to do with, it was impoſſible it could be otherwiſe; impoſſible for a finite, though a ſinleſs creature, to look on an angry God, and on wrath poured forth into the cup, which it muſt needs drink, and not have a horror at it; it were not becoming the ſinleſs human nature of our bleſſed Lord, not to be affected with a holy and ſinleſs horror at that moſt bitter cup, which brought out that ſad cry, *Father, let this cup depart from me;* which did not proceed from any diſlike he had to fulfil his engagement, or from any rewing or unſuitable reſentment that he had ſo engaged himſelf, but from an apprehended ſinleſs diſproportionableneſs (to ſpeak ſo) in his finite ſinleſs human nature, to encounter with the wrath of his Father; to which though he moſt willingly yielded, yet in itſelf it was dreadful. 3. There was a pinching and ſtraitening of holy fear, as if there had been in him a ſinleſs diſpute or debate, what will become of this? Can a man win through this? (tho' he was God as well as man) how will this we gotten-born? This looks as if death would get the victory; thus it is ſaid, Heb. v. 7. *In the days of his fleſh he offered up ſtrong cries and ſupplications, with tears, and was heard in that which he feared:* He put up ſtrong cries to be delivered, not from dying, but from the power of death; and was heard in that which he feared, to ſhew a holy care to prevent death, could that have been, and a ſinleſs fear of it, leſt it ſhould ſwallow him up. 4. There was a pinching and ſtraitening, from love to the Father, and to the doing of his will: and from love to the elect, and to their ſalvation, which puſhed him forward to perform and fulfil his engagement; accordingly, Luke xii. 50. he ſays, *I have a baptiſm to be baptized with, and how am I ſtraitened till it be accompliſhed?* and hence it was that theſe words were uttered by him, *Father, not my will, but thine be done*: and therefore tho' he had power to command twelve legions of angels for his relief, yet, to ſpeak ſo, love ſo binds his hands, that he will not uſe his power for his own liberation. But to guard this doctrine from miſtakes, take a *fourfold* advertiſement concerning this inward ſoul-pinching, which will help to clear ſomewhat of his ſoul-ſuffering that followeth. And, (1.) Think not that there was any ſinful or unſuitable confuſion or perturbation of mind in our Lord, ſuch as uſeth to be in us, there being no dreg of corruption in his mind to jumble or diſcompoſe his holy human nature. (2.) Beware of thinking that there was any fretting

or

or anxiety in him, or any diſcontentedneſs with the bargain: his expreſſions ſhew forth the contrary; for (ſaith he) *I could command twelve legions of angels*, yet he would not do it. (3.) Think not that there was any jealouſy in him of the Father's love: though there was a ſuſpenſion of the comfortable and joyful ſenſe of it, yet there was not the leaſt looſing of the faith of it as is clear by his doubling of theſe words, *My God, my God*, when in his ſaddeſt pinch he cried out as being forſaken. (4.) Ye would not look on this, as holding out any diſtruſt as to the event: *I have* (ſaith he) *power to lay down my life, and I have power to take it up again; and I will riſe again the third day.* He knew that the covenant of redemption betwixt the Father and him ſtood firm and ſure; but it is the conſideration of God's now coming as his party to exact the elects debt of him, and his ſtanding at the bar to anſwer for it, which puts him in this agony; and though conſidering Chriſt as a man perſonally united to the Godhead (whereby he was keeped from ſinking) he had no diſtruſt to be carried thorow; yet conſidering him as a man ſuffering, and that (to ſpeak with reverence in ſuch a divine ſubject) there was an eclipſe of that ſenſible joy that proceeded from the two natures together, it is not poſſible to conceive of Chriſt in this poſture, but wrath and anger behoved to be ſome way dreadful or terrible to him.

The *Uſes* are *1ſt*, To evidence the truth of what our Lord ſuffered, and how ſeverely he was pinched and ſtraitened; it was not the Scribes and Phariſees purſuing him, nor the ſoldiers buffetting and mocking him, and carrying him to the high prieſt's hall, and from Pilate to Herod, and back again, that ſo much troubled him; but there was a higher hand that he had to look to, and a Judge and court, to which he was now anſwering, that was very far above theirs.

And therefore, as a *2d Uſe* of the doctrine, think it not ſuch a light thing (as many do) to ſatisfy juſtice, or to give God a ranſom for ſouls; ye ſee how it pinched the cautioner, and put him as in a priſon. Unſpeakably deceived are they, who think that two or three formal words will make their peace with God, and that they will ſlip into heaven ſo: be not carried away with this deluſion; but conſider ſeriouſly what will become of you, if ye be put to anſwer for your own debt, when he handled the cautioner, his own Son, ſo roughly; ye that will ſleep on, and ſcorn to let any word pick at you, or prick you, the juſtice of God ſhall prick you, and put you to ſtraits, out of which ye will not be able to extricate yourſelves; and he ſhall appear like everlaſting burning, when the great day of his wrath comes, and when it ſhall be ſaid by you, *Who can ſtand before it*, or abide it? It were good that ye, who are moſt atheiſtical, and who with a ſort of triumph and gallantry will needs deſtroy yourſelves, would lay this to heart, and remember that the day comes, when ye will be brought to this bar; and gravely conſider, what an hell this will be, to have the deſperateneſs of the out-gate ſealed up in your conſciences, and theſe evidences of God's hatred and theſe aggravations that our Lord's holy nature could not admit of, in your boſom: when wrath meets with corruption, and corruption with wrath, and when theſe mingle, how dreadful will your caſe be!

3dly, Let believers ſee here what ye are oblidged to Chriſt; conſider what he hath paid, and what the ſatisfaction of juſtice for you coſt him. Folks are ready to think, that it was an eaſy thing to ſatisfy juſtice, and *to drink of the brook by the way*; but if ſinners were ſenſible of challenges for ſin, and if they had the arrows of the Almighty, drinking up their ſpirits, they would think otherwiſe of Chriſt's drinking out the cup of wrath for them, not leaving ſo much as one drop of it: it is but the ſhorings or threatenings, with ſome drops of it, that any of you meet with in your ſoul exerciſes: O! believing ſinners, are ye not then eternally oblidged to Chriſt, who drunk out this wrathful cup for you?

4thly, There is notable conſolation here to poor ſouls, that would fain make uſe of Chriſt. As, 1. That Chriſt hath ſtepped thorow this deep ford, or rather ſea before them; and if the

cup

left in the hand of the curſe.

To clear this a little, we would conſider theſe preſſures that were upon our Lord's ſpirit, 1. In reſpect of their *cauſe*. 2. In reſpect of their *effects*.

1*ſt*, In reſpect of their cauſe. There is upon the one ſide his undertaking for the elect as their Surety, and God's juſtice purſuing and holding him in on the other ſide: ſo that he cannot decline being ſiſted at the bar of juſtice, becauſe, as it is verſe 6th, the ſins of all the elect met upon him; and he having, as it is verſe 7th, the bitter cup in his hand, which by his engagement he was obliged to drink, he ſtands there by the decree of God and by the covenant of redemption, tying him to ſatisfy; and being purſued by wrath and juſtice, the words come out, *Father, if it be poſſible, let this cup depart from me; yet not my will, but thine be done;* his engagement hemming him in, and wrath purſuing him, he ſtands betwixt theſe two as a priſoner: and upon theſe two, *the Lord laid on him the iniquity of us all*, and *he was exacted upon, and anſwered for them;* follows well the third, *that he was put in priſon;* for in theſe verſes, the ſteps of our Lord's humiliation are followed out in a legal way, as before the bar of God's tribunal.

2*dly*, This being our Lord's poſture, we ſhall conſider the *effects* of this preſſure of ſpirit, which we may draw to theſe *four* heads. 1. He was under the ſenſe of great ſoul-pain, ſorrow, and trouble; for the cup of the wrath of God being bitter, which he was to drink, it could not but deeply ſting his holy human nature, which was the procuring cauſe of his *agony*, and that which made his ſoul ſorrowful, and brought out the *bloody ſweat*. 2. Beſide his grief and pain, there was a holy horror: and, conſidering the party that he had to do with, it was impoſſible it could be otherwiſe; impoſſible for a finite, though a ſinleſs creature, to look on an angry God, and on wrath poured forth into the cup, which it muſt needs drink, and not have a horror at it; it were not becoming the ſinleſs human nature of our bleſſed Lord, not to be affected with a holy and ſinleſs horror at that moſt bitter cup, which brought out that ſad cry, *Father, let this cup depart from me;* which did not proceed from any diſlike he had to fulfil his engagement, or from any rewing or unſuitable reſentment that he had ſo engaged himſelf, but from an apprehended ſinleſs diſproportionableneſs (to ſpeak ſo) in his finite ſinleſs human nature, to encounter with the wrath of his Father; to which though he moſt willingly yielded, yet in itſelf it was dreadful. 3. There was a pinching and ſtraitening of holy fear, as if there had been in him a ſinleſs diſpute or debate, what will become of this? Can a man win through this? (tho' he was God as well as man) how will this we gotten-born? This looks as if death would get the victory; thus it is ſaid, Heb. v. 7. *In the days of his fleſh he offered up ſtrong cries and ſupplications, with tears, and was heard in that which he feared:* He put up ſtrong cries to be delivered, not from dying, but from the power of death; and was heard in that which he feared, to ſhew a holy care to prevent death, could that have been, and a ſinleſs fear of it, leſt it ſhould ſwallow him up. 4. There was a pinching and ſtraitening, from love to the Father, and to the doing of his will: and from love to the elect, and to their ſalvation, which puſhed him forward to perform and fulfil his engagement; accordingly, Luke xii. 50. he ſays, *I have a baptiſm to be baptized with, and how am I ſtraitened till it be accompliſhed?* and hence it was that theſe words were uttered by him, *Father, not my will, but thine be done*: and therefore tho' he had power to command twelve legions of angels for his relief, yet, to ſpeak ſo, love ſo binds his hands, that he will not uſe his power for his own liberation. But to guard this doctrine from miſtakes, take a *fourfold* advertiſement concerning this inward ſoul-pinching, which will help to clear ſomewhat of his ſoul-ſuffering that followeth. And, (1.) Think not that there was any ſinful or unſuitable confuſion or perturbation of mind in our Lord, ſuch as uſeth to be in us, there being no dreg of corruption in his mind to jumble or diſcompoſe his holy human nature. (2.) Beware of thinking that there was any fretting

or

or anxiety in him, or any diſcontentedneſs with the bargain: his expreſſions ſhew forth the contrary; for (ſaith he) *I could command twelve legions of angels*, yet he would not do it. (3.) Think not that there was any jealouſy in him of the Father's love: though there was a ſuſpenſion of the comfortable and joyful ſenſe of it, yet there was not the leaſt looſing of the faith of it as is clear by his doubling of theſe words, *My God, my God*, when in his ſaddeſt pinch he cried out as being forſaken. (4.) Ye would not look on this, as holding out any diſtruſt as to the event: *I have* (ſaith he) *power to lay down my life, and I have power to take it up again; and I will riſe again the third day.* He knew that the covenant of redemption betwixt the Father and him ſtood firm and ſure; but it is the conſideration of God's now coming as his party to exact the elects debt of him, and his ſtanding at the bar to anſwer for it, which puts him in this agony; and though conſidering Chriſt as a man perſonally united to the Godhead (whereby he was keeped from ſinking) he had no diſtruſt to be carried thorow; yet conſidering him as a man ſuffering, and that (to ſpeak with reverence in ſuch a divine ſubject) there was an eclipſe of that ſenſible joy that proceeded from the two natures together, it is not poſſible to conceive of Chriſt in this poſture, but wrath and anger behoved to be ſome way dreadful or terrible to him.

The *Uſes* are *1ſt*, To evidence the truth of what our Lord ſuffered, and how ſeverely he was pinched and ſtraitened; it was not the Scribes and Phariſees purſuing him, nor the ſoldiers buffetting and mocking him, and carrying him to the high prieſt's hall, and from Pilate to Herod, and back again, that ſo much troubled him; but there was a higher hand that he had to look to, and a Judge and court, to which he was now anſwering, that was very far above theirs.

And therefore, as a *2d Uſe* of the doctrine, think it not ſuch a light thing (as many do) to ſatisfy juſtice, or to give God a ranſom for ſouls; ye ſee how it pinched the cautioner, and put him as in a priſon. Unſpeakably deceived are they, who think that two or three formal words will make their peace with God, and that they will ſlip into heaven ſo: be not carried away with this deluſion; but conſider ſeriouſly what will become of you, if ye be put to anſwer for your own debt, when he handled the cautioner, his own Son, ſo roughly; ye that will ſleep on, and ſcorn to let any word pick at you, or prick you, the juſtice of God ſhall prick you, and put you to ſtraits, out of which ye will not be able to extricate yourſelves; and he ſhall appear like everlaſting burning, when the great day of his wrath comes, and when it ſhall be ſaid by you, *Who can ſtand before it*, or abide it? It were good that ye, who are moſt atheiſtical, and who with a ſort of triumph and gallantry will needs deſtroy yourſelves, would lay this to heart, and remember that the day comes, when ye will be brought to this bar; and gravely conſider, what an hell this will be, to have the deſperateneſs of the out-gate ſealed up in your conſciences, and theſe evidences of God's hatred and theſe aggravations that our Lord's holy nature could not admit of, in your boſom: when wrath meets with corruption, and corruption with wrath, and when theſe mingle, how dreadful will your caſe be!

3dly, Let believers ſee here what ye are oblidged to Chriſt; conſider what he hath paid, and what the ſatisfaction of juſtice for you coſt him. Folks are ready to think, that it was an eaſy thing to ſatisfy juſtice, and *to drink of the brook by the way*; but if ſinners were ſenſible of challenges for ſin, and if they had the arrows of the Almighty, drinking up their ſpirits, they would think otherwiſe of Chriſt's drinking out the cup of wrath for them, not leaving ſo much as one drop of it: it is but the ſhorings or threatenings, with ſome drops of it, that any of you meet with in your ſoul exerciſes: O! believing ſinners, are ye not then eternally oblidged to Chriſt, who drunk out this wrathful cup for you?

4thly, There is notable conſolation here to poor ſouls, that would fain make uſe of Chriſt. As, 1. That Chriſt hath ſtepped thorow this deep ford, or rather ſea before them; and if the

cup

cup come in their hand, it is empty: freedom from the wrath of God is a great conſolation, and yet it is the conſolation of them that are fled unto him for refuge. 2. It is comfortable to them, in their comparatively petty ſtraits and difficulties when they wot, not what to do, when the law ſeizeth, and juſtice purſueth, and when the conſcience challengeth; to conſider that Chriſt was a priſoner before them: though he had no challenge for his own debt, yet he was challenged for ours, that he might be a compaſſionate high prieſt, being made like to us, but without ſin. Juſtice purſued him, the law arreſted him, wrath ſeized on him; ſo that, when we are ſet upon by theſe, he will be tender of us, for *he knows our frame*, and that we cannot bear much: and therefore, on this ground, a believing ſinner may go with boldneſs to the throne of grace, becauſe Chriſt the cautioner, who hath paid his debt, is there. It is a ſhame for believing ſinners, to walk ſo heartleſly, even under theſe things that are terrible, as if Chriſt had not gone thorow them before them, and for them. 3. There is conſolation here, when they are under any pinching croſs and difficulty; as there is alſo ground for patient and pleaſant bearing of it, becauſe it was another ſort of priſon that Chriſt was put in for them. Ye may, I grant, lament over the long want of ſenſible preſence, it being kindly to the believer to miſs it, and to long for it; but ye ſhould not be heartleſs under the want of it; nor complain, as the Lord's people do *lament; Is there any ſorrow like unto my ſorrow?* but ſubmiſſively and contentedly bear it without fretting, ſeeing our Lord bare ſo much for you.

5thly, There is here a notable encouragement to believe, and a notable ground for the believer to expect freedom from ſin, and from the pinching ſtraits that it deſerveth, becauſe Chriſt paid dear for it: wherefore was all this pinching, but to pay believers debt? But when we come to ſpeak of his out-gate, it will clear this more.

Secondly, While it is ſaid, That *he was brought from judgment*, which ſuppoſes and implies, that he was once at, or under judgment, even the judgment of God, who is his great party all along: *He laid on him the iniquity of us all;* and verſe 10. *It pleaſed the Lord to bruiſe him*: he was the creditor that cauſed take and arreſt him: Obſerve, *That in all the ſoul-vexation, in all the pinching preſſure of ſpirit that our Lord ſuſtained, he was ſtanding judicially before the bar of God, and was judicially proceeded againſt as the elects cautioner and ſurety.* There was no acceſs to bring Chriſt to judgment, had he not engaged to be ſurety, and had not God laid on him our iniquities; for it was for no debt that he was owing himſelf, but for what by his engagement as the elects ſurety he came under, and was made liable to. That which I mean by his being brought to judgment, is not only that he ſuffered, and was occaſionally condemned by a court of men, or by a human judicatory, which was rather like a tumultuary meeting, or a company of men in an uproar, than indeed a court; but whatever was before men, there was a legal and judicial procedure before God: for clearing whereof ye would conſider, 1. The account whereon he ſuffered, and was brought before God's court of judgment, to ſpeak ſo: it was not for any thing that the Scribes or Phariſees or Pilate had to lay to his charge; it was envy in them, the former at leaſt, that ſtirred them in what they did: but the next words tell us what it was, *for the tranſgreſſion of my people was he ſtricken;* the prieſts and people had no mind of this, but this was indeed the ground of his judicial challenge and arraignment before God: the elect wore in their ſins, and he by the covenant of redemption ſtood liable for their debt, becauſe he had undertaken for them their cautioner and ſurety. 2. Conſider who was his great party in his ſufferings: it was not Pilate nor the Jews, he cared not ſo much for them; but it is God, and therefore he cries, *My God, my God, why haſt thou forſaken me?* and therefore he makes his addreſs to God, *Father, if it be poſſible, let this cup paſs from me:* He cared not for anſwering them, but looks to a higher hand, and upon himſelf as ſtanding before another tribunal; therefore it is ſaid,

verſe

verſe 10. *yet it pleaſed the Lord to bruiſe him;* he looked not to Pilate, but to the Lord purſuing him. 3. Conſider our Lord's ſubmiſſion to his being brought to judgment, not only nor chiefly before men, but before God; therefore ſays he, John xii. 48. *Father, ſave me from this hour, but for this cauſe came I unto this hour;* Come then, Father, and let us count: he looks not only to the preſent diſpenſation but alſo to the ground whence it came, and to the end that God had in it: *for this cauſe came I to this hour*, even to have my ſoul troubled and to be put to anſwer for the debt of my elect people according to my engagement: *Lo, I come*, (ſaith he in that often cited xl. Pſalm) *in the volume of thy book it is written of me, I delight to do thy will.* Conſider, 4. The effects of his bringing to judgment: a ſentence paſſes, 1 Tim. iii. ult. *Great is the myſtery of godlineſs, God manifeſted in the fleſh, juſtified in the ſpirit*, not before Pilate, but in God's court, having ſatisfied for the elects debt according to his undertaking, he gets an abſolvitor, which reaches not only to himſelf, but to all them whoſe perſons he ſuſtained, as is clear, 2 Cor. v. ult. *He was made ſin for us who knew no ſin, that we might be made the righteouſneſs of God in him:* and the elects obtaining eternal redemption and abſolution by his death, with the accruing of his ſatisfaction to their juſtification, clears that he ſtood there judicially at the bar of God in their name, to anſwer for them. And there are *three* ſteps of his judicial anſwer. (1.) He gets the libel of the elects debt put in his hand; Though *there was no guile in his mouth, yet it pleaſed the Lord to bruiſe him; he laid on him the iniquity of us all; and for the iniquity of my people was he ſtricken.* Theſe are the perſons that he undertook for, and for their debt he anſwers: the verity of the fact is clear, for they are under guilt; the law's claim is clear, for it is broken, and upon the libel is put in his hand: hence it is ſaid, *He died for us, he was made ſin for, and he died for our ſins.* (2.) As the libel is put in his hand, ſo a ſentence paſſes accordingly; he is found liable to the elects debt, and muſt anſwer for it, as the former word is, *It was exacted on him*, and 2 Cor. v. ult. *He was made ſin for us*, and Gal. iii. 13. *He was made a curſe for us*, that is, by the ſentence of juſtice he is decerned to bear the curſe. (3.) The ſentence is executed as it was paſt; the cup is put in his hand, and not only is he decerned and doomed to the curſe, but actually he is made a curſe, and all this as judicially ſuſtaining the perſons of the elect, and as their cautioner and ſurety.

Here we have ſome ſweet and profitable *uſes*. 1. See here and take up the way of redemption contrived, ſo as it runs on mercy and juſtice, mercy to the elect, and juſtice to the cautioner, their debt being fully exacted of him.

2. It learns us how to eſtabliſh our faith, and alſo gives us a ground of believing. To make it diſtinct; juſtice behoved to be ſatisfied, without which no mercy could be ſhewed to the ſinner; and God hath laid down the way by the cautioner's interpoſing: even as it is among men, the cautioner's being impriſoned, and ſatisfying, is the debtor's liberation; and as God hath condeſcended to deal with us by way of covenant, ſo he condeſcended in the covenant of redemption to proceed legally and judicially with Chriſt, that we might have the clearer way to make application of it.

3. Are there any here that look for redemption thorow Chriſt, and hope that their ſins were in the libel given to him? O how warming would this be to your hearts! and how ſhould it make them to melt in love and godly ſorrow, to behold Chriſt ſtanding at juſtice bar, and that for you! O what an aſpect would his ſufferings have on us, if we were clear about our intereſt, and could hear him in our name ſaying, *Father, here am I; if thou take me, let theſe go; thy will be done, for this cauſe came I here*, to anſwer for my peoples debt, to take with the challenges given in againſt them, and to undergo thy ſentence for them: then ſays juſtice, Thou muſt pay their debt: Content, ſays he, *here am I*, and ſo *he gives his back to the ſmiter, and his cheeks to them that plucked off the hair, and hid not his*

face from ſhame and ſpitting. If we were clear that our ſhare was there, and that our iniquities came in among the reſt to make up the libel, and if we could aright diſcern him ſo pinched and ſtraitened in ſatisfying for us, would we not think ourſelves eternally obliged to him, to hate ſin, and to *glorify him in our bodies and ſpirits which are his?* as it is, 1 Cor. vi. ult. If indeed ye be Chriſt's (as ye are all ready to profeſs yourſelves to be) he pays dear for you; and if ſo, will not this ly upon you as a juſt debt to him, to glorify him in your bodies, and in your ſpirits; for in both body and ſpirit he paid for you.

It is a notable ground of conſolation to believers againſt deſpondency and fear to appear before the throne of God; becauſe our Lord Jeſus Chriſt hath been before us, and in our name, and hath anſwered for us to the full, and hath ſatisfied all that juſtice could crave of us. What wakens terror at death, and makes the thoughts of Chriſt's appearing to be dreadful, but our looking on our appearing at the bar of God? but it is a comfort againſt it, that Chriſt our cautioner was brought to priſon and to judgment, and was alſo brought from both; yea, which is more, and without which the conſolation is but halfed, he was brought to both for us, and he was alſo brought from both as our ſurety for all them that betake themſelves by faith to him: he was carried to priſon and to judgment as cautioner for the elect, and he was purſued as their cautioner, and therefore his payment of the debt as cautioner muſt be accepted in name of them for whom he paid the debt. Our Lord Jeſus not only died, and was laid in the grave, but he went further in, to ſpeak ſo, he was even at the bar of juſtice, libelled, exacted upon, and ſentenced, and the ſentence executed upon him; elſe wo had been to us: on this ground is that triumph, Rom. viii. *Who ſhall lay any to the charge of God's elect? it is God that juſtifies: who ſhall condemn? it is Chriſt that died, yea rather who is riſen again,* &c. and it is ſaid, Rom. vii. *That we are delivered from the law, being dead to that wherein we are held.* The law had us in priſon, and a lock on the door, and had us under irons; but our Lord came, and, as Sampſon did in another caſe, carried the port and bars to the hill-top, *He ſpoiled principalities and powers, and triumphed openly over them on the croſs; ſo that now the prince of this world is judged; theſe are the true and faithful ſayings of God: we have through Chriſt acceſs, and may with boldneſs come to the throne of grace, having him an high-prieſt who is touched with the feeling of our infirmities, and was in all things tempted like as we are.* He knew not only what it was to be hungry, and thirſty, and weary, to be pained, and to die; but what it was to come before the terrible tribunal of God, and to be libelled for ſin, though not for his own ſin, and what it was to be ſentenced and to meet with wrath; which gives to ſinners a ſafe and refreſhful ſhelter under him, as under the ſhadow of a great rock in a weary land. This is the great deſign of the goſpel, to make proffer of the benefit of theſe ſufferings to you, and to pray you in Chriſt's ſtead, to be reconciled to God: now God himſelf perſuade you to it.

SERMON XXX.

ISAIAH liii. 8. *He was taken from priſon and from judgment; and who ſhall declare his generation? For he was cut off out of the land of the living, for the tranſgreſſion of my people was he ſtricken.*

EVERY ſtep of Chriſt's way to ſinners, and every word whereby it is expreſt, is wonderful; and therefore it is no marvel that the prophet doth

oth by way of admiration caſt in this word, *And who ſhall declare his generation?* We ſhew you, that we conceive theſe words to be theſe that expreſs the prophet's turning of himſelf from Chriſt's humiliation to his exaltation: he hath inſiſted long in ſetting out his wonderful abaſement, exinanition, and humiliation, which theſe words import, *he was brought from priſon and from judgment;* which look not only to his external impriſonment, to his coming to judgment before men, but alſo, and mainly and principally, to the pinches and ſtraits he was brought into, and his arraignment before God's tribunal, and ſo the cauſe of his ſuffering, to wit, *for the tranſgreſſion of his people*, as the words following hold out; which was not the cauſe of his cenſure before men, but the procuring cauſe of what he met with from, and before God.

But though he was brought to priſon and to judgment, to death and to the grave, yet they did not, they could not detain him: *He was taken*, or, as the word ſignifies, he was lifted up *from priſon and from judgment*, being the ſame word that followeth, *He was cut off out of the land of the living;* which ſuppoſes a turn and change from his humiliation to his exaltation: and theſe words, *Who ſhall declare his generation?* ſet out the unconceivable and unexpreſſible glory that Chriſt is exalted unto; ſo Acts viii. 33, 35. where theſe words are cited, it is ſaid, *In his humiliation his judgment was taken away;* that is, in his loweſt ſtep of his humiliation, his judgment, or that to which he was adjudged, was taken from him, and he was declared free. However, ſince in theſe words our Lord's humiliation is implied, and his exaltation expreſſed as following on it, we think it ſafeſt to underſtand it ſo. The words put together hold out the high degree of Chriſt's glorious exaltation, ſo as his generation cannot be declared; *He was taken from priſon and from judgment*, and glorioufly exalted in another manner, and to another degree of glory, than either angels or believers are, or are capable to be: for he that is exalted is God, whoſe generation cannot be declared; *Death having no more dominion over him*, and he *having the keys of hell and of death.* In a word, we take this, *Who ſhall declare his generation?* moſt immediately to relate to Chriſt's exaltation as Mediator, and to the glory wherewith he was inveſted, and to the dominion that he hath over all creatures: yet, conſidering that the prophet's ſcope is to ſet out this as wonderful, and conſidering that the firſt ſtep of his exaltation is his reſurrection, *whereby* (as the apoſtle ſpeaks, Rom. i. 4.) *he was declared to be the Son of God with power:* his reſurrection being ſingular in this reſpect, that he aroſe by his own power, and conſidering that, Acts vii. 35. Philip began to preach to the eunuch Jeſus Chriſt as the object of faith; we think it reaſonable to conceive, that he preached Chriſt to be God, from this text, ſo that the eunuch might have a ſolid foundation for his faith. And the ſubſerving the ſcope, which is to ſet out the wonderfulneſs of Chriſt's love to elect ſinners, who being God, yet condeſcended to come this low for ſaving of them; we may take in his Godhead mediately, from which as the former ſteps of his humiliation received worth and efficacy, ſo he was thereby ſuſtained and born up under all theſe ſufferings, whereby his people are ſaved.

From the *firſt* and *ſecond* expreſſions put together, we ſhall draw *three doctrines* relating to three main articles of faith.

The 1*ſt* whereof is this, *That our Lord had an outgate from, and victory over, the loweſt and moſt pinching pieces of his humiliation and ſuffering.* So that, though he was at priſon and judgment, yet he was lift up from both, and had a glorious outgate: this takes in three things, which the ſame grounds will confirm, 1. That in his loweſt eſtate and ſteps of humiliation, he was ſuſtained, and carried thorow, ſo that all the aſſaults which he was put to endure and encounter with from all his enemies, wicked men and devils, did not overcome him. 2. That as he in himſelf was born thorow and ſuſtained; ſo, in reſpect of God's bar at which he was arraigned, he was abſolved and ſet free; he ſo came thorow by paying

ing of the debt, that he had an abſolvitor, as it is, 1 Tim. iii. *ult. Great is the myſtery of godlineſs. God was manifeſt in the fleſh, juſtified in the Spirit.* Our bleſſed Lord Jeſus, being ſuſtained by the power of his Godhead, was carried thorow in his ſufferings, paid the elects debt, and receives the ſentence of abſolution; even as a perſon (to ſpeak with reverence in ſuch a ſubject) having paid the debt for which he was impriſoned, is abſolved and ſet free. 3. It takes in our Lord's actual delivery, he not only received the ſentence of abſolution, but was actually ſet free: ſo that as he was pleaſed to put himſelf in priſon and in ſtraits for us; ſo he was brought from every ſtep of his humiliation, *from priſon and from judgment*, from death and from the grave; *he nailed the hand writing which was againſt us to his croſs*, as the apoſtle ſaith, Col. ii. 14. 15. *And having ſpoiled principalities and powers, he made a ſhew of them openly, triumphing over them in it*; and as it is, 1 Cor. xv. at the cloſe, he took the ſting from death, diſarmed it, and trod upon it: and there was neceſſity for this, even ſuch neceſſity, that it was impoſſible it could be otherwiſe, as we have it, Acts ii. 24. *It was not poſſible that he could be holden of death.* This will be clear, if we conſider theſe things. (1.) The perſon that ſuffered: he was not an ordinary, nay, nor a mere man, but God-man, as is clear, Acts ii. 27. cited out of Pſal. xvi. where it is ſaid, *Thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thy holy One to ſee corruption.* (2.) The end of Chriſt's ſufferings, which was to ſatisfy for the debt of his people: there having been no reckoning on his own ſcore or account, he being ſtill in God's favour, and his holy One in whom his ſoul delighted all along his ſufferings; his ſufferings being for the ſins of his elect, and he being to make application of his ſatisfaction, and of the purchaſe made thereby, to the elect, for whom he ſuffered and purchaſed theſe things, by his interceſſion; there was a neceſſity that he ſhould come thorow; otherwiſe he ſhould not have been a perfect and a compleat Saviour, *able to ſave to the uttermoſt thoſe that come unto God by him*, as the apoſtle ſpeaks, Heb. vii. 25. *Such an high Prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens.* 3. It is clear alſo, if we conſider the nature of the covenant, and of the promiſes made to him therein, upon his engaging and undertaking for the elect; as particularly verſe 10th of this chapter, *He ſhall ſee his ſeed, and prolong his days*, his duration ſhall be for ever; *The pleaſure of the Lord ſhall proſper in his hand; and I will divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong*; Our Lord's exaltation and victory over death being on the Lord's ſide conditioned to him the Mediator, as well as he engaged to ſuffer; hence it is ſaid, Pſal. cx. *He ſhall drink of the brook in the way, therefore ſhall he lift up the head.*

The *Uſes* are two, The 1*ſt* whereof ſerves for clearing and confirming our faith in a fundamental article of Chriſtianity, without which it were needleſs for us to preach, and needleſs for you to hear or believe; and that is, That our Lord Jeſus ſuffered, and alſo got the victory over ſuffering; that *he was raiſed from the dead, and declared to be the Son of God with power*; intimating, that juſtice had gotten full ſatisfaction: in evidence and teſtimony whereof, he was declared free, which is a main thing that believers have to believe; even that we have an exalted Chriſt, a raiſed up Saviour, who could not be detained by all the elects guilt in priſon. 2. It ſerves to be matter of ſtrong conſolation; it puts life in all Chriſt's offices and qualifications, and in all the promiſes made to believers; to wit, that our Lord Jeſus is a living Chriſt, *over whom death had no dominion*, and he overcame it, *now to die no more*; So that, as it is, Heb. vii 25. *He is able to ſave to the uttermoſt thoſe that come unto God by him, ſeeing he ever liveth to make interceſſion for them*: There is nothing that a ſoul needs or can deſire, but it is to be had in him. And if we would look to particular inſtances, much conſolation will ariſe from this ground; for, (1.) Hath a believing ſinner to do with challenges at the

the bar of juſtice, is it not unſpeakable conſolation that their debt is paid? hence it is ſaid, Rom. viii. 33. *Who ſhall lay any thing to the charge of God's elect? It is God that juſtifies; who ſhall condemn? It is Chriſt that died, yea rather that is riſen again.* It is that which gives proof of compleat payment of the elects debt, and defiance to any challenges and accuſations to come againſt the believer to his prejudice; becauſe Chriſt hath not only died, but is alſo riſen; juſtice being well pleaſed with his ſatisfaction, he is let out of the priſon. (2.) If the believer hath to do with corruption, with the devil, and with many enemies, is it not ſtrong conſolation that our Lord is riſen and up, *that the Prince of this world is judged*, that Satan is troden under foot, and that *he ſhall and muſt reign till all his enemies be made his foot-ſtool?* (3.) Our Lord's reſurrection hath a twofold further conſolation with it to believers, 1. It ſerves to be a ground for the exerciſing of faith on him, that as he is riſen, ſo (Rom. vi.) may we expect that being ſpiritually dead with him to ſin, we ſhall be *with him raiſed up to newneſs of life*. 2. It is a pledge of believers exaltation and compleat victory over death and the grave, and over all enemies; for Chriſt being raiſed as the common Head of all believers who are his members, they by virtue of his reſurrection, and by that ſame efficacy, ſhall be raiſed; and it is impoſſible they can ly under corruption. This is our great conſolation who are believers, and live under the goſpel, that we have not theſe things as a prophecy of things to come, but as a plain hiſtory of things in part done, and by and bye to be compleatly done. (4.) It hath alſo in it conſolation in reſpect of temporal difficulties: what are they all? They are not ſure ſuch as Chriſt's were; and the day is coming, when believers ſhall have an outgate from them all: and therefore, ſince our Lord is up, let not believers be afraid of any challenges whatſoever.

2*dly* Obſerve, *That our Lord Jeſus, being raiſed up from his ſtate of humiliation, is inveſted, and put in a moſt excellent and glorious condition; even ſuch as the prophet cannot expreſs. Who can declare his generation?* ſaith he; who can declare how glorious he is now? Take two or three ſcriptures to confirm this, 1*ſt*, That Eph. i. 20, 21. *He hath ſet him at his own right-hand in the heavenly places, far above all principalities and powers, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come, and hath put all things under his feet, and gave him to be Head over all things to the Church.* Our Lord's throne is exalted far above angels and archangeles, even out of ſight. The 2*d* is, Phil. ii. 9. where having ſpoken of his humiliation, it follows, 'Wherefore God 'hath highly exalted him, and given 'him a name which is above every 'name, that at the name of Jeſus e-'very knee ſhould bow, of things in 'heaven,' &c. his exaltation is ſuch as hath a dominion and ſupremacy with it, *over every name; he having*, as it is, Col. i. 18. *in all things the pre-eminency*. The 3*d* place is, Heb. viii. 1. 'Of the things which we have 'ſpoken, this is the ſum, We have 'ſuch an high Prieſt, who is ſet on the 'right hand of Majeſty in the hea-'vens:' Where Chriſt's exaltation is ſet out to be ſuch as hath exalted him to the right hand of the Majeſty on high.

Becauſe this is one of the great articles of our faith, to wit, 'That 'Chriſt roſe from death the third day, 'and aſcended into heaven, and is 'ſet down on the right hand of God:' We ſhall add a little more to clear it; and, (1.) We ſhould know, that this exaltation of our Lord is not to be underſtood of his exaltation properly as he is God, in which reſpect there is no up nor down in him; though his declarative glory was vailed for a time during his humiliation, yet in himſelf, as he was God, he was ſtill glorious and bleſſed over all. (2.) When we ſpeak of Chriſt's exaltation as Mediator, and as Man, we do not mean that his human nature hath loſt the eſſential properties of a creature, as if now when exalted he were wholly or only God, or as if the properties of the human nature were ſwallowed up in the Godhead; that were inconſiſtent

ſiſtent with his being true Man, and would mar and obſtruct our conſolation exceedingly: but his exaltation conſiſteth, 1. In the manifeſtation and declaration of the Perſon that was humbled and brought low, to be God omnipotent, omnipreſent, all-ſufficient, infinitely wiſe, powerful, juſt, &c. For though theſe properties agree not to the human nature, yet they agree to his Perſon, and they are manifeſted to be in him without queſtion. 2. In the exaltation of the human nature of Chriſt-Man, to an unconceivable height of glory, ſuch as the human nature united to the divine nature is capable of, by very many degrees beyond any thing that the elect, whether angels or men, are capable of; the perſonal union making him capable of far more glory, and his excellent offices calling for it. 3. This exaltation conſiſts in his abſolute dominion and kingly power, which is more obſervably, directly, and plainly manifeſted in the days of the goſpel adminiſtration than it was under the law; ſo that now he is clearly known in reſpect of his kingly office to be God in our nature, clothed with our fleſh, and to be Immanuel, God with us; and that this Immanuel hath all power in heaven and earth committed to him; he hath the keys of hell and of death, and is King of kings, and Lord of lords, is exalted far above principalities and powers, and is given to be Head over all things to the church: in which reſpect that is moſt properly to be underſtood, when it is ſaid, that *he is ſet on the right hand of God*; ſo that now Jeſus Chriſt, God and man in one Perſon, is in higheſt glory, and in abſoluteſt dominion, neareſt unto God, far above that which angels or ſaints are capable of: as kings uſe to ſet their greateſt courtiers and minions, whom they would honour moſt, on their right hand, and as Solomon ſet his mother on his right hand; ſo is our Lord ſet on the right hand of God in higheſt glory. It is true, that, as God, he hath an abſolutely ſovereign and independent kingdom; yet, as Mediator, God-Man, he hath a diſpenſatory kingdom next unto the Father in glory. 4. This exaltation conſiſts in Chriſt's being furniſhed with qualifications ſuitable to that glorious condition wherein he is inveſted: and though theſe qualifications of the Man-Chriſt be not ſimply infinite, yet they are far above what we can conceive; and the qualifications of the Perſon God-man are infinite: in which reſpect he is omnipotent, all-ſeeing, and infinitely wiſe, to provide every thing that may be for the good of his church and people, and to prevent what may tend to their hurt; omnipreſent, &c.

The *Uſes* are *three*, *1ſt*, This would waken and rouze our ſpirits to high, holy, and reverend eſteem of Chriſt; he is God above all gods, King above all kings; he hath gotten *a name above every name, that at the name of Jeſus every knee ſhould bow*, not ſuperſtitiouſly when he is named, but holily and reverently to think of him, and to worſhip and ſerve him. We conceive, among many faults and evils in believers, this is a root-evil, even low thoughts of glorious Chriſt; ſo that, becauſe he hath become low to lift us up, we are ready to think the leſs of him: but, O that we could behold the glorious condition he is exalted unto, and could look upon him as, ere long, *coming in the clouds with power and great glory, in the glory of his Father, and all the holy angels with him!* It will furniſh reverend thoughts of him, though not to hurt faith and confidence, yet to breed holy awe and reverence in us to him-wards.

The *2d Uſe* ſerves to ſhew what a formidable party they engage to top with them, who ſlight our Lord Jeſus Chriſt; what loſs they are at, who loſe him; and what a great aggravation their ſin hath, who ſin againſt him: ye that ſlight, refuſe, and oppoſe him, do ye know whom ye refuſe, and whoſe dominion ye ſpurn againſt, and how hard it will be for you to kick againſt the pricks? do ye know your loſs who loſe him, and how it will heighten your guilt who deſpiſe him? the more glorious Chriſt be, the greater will the ſin of the unbeliever be; therefore beware what ye are doing: ye have a mighty great and ſtrong party to deal with; and when the great day of his wrath comes, and when he ſhall appear in his

his glory, how will you be able to abide the leaſt touch of it? it will heighten your ſin, and heigthen your miſery, that he whom the Father exalted was undervalued by you, that ye ſcorned to take a direction from him, or to ſubmit to a cenſure drawn forth in his name, and ſaid, at leaſt by your practice, 'Let us break his 'bands aſunder, and caſt away his 'cords from us: *but he* hath ſet his 'King on his holy hill of Zion, *for* 'all that; *and* he that ſits in heaven 'will laugh, and the Lord will have 'you in deriſion.' Think on it ſeriouſly, and know, that he his no mean perſon whom ye ſlight and deſpiſe; and though this may now ſeem leſs than other ſins, yet it will one day ly heavy on your ſcore and conſcience, above many, yea, above all other ſins.

The 3*d uſe* ſerves to be a motive and encouragement to them that hear this goſpel to receive Chriſt, and for the conſolation of believers who have received him. 1. It ſerves to encourage you all to receive him; he is no mean perſon that wooes you, but *King of kings and Lord of lords:* and if ye think it a happineſs to be for ever with him, then let it move you to cloſe with him; if ye do ſo, ye ſhall be made glorious as he is glorious; a due proportion betwixt the head and the members being kept, ye ſhall *ſit on the ſame throne with him*, and *behold his glory;* as he prayeth, John xvii. *I will that theſe whom thou haſt given me may be with me, to behold my glory.* This is certainly a great bargain; if Chriſt be glorious, he calleth you to ſhare with him in the ſame glory. 2. It ſerves for the conſolation of believers, who have received him: ye have an excellent Mediator, a moſt glorious head and huſband, and a moſt excellent dowry, and ye ſhall know it to your ſuperabundant ſatisfaction and joy in that day, when, as it is Pſal. xlv. ye ſhall be brought unto the king in raiment of needle-work, and ſhall enter into the king's palace, and ſhare of his glory, and ſee him face to face, and ſit with him on his throne, even as he hath overcome, and is ſet down with his Father on his throne. Labour to be ſtayed in the faith and hope of this good, glorious, and deſirable day that is coming, when we ſhall not only ſee, but partake of, and be fully and for ever poſſeſſed in that, which eye hath not ſeen, ear hath not heard, neither hath it entered in the heart of man to conceive of.

3*dly*, From the words, as we exponed them, obſerve, *That our Lord Jeſus Chriſt, who ſuffered, and was in ſuffering brought very low, is God.* We find ordinarily in ſcripture, eſpecially through the New Teſtament theſe three going together, 1. Chriſt's, humiliation; 2. His exaltation on the back of that; and 3. His Godhead. His humiliation is not readily ſpoken of without his exaltation, nor his exaltation without his Godhead; becauſe it is impoſſible to ſeparate Chriſt's exaltation from his Godhead, his exaltation being the evidence of his Godhead; and the prophet's ſcope here being to ſet out Chriſt's exaltation, and Philip preaching of it to the eunuch from this text, it is doubtleſs the contemplation of Chriſt's Godhead that occaſioneth this admiring exclamation, *Who ſhall declare his generation?* which we apply, not ſo much to the ineffableneſs of his generation as to its being an evidence that he is God. There are three or four ways whereby the ſcripture confirms this: let me deſire you by the way, not to look on this as of little moment, or but a common doctrine; and ſince there are many ſo ignorant, that we would be aſhamed to tell what we hear from ſome of you concerning the Godhead of Jeſus Chriſt, ye would take better head to it, being a main pillar of Chriſtian religion, without which our preaching and your faith are in vain; for he is not believed on at all, if ye reſt not on him as God. But to proſecute what we propoſed, to wit, theſe ſeveral ways whereby the ſcripture confirms this truth; and to this purpoſe, conſider, 1. The expreſs titles and names that are given to him in ſcripture, and ſome ſcripture ſayings of him, which hold it out; three whereof we ſhall inſtance: the firſt is that of Iſaiah ix. 6, 7. where, when Chriſt is propheſied of, it is ſaid, *Unto us a Child is born, unto us a Child is given, and the government ſhall be upon his ſhoulders.* And what is he? *He ſhall be called Wonderful, Counſellor,*

lor, the mighty God, the Prince of peace; of the increaſe of his government and peace there ſhall be no end. Here we have thſee three, his humiliation, exalation, and Godhead; his humiliation, *Unto us a child is born, unto us a Son is given;* his exaltation, *Of the increaſe of his government and peace there ſhall be no end, upon the throne of David, and his kingdom, to order it, and to eſtabliſh it with judgment and with juſtice:* And his Godhead is interjected and put in betwixt theſe two, in the names and titles given to him, *Wonderful, Counſellor, the Mighty God, the Everlaſting Father;* not as perſonally taken, but, as the word ſignifies, *The Father of eternity,* from whom all things have their being; and for the ſame reaſon, Chap. vii. 14. he is called, *Immanuel, God with us.* A 2*d* place is that of Phil. ii. 6. *Who being in the form of God, thought it no robbery* (he did God no wrong) *to be equal with God, he made himſelf of no reputation, and took on him the form of a ſervant,* &c. *wherefore God alſo hath highly exalted him, and given him a name above every name,* &c. A 3d place is that of Heb. i. 2. 3. *God, who at ſundry times, and in divers manners, ſpoke in time paſt unto the fathers by the prophets, hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the world*; and what is *he* by whom he ſpake to us? *who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had himſelf purged our ſins, he ſat down the right-hand of the Majeſty on high.* There is here much of Chriſt's excellency holden forth; he is the brightneſs of the Father's glory, and the expreſs image of his perſon: the beams of the ſun is not liker to the ſun's light, the impreſſion of the ſeal on the wax is not liker to the ſeal, than the Son is to the Father, (nay, the livelieſt reſemblances fall infinitely ſhort of a full and exact reſemblance) the Father and he being the ſame God, and he being compared with the Father, not ſimply as God eſſentially taken, but as the ſecond perſon of the Trinity compared with him who is the firſt perſon; O deep and adorable myſtery!

A 2*d* way to clear and confirm it, is to conſider his works, oft-times joined with his name; the works of creation, providence, redemption, and guiding of his church; ſo we have it, John i. 1. *In the beginning was the word,* the ſubſtantial word of the Father, the Son of his love, called the *Word,* either as expreſſing the Father's image, as a man's word expreſſeth his mind: or becauſe as a prophet of the church, he hath revealed the Father's will. It is ſaid, that this Word was not only *with God,* but *was God*: and then follows in ſeveral verſes together his works, the works of creation, 'all things were made by him,' *&c.* the works of providence are attributed to him, John v. 17. 'My 'Fatherworketh hitherto, and I work,' and the work of redemption, and his glorious going through with it, declare him to be the Son of God; for none but God could redeem his church.

3*dly*, For clearing and confirming of this truth, we may take the expreſs confeſſion of the ſaints in ſcripture, whereon there is much weight laid; and I ſhall name but five or ſix of their confeſſions, which to this purpoſe are expreſly and fully recorded: The 1*ſt* is that of Mat. xvi. 16. 'Whom do men ſay that I am? Pe-'ter anſwered, Thou art the Son of 'the living God:' and Chriſt ſays, 'Bleſſed art thou Simon Barjona, fleſh 'and blood, hath not revealed that 'to thee, but my Father which is in 'heaven;' to let us know that it is not a little thing to believe Chriſt's Godhead, as many take it to be; and then he calls himſelf *the rock on which his church is built,* Chriſt's Godhead is the foundation of Chriſtianity. A 2*d* is John i. 49. in Nathanael's words; Chriſt tells him, *Before Philip called thee, when thou waſt under the fig-tree, I ſaw thee;* and he having gotten that proof of Chriſt's omniſcience, preſently breaks out, *Rabbi, thou art the Son of God, thou art the king of Iſrael;* and that is the firſt thing his faith evidenceth itſelf in. A 3*d* place is, John vi. 67, 68, 69. where, when Chriſt is ſaying to the twelve, 'Will 'ye alſo leave me? Simon anſwered, 'Lord

'Lord, to whom ſhall we go? thou 'haſt the words of eternal life, and 'we believe and are ſure, that thou art 'the Chriſt, the Son of the living God.' There is much in theſe words, *we believe and are ſure*, that it is ſo. A *4th* place is, John xi. 27. and it is Martha her confeſſion; 'Yea, Lord, I 'believe that thou art Chriſt, the Son 'of God, which ſhould come into the 'world.' The *5th* place is that of John xx. 38. where, when Chriſt bids Thomas reach hither his hand and put it in his ſide, his glory ſhines ſo full in his face, that he cries out, *My Lord and my God*; and his faith is ſummed up and compended in that. The laſt place that we ſhall name, is that of Acts viii. 37. and it is the eunuch's confeſſion, *I believe that Jeſus Chriſt is the Son of God*, which is the ſum of his faith.

The *4th* and laſt way of confirmation of this great truth, is drawn from the worſhip which is due untohim: heis the object of faith, John xiv. 1. *Ye believe in God, believe alſo in me*; He is the object of prayer, Acts vii. 59. *They ſtoned Stephen, calling upon God, ſaying, Lord Jeſus receive my ſpirit*; and frequently elſewhere in ſcripture he is prayed unto, though theſe two are not too curiouſly to be ſeperated.

Uſe 1. The firſt uſe ſerves to ſtrengthen your faith in this, that our Lord Jeſus Chriſt, who ſuffered for ſinners, and is made offer of to them in the goſpel, is God equal with the Father; and ſo he is to be cloſed with, and reſted on, as the brightneſs of the Father's glory: the reaſon why we would have you confirmed in the faith of this, is not ſmall; for it is a moſt neceſſary thing, and without the faith of it, all the work of our ſalvation will hang looſe, neither can we have any claim to eternal life; and therefore we deſire you particularly who are ignorant hearers, and who have the name of Chriſt often in your mouths, and yet know not what he is, to know, remember, and believe, that he that is the Son of Mary, is alſo the eternal Son of God, being God before he was incarnate, and before the world was made, and the Maker of all that was made.

Uſe 2. The ſecond ſerves to let you know, that though it be a moſt neceſſary thing to be confirmed in the faith of this truth, that Chriſt is God; yet it is a greater difficulty to believe and be perſuaded of it, than the moſt part take it to be: many ſad proofs whereof we have in folks words, and more in their practice, *Fleſh and blood*, ſaith Chriſt, Mat. xvi. *hath not revealed this unto thee*. It is a wonder whence ſo many folks faith comes, who never found any the leaſt difficulty in this; and it is a wonder that ſo few are thorow in the faith of it, ſo that if they were called and put to it, they durſt not ſwear that he is God: yea, if we would look on a little further, we would find, that the faith of this is but ſcarce amongſt us, not to ſpeak of the groſs ignorance of many, who will ſay, when aſked, that he is not equal with the Father, or that he was made God, and other ſuch like expreſſions will they have, that are abominable to be once named among Chriſtians; folks through their ignorance falling into damnable hereſies on the matter, and yet not knowing that they do ſo: as if our bleſſed Lord were made a God, and not the ſame God with the Father; for the proving of him to be God, proves him to be the ſame God, there being but one God.

Ye would conſider, for convincing you that it is thus with many of you, 1. The little fear that is in men and women of the majeſty of Chriſt as God; they durſt not walk with ſo little fear of him, if they believed indeed that he were God: what made the Jews, with the Scribes and Phariſees, to ſpit upon him and deſpiſe him? but becauſe they wanted the faith of his Godhead: and have you not the ſame nature in you? Ye live in a place where the faith of Chriſt's Godhead is profeſſed, and is not queſtioned; but your practice ſays to beholders, that ye believe it not, becauſe ye fear him not. 2. That your ſouls do ſo little welcome the offer of the goſpel; that tells, that ye believe him not to be God. 3. That ye do not place your happineſs in believing on him, and in the way of holineſs; ye ſay in effect, Wherefore ſerves Chriſt? ye care not for him: hence it is, that

ſo many live contentedly without him, and are not ſolicitous about the enjoying of him. 4. Even in believers there is much unbelief of this truth; which is ſadly evidenced by this, that they do not ſo bleſs themſelves in him, and that they do not ſo reckon themſelves to have come well to, and to be made up in him, as David doth, Pſal. xvi. where he ſaith, and holily glorieth, *The lines are fallen unto me in pleaſant places*, &c. And by the frequent diſcouragement that is incident to believers, as if Chriſt had not the guiding of them, and of what concerns them, or could not guide all well for their good. If he were believed to be God, it would quaſh tempations, baniſh diſcouragements, comfort under croſſes, ſweeten every condition, induce to holineſs, reſtrain from ſin: and in a word, it cannot be told what is in the boſom of this one truth, when ſolidly believed; for what can poſſibly be wanting to the believer in him that is God? He hath the fulneſs of the God-head to ſupply whatever they want and ſuſtains the relation of a huſband to the believer, to make it forthcoming; and he is furniſhed with ſuitable qualification to make the application thereof: what then could be wanting, if this were thorowly believed, that he is God? Let me ſay it to you, the faith of this would provoke to more holineſs, and to ſtudy for the power than the profeſſion of religion, and would help you to live a more comfortable life in every condition.

SERMON XXXI.

ISAIAH liii. 8. *He was taken from priſon, and from judgment; and who ſhall declare his generation? For he was cut off out of the land of the living, for the tranſgreſſion of my people was he ſtricken.*

THESE words are a proof of that which we diſcourſed in the lecture concerning Chriſt's wonderful love to his people, than which, *no man hath greater, that a man ſhould lay down his life for his friends*; but *he hath commended his love to us, in that while we were yet enemies he died for us*: this is the great commendation of Chriſt's love; and what will he refuſe to his people, who in his love hath come this length to them.

In the former part of this verſe, we ſhew, that there was a hint given of Chriſt's exaltation, of the exaltation and glory of the Mediator following on the back of his loweſt ſuffering; an ineffable and inexpreſſible glory, which the prophet rather paſſeth with a ſort of nonpluſſing ſilence, that inſiſteth in the declaration of it, *Who ſhall declare his generation?*

We come now to the laſt part of the words, *For he was cut off out of the land of the living, for the tranſgreſſion of my people was he ſtricken.* They are added as a reaſon of the former, and the one part of them is a reaſon of the other: he ſaid before, *Who ſhall declare his generation?* who can ſufficiently declare and unfold, how glorioufly the Mediator is exalted? And he gives this for the reaſon of it, *For he was cut off out of the land of the living*: the force of which is, that he humbles himſelf, therefore God hath exalted him, as the apoſtle reaſons, Philip. ii. 9. So that this is not added, as being poſterior to his exaltation, but as a reaſon ſhewing the connection of his exaltation with his humiliation: and leſt it ſhould be a ſtumbling to any, that this glorious perſon ſuffered death, he gives the reaſon of that alſo, which ſtrengthens the reaſon of his exaltation, *for the tranſgreſſion of my people was he ſtricken*, or, as the word is, *the ſtroke was on him*; he ſuffered, not for any wrong that was in himſelf, but for the

the ſins of his own elect people. The firſt particularly looks to Chriſt's death, which was a prophecy in Iſaiah's time, but is now an hiſtorical narration to us, we having the goſpel as a commentary on it. To be *cut off out of the land of the living*, is to have an end put to the natural life, which is ordinarily done by death; but *cutting off*, here, ſignifies to be taken away, not in an ordinary, but in an extraordinary way, to be removed by a violent death, by the ſtroke of juſtice.

We may ſhortly take theſe two obſerves here, for the confirmation of two articles of our faith; looking on it, 1. As a prophecy, we may obſerve, *That our Lord Jeſus behoved to ſuffer and die.* It was propheſied of him, *That he ſhall be cut off out of the land of the living;* and Dan. ix. 26. it is plainly and clearly aſſerted, that *the Meſſiah ſhall be cut off;* which being compared with the hiſtory of the goſpel, we have it as a truth fulfilled; for our Lord Jeſus was cut off, and as he himſelf ſays, Luke xxiv. *It behoved him to ſuffer theſe things, and to enter into his glory.* And ſuppoſing the elect to be ſinners, and the curſe to be added to the covenant of works, *The day thou eats thou ſhalt ſurely die;* ſuppoſing alſo the Mediator to have engaged, and undertaken to ſatisfy juſtice, and undergo that curſe for the elect; there was a neceſſity that he ſhould die, as it is, Gal. iii. 13. *Chriſt hath redeemed us from the curſe of the law, being made a curſe for us;* which curſe was evident in his death, for it is written, *Curſed is every one that hangeth on a tree.*

2d Obſerve, *That our Lord Jeſus behoved to die a violent death, and not an ordinary natural one,* which this expreſſion, and that other, Daniel ix. clearly holds forth. And, conſidering his ſinleſs nature, that was not liable to death, and that he had not theſe principles of his dying in him, diſpoſing him to die, that we ſinful miſerable mortals have in us; and conſidering withal, that the Lord Jehovah was (to ſpeak ſo) purſuing him as ſinners cautioner at the bar of juſtice; it was meet, yea neceſſary, that our bleſſed Lord ſhould not die an ordinary death, as men die ordinarily, through weakneſs or ſickneſs on their beds, but a violent death.

Uſe. It ſerves to be a confirmation of this truth, that the Meſſiah behoved thus to die; therefore we ſay in the belief, *He ſuffered under Pontius Pilate, was crucified, dead, and buried:* Which ſhews, 1. The reality of his ſatisfaction, and the compleat payment that he made to juſtice, when he lays down that price which the ſinner ought to have laid down. 2. It ſhews the reality of our Lord's ſufferings, and that they were not imaginary, but that as he was a real and true Man, ſo his ſufferings were moſt real; his ſoul was ſeparate from his body, though the union betwixt both his body and ſoul and the Godhead continued ſtill. 3. It holds forth a proof and confirmation of our faith in this, that our Lord Jeſus is the Meſſiah that was propheſied of, and promiſed, in whom all the ſufferings in his ſoul and body that were ſpoken of, to go before his death, were accompliſhed, and in whom this was alſo accompliſhed, that *he was cut off out of the land of the living;* ſo that, if we look rightly on the ſcripture, our Lord's ſufferings will be ſo far from being matter of ſtumbling, that they will rather be a clear, convincing, and evident proof that Jeſus of Nazareth is the true Meſſiah, and that in him, all that was ſpoken concerning the Meſſiah, is fulfilled and came to paſs.

4. It is matter of great conſolation to believers, that our Lord Jeſus, who is now exalted, died, and ſo death is ſpoiled, and there needs not be any great fear for them to yoke with it. This *land of the living* is not their reſt, within a little they muſt be gone hence: our Lord was cut off from it, and that by a ſhameful death, for the behoof and ſake of others, and not for himſelf; and therefore his death cannot but be made forthcoming for them for whom he underwent it, their petty ſufferings need not much to vex them: theſe plaineſt truths, that are moſt ordinary, have in them moſt of ſpiritual ſap, juice, and life to ſtrengthen faith, and to furniſh conſolation to believers; and if they were rightly underſtood, and fed upon by faith, O how lively might they be! and were

there no more but theſe two words in the text, O how much conſolation do they yield in life and in death! our Lord is gone before believers, and they may be greatly heartned to follow him.

The laſt part of, or the laſt thing in the words, ſeems to have ſome more obſcurity in it; and therefore we ſhall inſiſt the more in opening up of the ſame.

For the tranſgreſſions of my people was he ſtricken: Theſe words do not look to the reaſon why Pilate and the prieſts condemned him, for they had no thoughts of the ſins of God's people; though Caiaphas ſtumbled, as to himſelf, by gueſs on a prophecy of his dying for them: but they give a reaſon why he was *cut off out of the land of the living*, and look to the court and tribunal of God's juſtice, before which he was ſtanding, by which he was to be ſentenced to death for the tranſgreſſions of God's people, and alſo abſolved: he was thus ſtricken in reſpect of God's purpoſe and deſign.

For clearing of the words, it may be required, 1. What is meant here by *my people?* 2. What it is to be *ſtricken* or ſmitten *for them?*

For the 1*ſt*, *My people*, it is a diſcriminating or differencing of ſome from others: and therefore, by *my people* here, is not meant, 1. All the world, or all that ever lived and had a being; we find not any where in ſcripture that theſe are called *my people*, or *God's people:* but whenever *my people* is ſpoken of, it is uſed to rid marches betwixt his people and other people that are not his, as John x. 26, 27. *Ye believe not, becauſe ye are not of my ſheep: my ſheep hear my voice, and I know them*, which ſuppoſeth that ſome are his, and others not ſo his; and ſo *my people* cannot be all the world. Neither, 2. Can it be meant of the whole viſible church, who, in reſpect of the external adminiſtration of the covenant, are ſometimes called his people, as all Iſrael are: there is a narrower march, or boundary drawn, John x. 26. where the Lord, ſpeaking of them that were only externally in covenant with him, ſays, *Ye are not my ſheep*, to ſhew that his reckoning there muſt not go upon external profeſſion; and, verſe 16. ſome that were not for the time profeſſing themſelves to be his people, are reckoned; *Other ſheep I have, which are not of this fold, them alſo I muſt bring in.* Nor, 3. Can it be limited to them that were actually converted and believers; for he ſays (as I juſt now hinted) that *he hath other ſheep that are not brought in;* and he is ſaid *to gather together into one the children of God that were ſcattered abroad*, John xi. 52. So then, by *my people*, muſt be underſtood theſe who in God's eternal purpoſe are ſeparate by the decree of election to be his own, even theſe whom he hath choſen to glorify himſelf in and by them through his grace, and to glorify them with himſelf; even theſe ſpoken of, John xviii. 6. *Thine they were, and thou gaveſt them me;* they are the people who were tranſacted for in the covenant of redemption, and that were given by the Father to the Son, to be redeemed by him; it was for their ſins, even for the ſins of the elect, that our Lord Jeſus was ſtricken.

As for the 2*d*, What is it to be *ſtricken for their tranſgreſſions?* The meaning is, The meritorious cauſe of their ſtroke was on Chriſt, which intimates to us, that his ſufferings and death were procured by the ſins of the elect of God; his ſtroke, or the ſtroke was upon him (as the word is) was the amends that juſtice got for their ſins: in a word, the ſtroke that the elects ſins procured and merited, *took him out of* (or away from) *the land of the living, brought him to priſon and to judgment, and made his ſoul an offering for ſin.* Neither can this be otherwiſe underſtood; for it is not ſaid that for their good, or for their behoof only, or to be an example and pattern of patience only to them, he was ſtricken, as ſome groſly erroneous and profane men expound the words; but *for their tranſgreſſions was he ſtricken*, that is, it was their guilt, which he having undertaken and engaged to ſatisfy for, made him liable to this ſtroke.

In this part of the words, thus opened up, we have two notable points concerning the covenant of redemption, 1. The party for whom it is contrived and intended, and that is the elect or *God's people;* it is not all the world,

world, nor all the viſible church members that God tranſacted for in the bargain with the Mediator, but *my people*, the elect of God; they were ſo conſidered in the tranſaction and in the execution. 2. The great price that was ſought or required, that was offered, and that was agreed upon for the redemption of the elect, to wit, the death of the Mediator, even his dying the curſed death of the croſs: this is the ſum, for the tranſgreſſions of God's people, the ſtroke was upon him; God's deſign being to glorify his grace in the ſalvation of ſo many, ſin having intervened to bring them under the curſe. There is upon the one ſide the Lord's giving of them to the Mediator to be redeemed by him, and upon the other ſide the Mediator's accepting of them on the terms propoſed; he is content to ſatisfy for them, to take the ſtroke on himſelf deſerved by them, that they may go free. Each of theſe may be conſidered ſeveral ways, for furniſhing of ſweat doctrines.

1. From the firſt of thoſe, Obſerve, *That there are ſome differenced from others in reſpect of God's purpoſe, ſome choſen of God for his people, beſide all the reſt of the world.* For ſome are here God's people ere they be born, and ere Chriſt die for them, John xvii. 16. *Thine they were, and thou gaveſt them to me:* They are ſuppoſed to be God's people in ſome peculiar reſpect, ere they be given to Chriſt to be redeemed by him. In a word, the Lord hath an elect people, or a people choſen to ſalvation in his eternal purpoſe and decree, an elect people, or a people choſen out of the world, which in this reſpect are not his people, or are not elected. There are four qualifications or properties in this doctrine, which will ſerve to clear it; (1) When we ſay, there is ſuch a decree of election, we ſay that it is a *diſcriminating* or *differencing decree*, wherein or whereby there is a taking of ſome, and not all; a taking of one, and leaving another; a taking of Iſaac, and a leaving of Iſhmael, a taking of Jacob, and a leaving of Eſau, as it is Rom. ix. And this diſcriminating or differencing, hath theſe four ſteps, 1. There is a differencing, in God's purpoſe, in reſpect of the end, while all men are alike before him, ſome are deſigned to eternal life, others not; therefore, Mat. xxv. 34. it is ſaid, *Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world;* and in this reſpect the book of life is ſaid to be opened, Rev. xx. 12. 2. This differencing is in reſpect of God's offering and giving of them to the Mediator in the covenant of redemption, wherein ſome, not all, are given to Chriſt, John xvii. 2. *That he ſhould give eternal life to as many as thou haſt given him out of the world;* where it is clear, that ſo many are given to him, in reference to whom he is to exerciſe his offices. 3. There is a differencing in reſpect of Chriſt's undertaking and executing his offices for them, he accepts of them, John xvii. 9. *For their ſakes I ſanctify myſelf*, I have ſeparated myſelf to the office of Mediator, and offer myſelf for them, *That they alſo may be ſanctified; and I pray for them, I pray not for the world:* it is of them that he maketh that ſweat account, John vi. 39. *This is the Father's will that ſent me, that of all that he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day*; and of whom he ſaith, John x. 28, 29. *I give unto them eternal life and they ſhall never periſh, neither ſhall any man pluck them out of my hand.* He anſwers and is accountable for them, and for them only; he will count for no other, as being redeemed by him, and to be made partakers of his glory. 4. This differencing is in reſpect of the promiſes made upon God's part to the Mediator in favours of the elect, and of the benefits that flow to them from the covenant: he hath not promiſed to juſtify all, nor to make all believe, but ſome only: he, as it were, ſaith to the Mediator, Theſe I give thee to be redeemed by thee, and on the laying down of thy life, and ſatisfying for them, I promiſe to make them believe, and that through faith in thee they ſhall be juſtified; therefore ſaith Chriſt, John vi. 44. *Murmur not among yourſelves; no man can come unto me, except the Father who hath ſent me draw him.* And who are they that ſhall believe on him? See ver. 37. *All that the Father hath given me, ſhall come unto me, and him*

him that cometh I will in no wiſe caſt him out, but will make him dearly welcome; and ver. 45. *Every one that hath heard and learned of the Father, cometh unto me;* and John xvii. 2. *That he ſhould give eternal life to as many as thou haſt given him.* Thus you ſee what was meant, when we call this a differencing decree. (2.) We ſay, that it is a *definite decree*, both in reſpect of the number numbered, that is, about ſo many, and no more, and not all; and in reſpect of the number, that numbers ſuch a man and ſuch a woman in particular, in ſuch a place, and not ſuch another perſon; they are all particularly deſigned, and are therefore ſaid to be *written in the Lamb's book of life:* It is not all who are foreſeen to believe who are elected, as if election did follow believing, as the cauſe of the decree; but it is ſuch a number whom the Lord engageth to the Mediator to draw, to teach and make them believers. (3.) We ſay it is a *decree that is free*, as to all merit in them whom it reacheth; and it is free in theſe three reſpects. 1. In reſpect of any thing in the perſon or perſons elected, who are ſuppoſed to be lying as the reſt of the world; therefore it is ſaid of Jacob and Eſau, Rom. ix. 11. *The children being not yet born, neither having done good or evil, that the purpoſe of God according to election might ſtand*, &c. That is, God reſpected not the doing good or evil, in his electing of the one, and paſſing by the other. 2. In reſpect of Chriſt's ſatisfaction and redemption, which preſuppoſeth this decree to be, and is the mids by which it is accompliſhed; ſo that we are redeemed, becauſe we are elected. The elect were God's people, when Chriſt did undertake and engage for them; and this reſpect election is a fountain-grace, and Chriſt's death is not the cauſe of election, though it be the cauſe of all the benefits that follow upon it. 3. It is free, in reſpect of God's abſolute ſovereignty, who acts herein according to the purpoſe of his own will, having no reaſon without himſelf, as it is clear, Mat. xi. *Even ſo Father, becauſe it ſeemed good in thy ſight;* and Eph. i. 11. *Being predeſtinate according to the purpoſe of him, who worketh all things according to the counſel of his own will:* As the potter hath power over the clay, and makes of the ſame lump one veſſel to honour, and another to diſhonour as he pleaſeth; ſo the Lord acts moſt ſovereignly in the decree of election. (4.) We ſay, that this decree is *abſolute* and *peremptory*; which is not ſo to be underſtood, as if it admitted of no midſes in the execution of it. But this is the meaning, that the performing and bringing about thereof depends on nothing without God, neither can it be poſſibly fruſtrated; theſe ſheep can never be plucked out of his hand, neither can they ever periſh, but muſt needs all and every one of them actually enjoy that which is decreed for them by his decree; elſe they could not be called God's people, if they might not be his. Thus ye ſee what is the meaning of theſe words, *my people*, that is, his elect people, or by the decree of election.

I ſhall ſhortly give you ſome few grounds from ſcripture, to clear and confirm this truth; the *1ſt* whereof is taken from the names that the people of God get, from the expreſſions that are uſed in making mention of them in ſcripture, which will infer all that hath been ſaid; as namely, They are called *my ſheep*, John x. his ſheep that he knows, as it were, by head-mark, by name and ſirname, which cannot but be his. They are called *the election of grace*, Rom. xi. 5. *At this preſent time there is a remnant, according to the election of grace*; and ver. 7. *The election hath obtained, and the reſt were blinded.* It is impoſſible but the elect muſt obtain, there being an inſeparable connection betwixt the decree and the end thereof: They are ſaid to be *written in the Lamb's book of life before the foundation of the world*, before there was any mention of themſelves, or conſideration of ought in themſelves: they are ſaid to be loved and beloved, and ordained to eternal life, Acts xiii. 48, *As many as were ordained to eternal life, believed;* where believing is made a fruit and effect of this decree of election, it is ſo far from being the cauſe thereof: they are *bleſſed of the Father*, Mat. and theſe whom he bleſſeth, cannot be

be but bleſſed: they are called ſuch as *are given to Chriſt*, holding forth a peculiar differencing of them from others: they are called the people whom he foreknew and predeſtinated, Rom. viii. 29. *Whom he foreknow, them he did predeſtinate*, &c. and Rom. xi. 2, *God hath not caſt away his people whom he foreknew:* every one was not ſo foreknown; for Chriſt will ſay to many at the great day, *Depart from me, I never knew you.* Titles and names of this kind are frequent in ſcripture, whereby God differenceth ſome from others; which hath its riſe from God's purpoſe and decree of election. A 2*d* ground is taken from the oppoſition which the ſcripture maketh betwixt the elect and others who are not elected, which ſhews clearly that election cannot be underſtood of all, as if there were a general and unconditional election: hence it is ſaid, *Jacob have I loved, and Eſau have I hated;* the electing of the one laid foregainſt the rejecting of the other; ſo John x. the Lord ſays of ſome, that they are his ſheep, and of others, *They are not my ſheep*; and and Rom. ix. the apoſtle ſpeaks of ſome *veſſels of mercy which are before prepared for glory*, and of ſome *veſſels of wrath fitted for deſtruction;* and 2 Tim. ii. 21. ſome are ſaid to be *veſſels of honour*, ſome of *diſhonour;* ſome are *ordained to eternal life*, Acts xiii. and *ſome are ordained of old to that deſtruction*, as Jude ſpeaketh; ſome are *written in the Lamb's book of life*, and ſome not, Rev. xx. And wherefore is all this ſpoken? but to let us know that God hath freely and ſovereignly in his decree put a difference betwixt ſome and others, which as it began, to ſpeak ſo, in God's eternal purpoſe, ſo it will continue in the event. Which is a third ground of confirmation; and it will be clear, if we compare God's purpoſe and decree with the event and effect; for as a thing is in the event and effect, ſo God intended and purpoſed in his decree it ſhould be: thus the Lord's final ſentence at the day of judgment, is but the reſult of his eternal purpoſe; the book of life, containing the names of all the elect, was written, to ſpeak ſo, before the elect exiſted. And as it is ſaid Acts xv. *Known unto God are all his works from the beginning*, ſo in a ſpecial manner and peculiar way this great work of redemption was, and they that were to be redeemed, particularly known and written down in the book of God's decree of election; hence it is ſaid, Rom. xi. 7, *Iſrael hath not obtained that which he ſeeketh for, but the election hath obtained:* and John vi. 37. *All that the Father hath given me, ſhall come unto me*; John x. 28. *I give my ſheep eternal life, and they ſhall never periſh.* There is Rom. viii. 30. a cancatenation and linking together of things from God's purpoſe and decree of election, even to eternal glory which is the reſult of election: and it being very clear that ſome are admitted and owned by Chriſt in the great day, and others not; this is alſo clear there was a differencing decree betwixt theſe, ſo admitted and owned, before the world was, and others not ſo owned and admitted; eſpecially conſidering that this differencing at the great day of judgment is drawn from the decree of election, Mat. xxv. *Come ye bleſſed of my Father, inherit the kingdom prepared for you before the foundation of the world was laid*; as if the Lord had ſaid, There was a purpoſe and deſign of bringing you to heaven before the world was. A 4th ground is taken from the nature of God's covenant of redemption, which holds clearly forth the truth of this doctrine, concerning election in all the ſteps of it: as, 1. In God's making the offer and gift of ſome to the Mediator: it is only ſome that he gives, and not all. 2. In Chriſt's acceptation of the offer and gift: he prays for ſome, he ſanctifies himſelf for ſome, and for ſome he counts, and not for all. 3. There is not a promiſe in all the covenant of redemption, whether it be of grace or of glory, but it is intended for the elect only, and not for all; *I give unto them eternal life, and they ſhall never periſh*, John x. *Thy people ſhall be willing in the day of thy power*, Pſal. cx. 3. Chriſt's undertaking is for them only, John x. *Other ſheep I have which are not of this fold, them alſo I muſt bring in;* there is a neceſſity in the bringing in of them and of no others, becauſe he undertook for them

them and for no others. We the rather take notice of, and inſiſt ſo much on this, becauſe it will ſerve to clear the following doctrine concerning the redemption of the elect; for if there be a differencing of them from others by the decree of election, then there muſt be a differencing of them from others, in Chriſt's laying his life for them, and not for any others: election is the key of all; there is ſuch a people, and they are the object of the covenant of redemption, whoſe good is ſought after and agreed upon therein, and not for any other.

Uſe 1. It ſerves for the confirmation of a weighty truth, and we would have you not to think little of any piece of truth. We ſhall not here follow the ſubtile cavilings of adverſaries againſt this truth, only we would have you confirmed in the faith of it; for, 1. If ye be not clear and eſtabliſhed in the faith of this truth, ye will be in great hazard, not only to make muddy, but to obſtruct and ſtop the whole current and tract of grace, ſo that grace ſhall be a common thing, heaven and happineſs ſhall go by gueſs, redemption ſhall be univerſal, &c. but let this truth be once well eſtabliſhed, that God hath a peculiar people for whom the Mediator tranſacted, and theſe errors fall to the ground and evaniſh; for it is the love of election from which all the reſt of the benefits that come to the elect flow, and this love is peculiar, therefore there cannot be a common application of it; it is the peculiarneſs of grace that commends it to the ſouls of believers, and makes it wonderful to them: That God ſhould have taken notice of them, that were by nature ſeparate from God as well as others; that their caſe being common, his love ſhould be peculiar, is indeed juſt and great matter of wonder: hence comes in that ſong, Rev. v. 9. *Thou haſt redeemed us to God, by thy blood, out of every kindred, and tongue, and people and nation;* not all of every nation, people, tongue, and kindred are redeemed, but ſome out of every one of theſe. Let this then be taken for a ſolid truth, that the Lord in his eternal purpoſe hath made a difference and ſeparation of ſome from others, which is the great ground of the tittle that God hath to theſe ſome.

2. Clearneſs in this truth, ſerves to keep the hearts of God's people in aw of him, to lift him up very high in their eſteem, as ſovereign over the creature: and if any ſhould quarrel with God and ſay, Why did God ſo? that of the apoſtle comes well in for an anſwer, *Who art thou, O man, that replieſt againſt God?* it is his ſovereign pleaſure, who is ſupreme Potter, and hath *power over the clay, to make one veſſel to honour, and another to diſhonour.* When the ſoul doth thus take up God as having all mankind before him as a lump of clay, and chooſing out of it, and writing upon one man and not another, it muſt needs, in a tranſport of admiration, ſay, O what a great and ſovereign God muſt he be, who did determine and write down the eternal condition of men before ever the world was!

3. This to the people of God, (1.) Preacheth wonderful grace, when they, having gotten their calling and election made ſure, come in and read their names in God's decree of election before they had a being; and, (2.) It is to them matter of exceeding great conſolation. 1. I ſay it preacheth wonderful grace that freely choſe them; and that, when thouſands of great men and noblemen were paſſed by, ſuch a poor body, that was half a fool in compariſon with them, ſhould be choſen; according to that, 1 Cor. i. *Not many wiſe after the fleſh, not many mighty, not many noble hath God called, but he hath choſen the fooliſh things of the world, weak and baſe, and things that are not,* to make them kings and prieſts unto God and his Father. 2. It is matter of exceeding great conſolation to them, that it is free and ſure: free, even ſo free, that it ſtops the mouth of boaſting; for what, I pray, hath an elect more to ſpeak of as a ground of boaſting than a pagan in America, or one in hell? *Who made thee to differ? or what haſt thou, O man, that thou haſt not received?* It is election that makes the difference: and it is ſure, for their ſalvation is founded on God's purpoſe and decree, which is the ſolid reſt of a believer; kindneſs began not on our ſide, but on God's, as Chriſt ſays, *Ye have not choſen me, but I have choſen you,* John xv. 16.

4. It

4. It ſays this, That all of you had need to make your calling and election ſure; that is the very hinge of believers conſolation, even to have the proof of it in your conſcience, that ye are inrolled here, to get out the extract of this decree, that ye may ſee and read your names in it: hence many ſtreams of conſolation flow out. If it be ſo with you, then ye were given to Chriſt; Chriſt undertook to ſatisfy juſtice for you; ye ſhall get faith, and more faith; ye ſhall get repentance and ſanctification, and ye ſhall get heaven and glory at the end of your courſe. If it be ſaid, this is much, how ſhall it be brought about? we anſwer, It is not impoſſible; and to make it out take but two words, that are both directions and marks, the practice whereof will give a ſolid proof of your inrolment in God's book, whence all theſe great and glorious things have their riſe. 1. Where there is a yielding to Chriſt's call in the goſpel, and a cloſing with him, that evidenceth election; for it is certain, that none ſhall, nor can come to Chriſt, and believe in him, but the elect; and whoever are elected, muſt and ſhall come, ſooner or later, John vi. 37. *All that the Father giveth me, ſhall come unto me;* and John x. 4. *His ſheep follow him, and know his voice;* they accept of and make welcome Chriſt's call in the goſpel, and they that accept of it are elect; ſo that there is no need of any new revelation about the matter, neither needs their any torturing anxiety to know, how to come by thy name in the roll of the elect; try it thus, If thou haſt given obedience to the call of the goſpel; if thou haſt, in the ſenſe of thy need of a Saviour, fled unto Jeſus Chriſt, and on his own terms cloſed with him, by this thy tenure or holding is ſure, and by this thou haſt an evidence that thou art an elect; for his ſheep come unto him, and hear his voice: and as many of you as ſoundly believe on him, and have betaken yourſelves to him for life and ſalvation, have the ſeal and witneſs in yourſelves, that your names were in God's roll and book before the world was: but if this be not, debate, diſpute and queſtion as ye will about it, whatever may be afterwards, ye have no evidence for the time of your election. 2. Where there is real holineſs, or a real ſtudy and endeavour to be holy and more holy, it is an evidence of election, and of a perſon's being inrolled in the volume of the book of God's decree; becauſe holineſs is a fruit of election, as is clear, Eph. i. 4. *According as he hath choſen us before the foundation of the world, that we ſhould be holy*; never a perſon is really holy but ſuch as God deſigned ſhould be holy: to this purpoſe, the apoſtle, having, 2 Tim. ii. 21. ſpoken of election, *The foundation of the Lord ſtands ſure, having this ſeal, the Lord knows who are his, and let every one that names the name of Chriſt depart from iniquity; but in a great houſe are not only veſſels of gold*, &c. he ſubjoins, *If a man therefore purge himſelf from theſe, he ſhall be a veſſel unto honour, ſanctified*, &c. Not that election dependeth on man's holineſs, but by his holinſs he ſhall be manifeſted to be, and accounted an elect veſſel, and may warrantably conclude himſelf to be ſuch; ſo that true holineſs brings folk to be acquainted with the great ſecret of election, and gives them boldneſs to make the application of it. There is nothing that men readily deſire more to know than this, whether they be elected or not; here is a ſure way to come by the knowledge of it, even to ſtudy to believe, and to be holy, and then we may be confident that our names were written in the Lamb's book of life; but if we ſlight faith in Chriſt and holineſs, whatever may be in God's purpoſe about us, we have for preſent no ground to conclude our election upon. God himſelf fix us in theſe things, that have ſuch mighty conſequents depending on them.

SERMON XXXII.

ISAIAH liii. 8. *He was taken from priſon and from judgment; and who ſhall declare his generation? For he was cut off out of the land of the living, for the tranſgreſſion of my people was he ſtricken.*

THE prophet hath been long in deſcribing Chriſt's ſufferings, and hath ſhown what height they came to, even *to priſon and judgment*, and to death itſelf, *He was cut off out of the land of the living:* Now he caſts in a word to ſhew wherefore all this was, or what was the procuring cauſe that brought all this ſuffering and ſorrow on Chriſt, which alſo was the end that he had before him in it, in theſe words, *For the tranſgreſſion of my people was he ſtricken.* We ſhewed that by *my people* here, was not meant all men and women in the world, nay, not all men who are externally called in the viſible church, but his elect only, theſe whom he hath choſen to be his people, and ſeparated from others by an eternal decree of election; we ſhewed alſo that theſe words, *for the tranſgreſſion of my people was he ſtricken*, do not contain only, a reaſon of Chriſt's extreme ſufferings, even of his being *brought to priſon and to judgment* before men, but alſo, and mainly, of his being brought ſo before God, and of his being *cut off:* For the ſins of God's people are not laid to his charge before men, but before God they are; and ſo it does imply an influence that the ſins of the elect had upon Chriſt's ſufferings, and a reſpect that his ſufferings had to their ſins; the elects ſins procured theſe ſufferings to him and his ſufferings were undergone by him, for the ſatisfying of juſtice for their ſins and for the removing of them.

I ſhall not inſiſt further in the expoſition of the words having opened them up the laſt day, but ſhall hint at a few *doctrines* from them; and becauſe they are general and more doctrinal I ſhall be the ſhorter in ſpeaking to them: though it may be ye think not ſo much of them, yet they are not a little for your edification; and if ye were ſuitably ſenſible of ſin, and of your hazard, there is no doctrine concerning the covenant of redemption, but it would be uſeful and refreſhing to you.

There are ſeveral things implied here, concerning the efficacy of the price of Chriſt's death, and concerning the extent of it, as it is laid down as a price for the ſins of the elect, which I ſhall firſt paſſingly touch upon, and then come to theſe doctrines that are more directly held forth in the words.

1ſt, Then, it is implied, that there is a people of God ſeparated from others, and choſen by him, on whom he intended and propoſed, before the world was, to glorify his grace: the very deſignation that they get here clears this; it is *my people*, not only of the Jews, nor my people only of the Gentiles, but my people both of Jews and Gentiles; as Chriſt ſays, John x. *Other ſheep have I, which are not of this fold, them I muſt bring in.*

2dly, It is implied, that this decree of election is antecedaneous to, and goes before the covenant of redemption in order of nature: it flows not from Chriſt's death as the effect of it, but is prior to it; for if Chriſt's death be the mean, or price (as indeed it is) whereby the ſins of God's elect people are ſatisfied for, then the decree of election muſt preceed it. Only we would beware to aſcribe to God any priority or poſteriority in his decrees in order of time, for he is infinite in wiſdom and foreſight, and able to look on all things with one blink of beholding, and to decree things infinite in number at once, which we cannot conceive of, nor comprehend: but this we ſay, That, conſidering the order of things, the decree of election is not a fruit or effect of Chriſt's death, but prior to it, and Chriſt's death

death follows as a mean to make it effectual; he is appointed to ſave the elect from their ſins, and from that which their ſins deſerved. *For the tranſgreſſion of my people was he ſtricken:* They were God's people by election before Chriſt's engagement to ſuffer and ſatisfy for them, much more before his actual ſuffering; and ſo their election cannot be a fruit and effect of his ſuffering.

Uſe. It ſerves to vindicate this truth from an error and miſtake of the Arminians, who, as they overthrow the deſign of grace in the ſalvation of ſinners, in other ſteps thereof; ſo do they in this, in making Chriſt's death to preceed election, and election to follow it; but, as we hinted before, the decree of election is ſovereign, being an act of grace abſolutely free: the Lord in it having deſigned ſome for manifeſting the glory of his grace upon them as the end, he hath taken in Chriſt's death and other midſes for the promoting of it.

3*dly*, It is implied here, that even the elect or God's people are conſidered as ſinful in the covenant of redemption, *For the tranſgreſſion of my people was he ſtricken;* they were conſidered as ſinful as well as others, when they were bargained for. We need not diſpute, whether they were conſidered as ſinful in the decree of election, it not being neceſſary in this place, nor profitable for you; but ſure in Chriſt's undertaking for them they are conſidered as ſinful: for God ſent not Chriſt, neither came he into the world, to purchaſe life and ſalvation to righteous folks; but he was ſent and came to lay down his life *a ranſom for many*, to wit, ſinners; and therefore it is given as the reaſon of his name, Mat. i. 21. *Thou ſhalt call his name Jeſus, for he ſhall ſave his people from their ſins.*

Uſe 1. It ſerves to humble the elect greatly, who, whenever they come to get grace, they get it moſt freely; for they were not better by nature than others whom God paſt by, as is clear, Eph. ii. 1. *We were dead in treſpaſſes and ſins, and were by nature children of wrath, even as others;* Peter and Paul were by nature children of wrath as well as Judas; and David was a child of wrath by nature as well as Saul, when this tranſaction concerning the work of redemption was agreed upon, and concluded betwixt theſe moſt reſponable parties.

2. It ſerves alſo much for the encouragement of a believer, who is ſenſible of ſin, and afraid of wrath, and in that poſture betakes himſelf to Chriſt for refuge: though his miſbelief ſhould make him ſay, with Peter, *Depart from me, for I am a ſinful man, O Lord;* yet this conſideration may hearten him to draw near, that Chriſt was *ſtricken* for ſinners, for the tranſgreſſions of his elect people: yea, if there had not been ſin, and if the covenant of works had holden foot, there needed not have been a Saviour; and therefore ſinners have here a ſolid ground to lay hold upon, for life and ſalvation.

And therefore, as a 3d *Uſe* of it, It is an unſafe aſſertion, beſide the curioſity of it, that Antinomians maintain, which is, That though man had never fallen, yet Chriſt would have become man; for we ſee here that Chriſt's becoming man, and his being ſtricken, flowed from his being ſurety for elect ſinners; and his being ſurety flowed from the covenant of redemption concerning elect ſinners: to be wiſe without, or beſide and above what is written in the ſcripture, is vanity, pride, and folly.

4*thly*, It is implied here, that ſin, wherever it is, deſerves ſtrokes, even the ſins of the elect; yea, we may add this to it, that not only do the ſins of the elect deſerve ſtrokes in themſelves, being breaches of God's law, but that there is an actual curſe ſtanding againſt them, till it be removed; and God's threatening, *The day thou eats thou ſhalt ſurely die*, infers a neceſſity of ſtrokes. This we ſay is clearly implied here, becauſe the Mediator, entering himſelf ſurety for the elects debt, behoved to be ſmitten; and when he was ſo ſmitten, ſure ſin muſt deſerve much. We ſpeak not of an abſolute neceſſity, but God having revealed to man his duty, and added a threatening, that in the day he ſhould eat he ſhould die, there is a neceſſity in reſpect of God's truth, faithfulneſs, and unchangeableneſs, who had ſpoken the word, that ſtrokes

ſhould follow ſin; for ſin cannot be removed, till the threatening be ſatisfied.

Uſe. This may point out to us, that ſin is no little nor light thing, neither is the obtaining of pardon an eaſy buſineſs, whatever men generally think of them: there are many ſad ſtrokes that follow ſin, which will hotly purſue ſinners who are not in Chriſt; O do not then think lightly of ſin, which is the fountain of ſuch miſery and wo to the ſinner: if ye knew how exceedingly bitter wrath and the curſe is that follows ſin, ye would as ſoon put your head in the fire, as ye would meddle with it; if ye believed that word to be true, which is in Exod. xxxiv. *He will by no means clear the guilty*; and if ye believed God's faithfulneſs that is engaged to make good his threatenings, challenges for ſin would be more ſtrong and ſtinging.

5thly, It is implied here, that tho' the elects ſins deſerve wrath, and that there muſt be a ſatisfaction ere they can be removed, that yet the elect cannot ſatisfy for themſelves: *For the tranſgreſſions of my people was he ſtricken;* Chriſt behoved to be ſmitten, ere their ſin could be removed. If the elect could have done their own buſineſs, they needed not to have been ſo much in Chriſt's common and debt, nor to have given him thanks for this undertaking: but this is brought in to hold forth the condeſcendency of his love, that when no other thing could do it, he interpoſed as ſurety; the abominableneſs of ſin was ſo great, that the Majeſty of God, his infinite holineſs, and his ſpotleſs juſtice being wronged, and the finite creature not being able to make amends for the wrong done, did require this: for all mankind, yea, all the holy angels, could not ſatisfy for the wrong done by one man to the infinite God; therefore he ſays, *I am the Saviour, and there is none elſe:* He gives defiance to all ſaviours beſides himſelf, *None can redeem his brother's ſoul from death, nor give a price ſufficient for it, the redemption of it ceaſeth for ever* among the creatures.

Uſe. Study then to be ſuitably ſenſible of this: ye may poſſibly think it to be but a common doctrine, but, alas! ye walk not under the due and deep conviction and ſenſe of it; hence it comes to paſs, that ſo few think themſelves in Chriſt's common, and that ſo few make their addreſs to him. Aſk the moſt part, how they think they will win to heaven? They will readily name many things and ways, ere they light on Chriſt and faith in him: if they have done a fault, they ſay they will make amends, or they will pray for pardon, and they think that will do the turn: ſuch have this language in effect, that either there is no need of ſatisfaction for ſin, or that they can ſatisfy for themſelves.

6thly, It is implied here, that though the elect have ſinned, and cannot ſatisfy for themſelves, yet it is neceſſary that a ſatisfaction be provided for them; I do not ſay ſimply, that whoever have ſinned muſt have a ſatisfaction made for them: for the Lord hath left legions of angels, and many thouſands of reprobate men and women, without hope of a Saviour, or of a ſatisfaction: but, conſidering God's purpoſe to bring many ſons to glory, and his decree of election which muſt needs ſtand and that the elects names are written in the book of life; it is impoſſible that they can ly ſtill under the curſe, but muſt be ſatisfied for, and redeemed from it: *For the tranſgreſſion of my people was he ſtricken:* my people have ſinned, and muſt be redeemed. On ſuppoſition of the decree of election, our Lord undertook that great work; the elect cannot periſh, ſin cannot draw them utterly away from God: not only ſhall no exterals, ſuch as devils, men, perſecution, tribulation, *&c.* be able to come betwixt them and life, but not ſin itſelf that is within them; his decree, being peremptory muſt ſtand, as he ſays, John x. *I have other ſheep, which are not of this fold, them alſo I muſt bring in;* God's purpoſe cannot be fruſtrated nor altered, therefore of neceſſity their ſins muſt be ſatisfied for.

7thly, It is implied here, that for this end, to wit, that the elect might be ſaved from ſin, and that God's decree of election might ſtand ſure, Chriſt Jeſus became ſurety, and did undertake to ſatisfy for their ſins; otherways he could not have been liable to be ſtricken for them, if he had

not

not become ſurety for them. That he was for the tranſgreſſion of God's people ſtricken, ſays plainly that he was engaged for them, as it is, Heb. vii. 22. *He was made ſurety of a better teſtament;* and Pſal. xl. 7. *Then ſaid I, Lo, I come; in the volume of thy book it is written of me, I delight to do thy will, O my God;* theſe things being ſpoken after the manner of and borrowed from the bargainings or tranſactions that uſe to be amongſt men, we may conceive the buſineſs thus, hinted before, There is the Father's refuſing of ſomewhat, *Sacrifice and offering thou didſt not deſire;* and his propoſing of another thing, and that is, that the Mediator would engage for the elect: and upon the other ſide, there is the Mediator's offer to undertake and his actual undertaking and accepting of the Father's propoſal; when ſacrifices and offerings, when thouſands of rams, and ten thouſand rivers of oil will not do it, *Lo I come,* ſaith he: and then, for a concluſion of the bargain and tranſaction, there is the Father's accepting of his undertaking, he is content to take his ſufferings as the price for the elect's debt: hence, John xvii. he ſaith, *Thine they were, and thou gaveſt them me,* that is, thine they were by election, and thou gaveſt them me to be redeemed by me, and Heb. x. 10. it is ſaid, that *it is by this will that we are ſanctified,* that is, by the will of the Father, that the Son ſhould be Surety.

Uſe. Look upon the work of redemption as a great, gracious, and glorious work; about the deſigning and contriving whereof, the Father, Son, and Holy Ghoſt were occupied, to ſpeak ſo with reverence, before the world was: he might have made worlds of angels, and of ſinleſs men and women at a word, and yet he hath graciouſly condeſcended to this way for redeeming of the poor elect. We are, alas! ſinfully diſpoſed to think little of the ſalvation and redemption of a ſoul; but it is a great matter in God's account, the deepeſt of whoſe conſultation, to ſay ſo, is taken up about it, and in the contrivance whereof the manifold wiſdom of God conſpicuouſly ſhineth forth; and as in other things therein, ſo in this, that there was an ancient undertaking and engaging by Jeſus Chriſt in the room of elect as their ſurety.

8*thly*, While it is ſaid, *For the tranſgreſſion of my people was he cut off and ſtricken*, it implies, that Chriſt, in his undertaking for the elect, did oblige himſelf to undergo all theſe ſufferings that were due to them, and even the ſufferings of a curſed death which was the curſe threatned againſt man for ſin, *The day thou eateſt thou ſhalt ſurely die;* and though Chriſt becoming ſurety and cautioner, the party is altered, yet the price is ſtill continued to be the ſame, as is clear, Gal. iii. 11. *He was made a curſe for us, that the bleſſing of Abraham might come on us Gentiles*; whereby the juſtice of God is vindicate, and he hath acceſs to ſhew mercy to the elect, without any the leaſt imputation to it. Nay, this way is more for the vindicating of God's juſtice, and for the making of his faithfulneſs to ſhine, that Chriſt became man, and died for the elect, than if the curſe had lighted and lain on all the elect themſelves, and it is a greater awe-band on ſinners againſt ſin; I ſay again, that thereby the pure and ſpotleſs juſtice of God is more vindicated, and his faithfulneſs more demonſtrated, when he will needs ſo ſeverely, and with ſo much holy rigour, exact of the cautioner the elects debt to the leaſt farthing, than if they had ſuffered themſelves eternally, It ſhews forth alſo both the manifold wiſdom and riches of the free grace of God: there being a decree of election, for ſaving of many, and for bringing them to glory; and they being under ſin, there is another decree and threatning that goes forth for curſing the ſinner: and theſe two ſeeming to be altogether irreconcileable, the queſtion comes in on the one hand, How is it poſſible that a ſinner under the curſe can be ſaved? And upon the other hand, How is it poſſible that an elect of God can be damned? The wiſdom of God looſeth the knot: ſpotleſs juſtice is ſatisfied, by taking hold of, and falling on the cautioner: wonderful grace and love vent themſelves in pardoning the ſinner, and accepting of a ranſom for him; and manifold wiſdom manifeſts itſelf in knitting theſe two together, ſo as none of them

can

can want its effect; but all turns to the manifeſtation of the glory of grace in the up-ſhot: it cannot be that the elect ſhall be damned, yet here ſtands the threatning of a juſt God, and his curſe ready to be execute: but here is the reconciliation; the curſe is execute on the Mediator, whereby God ſhews himſelf to be a hater of ſin, and an avenger of the wrong done to his juſtice: and the elect ſinner is pardoned, whereby God manifeſteth the freedom of his grace, and his wonderful condeſcending love.

But now we come to a *6th doctrine*, which is more directly held forth in theſe words, and it hath two branches, *That our Lord Jeſus his death and ſufferings is a proportionable price and ſatisfaction laid down for the ſins of the elect, and for them only.* This is in the expreſs words of the prophet, If the queſtion be aſked, Wherefore ſuffered Chriſt all this? He anſwers, He ſuffered it as a price for tranſgreſſion: if it be aſked again, For whom, or for whoſe tranſgreſſions did he ſuffer? He anſwers, Not for all men and women in the world, but *for the tranſgreſſion of my people was he ſtricken*, or the ſtroke was on him for their tranſgreſſions. The firſt branch of the doctrine is to this purpoſe, That Chriſt's ſuffering is intended to ſatisfy for the tranſgreſſions of God's elected people, and with reſpect to ſatisfying for their ſins did he ſuffer: and if we take theſe to be truths that we marked before, as implied in the words, this will natively and neceſſarily follow; if he engaged to be cautioner and ſurety for the elects debt, then his laying down his life muſt be on the ſame account, and for the ſame end: Now, when we ſpeak of Chriſt's laying down a price to ſatisfy for the tranſgreſſions of the elect, we mean not only this, that his ſufferings and death have a value in themſelves to ſatisfy for their ſins, but that they are ſo intended by him in undergoing of them, and that they are ſo accepted of God, according to his purpoſe, and according to the tranſaction that paſt betwixt Jehovah and the Mediator: they are not only, as Socinians ſay, to be a confirmation of the doctrine which he preached, and to be a rule and example to us of patient ſuffering, and of giving obedience to the death, as he did; but is alſo, and mainly, to ſatisfy the juſtice of God for our debt: ſo then this wicked tenet of the Socinians is exceeding derogatory to the ſufferings of Chriſt, and to the matchleſs love that ſhined in them, yea, and even to the whole deſign of redemption: for if Chriſt's ſufferings be not a ſatisfaction to juſtice, we are left without all juſt plea and apology for ourſelves at God's bar: and if we have none, then that curſe looks the wakened ſinner full in the face, *The day thou eateſt thou ſhalt ſurely die.* And however men in their ſecurity may pleaſe themſelves with ſuch dreams, and think that a ſatisfaction to juſtice is not needful, yet if the conſcience be once awakened, it will not be quieted without one; and if mens faith give not credit to God's threatnings, they can have but little or rather no comfort at all in his promiſes: there is therefore a neceſſity of a ſatisfaction; and if Chriſt's ſufferings be not the ſatisfaction, there is not another, and ſo the whole work of redemption is overturned. So then, though Chriſt in his ſufferings hath left us a copy how we ſhould ſuffer, yet that is not the only nor the principal end of them; but it is contrived in the covenant of redemption, and intended by the Mediator, and withal accepted by Jehovah, that they ſhould be the meritorious cauſe of pardon to the elect, and the price of their redemption.

This may be further cleared and confirmed. 1. From the phraſe that is ordinarily made uſe of in ſcripture, *He ſuffered for the ſins* of his people; and in the text, *For the tranſgreſſion of my people was he ſtricken;* their ſins had a peculiar influence in bringing the ſtroke on him: and what influence, I pray, could they have, but as they procured the ſtroke to him? And if his ſtrokes were procured by our ſins, then the deſert of them was laid on him, and his ſufferings behoved to be the curſe that we elect ſinners ſhould have ſuffered. So, when he is called their cautioner, it tells that he undertook their debt; and his laying down of his life is the performance and fulfilling of his undertaking, ſuretiſhip, and cautionry: and conſidering that their

their debt was exacted of him, and that he was arraigned before God's tribunal as their ſurety in their room, and that this could be for nothing elſe but to anſwer for them as being their cautioner; his ſufferings behoved to be intended as a ſatisfaction for their ſins: for the elects ſins were not the cauſe why Pilate, the people of the Jews, and the Scribes and Phariſees purſued him to death, but for our ſins he was ſiſted before God's tribunal, and being our cautioner he was called to reckon for them, and they were put upon his account or ſcore. 2. It is clear alſo from the names that his ſufferings get in the ſcripture, where they are called the *price of our redemption*, *a buying* of us, a *propitiation* for our ſins that pacified God, Rom. iii. 25. and 1 John ii. 2. A *ſacrifice* often, and *ranſom*, Mat. xx. 28. *The Son of man came to give his life a ranſom for many*, that is, for all his elect people, to relieve them from the bondage they were under; which plainly ſhews the reſpect that his ſufferings had to our ſins, that they were a propitiation for them to God. 3. It is clear, if we conſider that Chriſt's death, as to its object, is for the tranſgreſſions of all God's people; of all the elect that lived before he ſuffered, whether they died in their infancy or at age: and for all that lived or ſhall live and die after his ſuffering, to the end of the world. Now, what benefit could redound to them that died ere Chriſt came in the fleſh by his ſufferings, if it were as Socinians ſay? for his death could not be a ſure pattern of patience and obedience to them: but the efficacy of his death was from the beginning of the world: he was ſtill in that ſenſe the Lamb ſlain, before his incarnation, as well as ſince: and if it be not meritorious in procuring ſalvation to elect infants, what influence or advantage can it have as to them; either they are not taken to heaven at all, or they are taken to heaven, and yet not in the leaſt obliged to Chriſt for their being brought thither; or if they be obliged to him, it is certainly by virtue of the merit of his ſufferings, for expiating the ſins of his people. 4. It is clear from this, that in this ſame chapter, and throughout the goſpel, all the benefits that come to God's people, as namely, juſtification and pardon of ſin, they are attributed to this as the cauſe of them, as verſe 11. *By his knowledge ſhall my righteous Servant juſtify many*: and if all the ſpiritual benefits that come to us were procured by his death, there muſt neceſſarily be virtue in it that procured them, and it muſt be a price and ſatisfaction in reference to the procuring and purchaſing thereof, that he laid down in his dying. 5. It is clear from the end that God had before him in the work of redemption, and in Chriſt ſufferings; which was to glorify his juſtice as well as his mercy, and that none of them might be clouded, or reflected upon: now, by Chriſt's death, God's juſtice is glorified, and he is ſeen to be juſt in executing his threatning againſt ſin, even in the perſon of his own dearly beloved Son, which he became ſurety for ſinners; but if his ſufferings had not been a ſatisfaction in them to divine juſtice, though there might be ſome ſhew of ſhewing mercy, yet none at all of a ſatisfaction to juſtice: but ſaith the apoſtle, Rom. iii. 25, 26. *God hath ſet him forth to a be propitiation through faith in his blood, to declare his righteouſneſs, and that he might be juſt, and the juſtifier of them which believe in Jeſus;* By this, God hath made it manifeſt, that he is a juſt God, that none may prepoſterouſly preſume upon mercy, nor dare to bourd with ſin when it is purſued in the ſurety with ſuch ſeverity.

For *uſe* and *application*. 1. Do not think theſe truths to be of little concernment to you, as alas! they, and ſuch like truths of the goſpel, are often thought of by many; and therefore they are taſtleſs to them, and it is a wearineſs to people to hear them ſpoken of: and yet, notwithſtanding, this ſame truth that we are now upon, is a great ground of our faith; for if we believe not this that Chriſt was a propitiation for ſin, we can have no ground of lippening to him, or believing on him: but, knowing and being confirmed in the faith of this truth, we have, cordially cloſing with him, ground from it to expect God's favour, and to be freed from the curſe; becauſe Chriſt as our

ſurety

ſurety, undertook, and accordingly ſatisfied for us; which is the thing that makes his death to be ſweat: that Chriſt in his death ſhould demit himſelf to leave us an example, is much; yet, if we had no more by it, it would be but cold comfort, except we had it as a ſatisfaction to divine juſtice to reſt upon. Though this may be looked upon as doctrinal only, yet it comes nearer to our practice than we are aware of; and though we have no Socinians in opinion and profeſſion to deal with, yet we have two ſorts that are Socinians in heart amongſt us. 1*ſt*, Theſe that ſecurely ſin on ſtill, and yet hope to get mercy, and who will confeſs that they are ſinners, but that, for making an amends, they will pray and mend their life; and they will ſpeak of a number of things, but it may be, not one word of Chriſt, or of his purchaſe, or of their natural inclination to preſume, and to ſlight Chriſt, as if they had nothing yet to look to but a covenant of works without a Saviour, or as if God had removed or would remove the curſe threatened without a ſatisfaction, ſo that Chriſt's ſatisfaction is not known nor reſted on by the multitude of hypocrites that live in the viſible church; and this is eaſily proven from this, that there are but very few who make uſe of him, or ſtand in awe to ſin: if it were believed that juſtice required, and will have ſatisfaction, either of the ſinner himſelf, or of a ſurety, in his room, and that Chriſt is the only ſurety folks would either quit their hopes of heaven, or be more in Chriſt's common; and that ſo many maintain the hope of heaven without a due conſideration of a ſatisfaction to juſtice by Chriſt, and without employing of him, it declares plainly, that they are drunken with this error. A 2*d* ſort are theſe, who being wakened in conſcience; and ſenſible of ſin, yet are as heartleſs, heſitating, and hopeleſs to get peace through him, as if he had not ſatisfied: what elſe does the doubting and deſpondency of ſuch ſay, but that there is not a compleat ſatisfaction in Chriſt's death, and that therefore they dare not truſt to it? otherwiſe they would wonder that God hath provided ſuch a remedy, and yet adventure to reſt upon it, ſeeing God is as well pleaſed with it, as if they had not provoked him at all, or had ſatisfied his juſtice themſelves.

2*dly*, It ſerves to let us ſee what we are in God's common and debt, and how much we are obliged to the Mediator, when there was a neceſſity, that either he ſhould ſuffer, or that we ſhould periſh; and that though his ſufferings drew ſo deep, as to bring him *to priſon and to judgment*, and to put him to a holy ſinleſs anxiety, and perplexity, that yet he yielded to it, and underwent all for our ſakes: this is our great ground of confidence, and the ſtrong ſtay of the mind of a wakened believer; and ſhould make us wonder at the Father's love that gave the Son, and the Son's love that was ſo condeſcending; and ſhould make our ſouls warm towards him, who, when we deſerved nothing but to be hurried away to the pit, was content to enter himſelf as our ſurety, and to pay our debt; it ſhould alſo be a motive to chaſe ſouls into him, knowing that where ſin is, there a ſatisfaction muſt be; and that there is therefore a neceſſity to flee to him, and to be in him, becauſe there is no other way to get juſtice ſatisfied; the thorough conviction whereof is that which through grace not only chaſeth the ſoul to, but engageth it to cloſe with Chriſt, and to reſt upon him, and to give him the credit of its through-bearing, when it is ready otherwiſe to ſink. Now, the Lord himſelf teach you to make this uſe of this doctrine.

SERMON

SERMON XXXIII.

ISAIAH liii. 8. *He was taken from priſon, and from judgment; and who ſhall declare his generation? For he was cut off out of the land of the living, for the tranſgreſſion of my people was he ſtricken.*

THERE is nothing that concerns us more, than to be well acquainted with the doctrine of Chriſt Jeſus, and his ſufferings; the prophet hath therefore been much in ſhewing what Chriſt ſuffered in the former words, and hath largely deſcribed his humiliation to judgment and death, *For* (ſaith he) *he was cut off out of the land of the living*. In the words read he anſwers two important queſtions concerning his ſufferings, 1*ſt*, To what end were all theſe ſufferings? He anſwers, That they were for tranſgreſſions, even to be a ſatisfaction to juſtice for them. The 2*d* queſtion is, For whoſe ſins were the ſufferings of Chriſt to be a ſatisfaction? It is anſwered expreſly in the words, *For the tranſgreſſion of my people was he ſtricken*, or the ſtroke was upon him; it was for the ſins of the elect, and of the elect only: for this is the prophet's ſcope, who, having ſpoken of Chriſt's ſufferings and death, holds forth the meritorious, and procuring cauſe and end thereof; and this is the reſult, deſign, and ſum of all, even to be a ſatisfaction for God's elect people: for (as we ſhew) by God's people are not meaned all men in the world, nor the Jews only, for Chriſt hath many ſheep beſide them; but it is God's peculiar people, in oppoſition to the multitude who are not his people.

The doctrine, or rather the branch of the doctrine we left at, was this, (and it is excluſive) *That Chriſt's death is only intended to be a price for the ſins of God's elect people, and was laid down with reſpect to them: his death and ſufferings are to be looked upon, and conſidered only as a price and ſatisfaction for their ſins, and for the ſins of none other*. Or thus, *Jeſus Chriſt in his ſufferings, and in the laying down of his life, had a reſpect to the elect, and intended the removing of the ſins and tranſgreſſions of God's elect people only, and of none other*. We know nothing that we can make of theſe words, nor of the prophet's ſcope in them, but this; who, as he hath been deſcribing Chriſt's ſufferings in all other reſpects, ſo doth he in this, to wit, in reſpect of the perſons for whom he ſuffered, and of the meritorious cauſe and end of his ſufferings; for ſays the text, *For the tranſgreſſion of my people*, that is, of God's elect people, *was he ſtricken*.

This branch of the doctrine is of great weight and concernment in the whole ſtrain of grace; for, if this march-ſtone be lifted, and removed, grace becomes common, and as ſome call it, *univerſal*, and ſo to be in effect no grace at all; for grace hath a peculiar channel of its own, wherein it runs toward a certain ſelect number, and not towards all: I do not mean of grace taken in a large ſenſe, for ſo all men, as they are partakers of any mercy, or of common favours, may be ſaid to have grace extended to them; but I mean God's ſpecial grace, favour and good-will, which is extended only to the elect, for whoſe ſins Chriſt ſuffered: the right bounding of which doctrine ſhews forth both God's ſovereignty, in the diſpenſing of grace, and the freeneſs thereof in communicating and manifeſting of it to whom he will; and which, thus conſidered, is eſpecially engaging to the hearts of them on whom he pleaſeth to manifeſt it.

Ere I come to confirm this branch of the doctrine, take a word or two of advertiſement in the entry. 1*ſt*, That Chriſt's death may be conſidered *two* ways. (1.) In reſpect of itſelf, and as abſtracting from the covenant of redemption, wherein it is contriv-

ed as to all the circumſtances of it; in which ſenſe, as his death and ſufferings are of infinite value and worth, ſo they are (as divines uſe to ſpeak) of value to redeem the whole world, if God in his deſign and decree had ſo ordered, and thought meet to extend it. (2.) We are to conſider his ſufferings and death, as a price agreed upon in the covenant and bargain of redemption; wherein theſe two or three things concur. 1. God's propoſal. 2. Chriſt's acceptation, and deſign in laying down his life. 3. The Father's acquieſcing therein, and declaring himſelf well pleaſed therewith. We ſpeak not here of Chriſt's death in the firſt reſpect, that is as abſtracting from the covenant; for, in that reſpect, he might have laid down his life for few or more, for ſome, or for all, if it had been ſo intended: but we ſpeak of it in the ſecond reſpect, as it is a price agreed upon in God's purpoſe, and Chriſt's deſign, and in God's acceptation; and thus we ſay, that his death is only intended as a ſatisfaction and recompence for the ſins of the elect, and was laid down for them only.

2dly, We may conſider Chriſt's ſufferings and death in the fruits of it, either as they reſpect common favours, and mercies, common gifts, and means of grace, which are not peculiar and ſaving, but common to believers with others, being beſtowed upon profeſſors in the viſible church; or as they are peculiar and ſaving, ſuch as faith, juſtification, adoption, *&c.* Now, when we ſay, that Chriſt's ſufferings and death are a price for the ſins of his people, we exclude not the reprobate ſimply from temporal and common favours and mercies that come by his death; they may have, and actually have, common gifts and works of the Spirit, the means of grace, which are ſomeway effects and fruits of the ſame covenant; but we ſay, that the reprobate partake not of ſaving mercy, and that Chriſt's death is a ſatisfaction only for the elect, and that none others get pardon of ſin, faith, repentance, *&c.* by it, but they only: it was intended for none others. And this we clear and confirm from, and by, theſe following grounds and arguments, which we will ſhortly hint at.

The 1*ſt* argument is drawn from this ſame aſſertion of the prophet thus, If Chriſt's death be only a ſatisfaction for the ſins of God's people, then it is not a ſatisfaction for the ſins of all; but it is a ſatisfaction only for the ſins of God's people, therefore not for all; for his people are not all men, or all men are not his people, but his people are a peculiar people, ſeparate from others, in God's purpoſe and decree, as we cleared before from John xvii. *Thine they were, and thou gaveſt them me;* and the text ſays expreſly, *For the tranſgreſſion of my people was he ſtricken:* He reſpected the ſins of God's people, in accepting of the bargain, and in laying down his life, and for their ſins only God accepted him; yea, the very mentioning of them thus here, ſecludes all others; and we muſt expone them excluſively as taking in none others, and muſt look upon the things ſpoken of them, as agreeing to no other; even as it is ſaid, Heb. iv. *There remains therefore a reſt to the people of God*, which is certainly excluſive of all others: and hence, when our Lord ſpeaks of them, John xvii. he oppoſeth them to, and contradiſtinguiſheth them from all others; *I pray for them, I pray not for the world, but for them which thou haſt given me out of the world;* to let us know, that the things prayed for to the one, are denied to the other, according to the ſtrain of the covenant.

A 2*d* ground is drawn from the ſtrain and frame of the covenant of redemption, where we find two things clear, (1.) That as to the end and convey of it, the elect are the only perſons for whoſe good and behoof it is intended; and if it be the elect for whom he entered in that covenant, then the advantage, good, and benefit of the elect, muſt be eyed in this main article of the covenant which relates to Chriſt's death and ſufferings: for, 1. In the covenant of redemption, the good of the elect is propoſed and deſigned by the Father; as is clear, John vi. 39, 40. *This is the Father's will that ſent me, that of all of which he hath given me, I ſhould loſe no-*

nothing; and this is the Father's will that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting life. Which will be the more clear, if we conſider the time when this is ſpoken, it is at ſuch a time, when many will not come to him, and believe on him, as ver. 36, 37 *Ye alſo have ſeen me, and believe not: all that the Father hath given me, ſhall come unto me, and him that cometh, I will in no wiſe caſt out; for I came down from heaven, not to do mine own will, but the will of him that ſent me;* and then follows, *This is the will of him that ſent me*, &c. and ver. 43, 44. *Murmur not* (ſaith he) *among yourſelves; no man can come to me, except the Father that ſent me, draw him.* This ye heard of from John xvii. 2. at greater length, 2. Look on the Son's ſide of the covenant, and it will alſo be clear; for his undertaking muſt be according to the Father's propoſing: if the Father did not propoſe all, but ſome only to be redeemed, then his undertaking muſt be for theſe ſome, and not for all, conform to the Father's propoſal, Pſal. xl. *Then ſaid I, Lo, I come to do thy will, O my God:* Now, the Father's will is, that he ſhould undertake for theſe given him; and it is not his will, that he ſhould undertake for others, therefore he did not undertake for them. 3. Chriſt's ſufferings and death are the execution of the Father's will, and therefore muſt be the execution of his undertaking, according to his engagement for the elect, and given ones; therefore theſe two are put together, John xvii. 9. and 19. *I pray for them, I pray not for the world, but for them which thou haſt given me, and for their ſakes I ſanctify myſelf*, that is, for their ſakes whom thou had given me, and not for the world; he ſanctifies himſelf for them, for whom he prays, for them that are given him, and no more.

(2.) This is clear in the covenant, that Chriſt's death is intended therein, as all other mercies covenanted are; that is to ſay, to whom faith, effectual calling, juſtification, *&c.* are covenanted, for theſe is Chriſt's death covenanted, and for none others; for the covenant being mutual, the promiſſion on the Father's part muſt be of equal extent with the Son's ſtipulation: but all theſe are only peculiarly applicable to the elect, as benefits flowing from, and following upon Chriſt's death, which therefore muſt be peculiarly intended for them, as being undergone for them; hence, when Chriſt ſpeaks of faith, and effectual calling, John vi. he ſays, *All that the Father hath given me, ſhall come unto me*, and none other will, or can come; ſo juſtification, pardon of ſin, *&c.* are brought to the elect, and to none others: and when the ſmalleſt of bleſſings are covenanted, and articled for none other, but for the elect, ſhall Jeſus Chriſt himſelf, *that gift of God*, or his death, which is the chief thing articled in the covenant, be covenanted for, or applied to any others but to them?

A 3*d* ground is drawn from Chriſt's executing of his offices; for this piece or part of Chriſt's executing of his offices, muſt correſpond, and be of equal extent with all the other parts, and pieces of his offices, ſuch as his effectual teaching, interceeding, ſubduing to himſelf, *&c.* which are no broader than the elect, for he executes no part of any of his offices for the behoof and benefit of any but of the elect; he ſavingly enlightens no others; he ſubdues none others to the faith of the goſpel; he interceeds for none other; his interceſſion is not for the world; therefore his death muſt be for none others, all theſe being commenſurable and of equal extent; his interceſſion being grounded on his ſufferings: therefore, John xvii. he lays by the world expreſly, as theſe for whom he will not pray, and looks back to the covenant, as the ground of his undertaking for the elect, given him out of the world, and not for others; and if he will not pray nor interceed for others, what reaſon can be given for his dying for others? when he will not do the leſs, which is to pray for them, it were abſurd to think or ſay, that he will do the greater, which is to lay down his life for them.

A 4*th* ground is this, Chriſt's death is one of the peculiar evidences of his deareſt love, beyond which there is none greater, and a main proof and

fruit thereof, and therefore is not common to all, but is intended for them only, whom he peculiarly loves, and deſigns to bring them through to glory; which is clear, Eph. v. 26. *Huſbands love your wives, as Chriſt loved his church, and gave himſelf for it*, &c. Rom. v. 5. *God commends his love to us, in that, while we were yet ſinners, Chriſt died for us;* John xv. 13. *Greater love hath no man than this, that a man ſhould lay down his life for his friends*; there is a world of reprobates whom Chriſt never loved with peculiar love, and ſure for theſe he did not die: *Jacob have I loved, but Eſau have I hated*, ſaith the Lord, Rom. ix. 13. which the apoſtle holdeth forth, as a ſort of copy of God's dealing in reprobation and election in reference to all mankind; and where the Lord himſelf hath ſet bounds betwixt them whom he loves and hates, it is too great liberality, or rather too great preſumption for any, under whatever ſpecious pretences, to extend this his peculiar love to thoſe whom he diſclaims.

A *5th* ground is taken from the effect, thus; all for whom Chriſt died are juſtified, and freed from the guilt of their ſins in due time: but Chriſt Jeſus had not purchaſed and actually procured freedom to all men from their ſins, all men are not juſtified; therefore he laid not down his life for all: For, 1. It cannot be ſaid, that he laid down his life for purchaſing and buying of ſuch wares, and yet that he got not that which he bought; and ſeeing the event tells plainly, that all are not juſtified, and brought to heaven, it cannot be that he laid down his life a ranſom for all, but it muſt be for the elect only, that he died. 2. To ſay, that God exacts double payment of one and the ſelf-ſame debt, that he exacts from men over again that which Chriſt paid already for them, reflects on the juſtice and wiſdom of God: and to ſay, that perſon that goes to hell ſhall be no leſs in his common than others that go to heaven, is no leſs abſurd; for the apoſtle ſays, Rom. v. 10. *If while we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we ſhall be ſaved by his life:* where he plainly inſinuates, that if a perſon be bought by Chriſt's death, it cannot be that he can periſh; for if the price be paid by his death, and ſo the greater thing be done, much more will the leſſer, *we ſhall be ſaved by his life*: Now, this reaſoning could have no force, if Chriſt died for any that ſhall periſh; yea, ver. 11. of this chapter, it is ſaid, *By his knowledge ſhall my righteous ſervant juſtify many, for he ſhall bear their iniquities;* where it is clear, that as many, and no more, whoſe iniquities Chriſt hath taken on and born, ſhall be juſtified, for the one is given as a reaſon of the other; and there ſhould be no conſequents to his juſtifying of them, from his bearing of their iniquities, if he could by his death bear their iniquities, whom he never juſtified.

A *6th* ground is taken from the end of the covenant, which is to put a difference betwixt ſpecial grace peculiar to ſome, and ſevere juſtice to others, and particularly and ſpecially in Chriſt's death, which makes out what we affirm: For if, when Chriſt died, many were actually damned, it cannot be ſaid that he died for theſe, nor that it was with them, as with believers before his death; for it cannot be ſaid, that the intention of his death in the covenant, could be beyond what it was at his death, the one being the execution of the other: and ſure it could not be intended at his death for the damned; for it would ſeem a very abſurd thing to ſay, that when Chriſt was to go and lay down his life, that he was going to ſuffer for many, that were ſuffering for their own ſins in hell, as many reprobate ſinners were before he came in the fleſh; can any imagine a poſſibility of ſuch a thing? Our Lord was not to be ſo indifferent in the adminiſtration of grace, as to caſt it thus away; and can any reaſonably think, that at one and the ſame time, the ſame puniſhment ſhall be exacted from Chriſt, and from the perſons themſelves, for whom he ſuffered? Is it poſſible that this could be intended in the covenant of redemption? Or is there free acceſs to juſtice to purſue Chriſt as cautioner when the principal debtor is actually ſeized upon? indeed, when the principal is ſet free

free, as the elect were before his death, there is acceſs to purſue the cautioner for their debt: but no ſuch thing can be alledged for others that were already damned; but their being taken hold of by juſtice, is a proof that he anſwered not for them, nor paid their debt.

7thly, We may argue thus, If Chriſt died for all, then either for all indifferently, and ſo all were alike obliged to Chriſt; or for ſome more abſolutely that muſt be ſatisfied for, and for others conditionally, on ſuppoſition that they ſhould believe: but this laſt is abſurd; for, (1.) The ſcripture makes not two conſiderations of Chriſt's death. (2.) It were abſurd to ſay, that now it cannot be told, whether Chriſt died for ſuch an one or not. (3.) Either that condition is bought to them or not: if it be bought, then it muſt be fulfilled; if it be not bought, then, 1. That perſon cannot be ſaid to be bought, becauſe all needful for his redemption is not bought and paid for. 2. Either that condition can be fulfilled by themſelves or not: if it may be by themſelves, then is free-will eſtabliſhed, and none are abſolutely redeemed: if it cannot be fulfilled by themſelves, and yet bought by him for them, they are determined for another end, to wit, not to get it; and what wiſdom can there be in ſuch a redemption as this?

The *1ſt uſe* ſerves for clearing and confirming of a goſpel truth of the covenant of redemption, and for the refutation of a contrary error. As we have ſomewhat of many errors practically in our hearts, ſo have we this amongſt the reſt, that Chriſt died for all ſinners; which foſters peoples ſecurity, and their groundleſs hope of admiſſion to heaven; but here we ſee, that our Lord Jeſus, ſo laying down his life, intended the ſatisfaction of divine juſtice for none but for his elect people; and if ſo, there are many for whom he never intended the benefit of his death. There are *three* particular branches of the error, which this doctrine confutes; *1ſt*, Their opinion, which is more lax, and takes in the ſins of all men and women in the world, and giveth them an equal ſhare of Chriſt's ſufferings; as if in his intention in laying down his life, and in God's purpoſe, he had ſuffered and died for all, for him that goes to hell: as well as for him that goes to heaven, but if Chriſt ſtand as cautioner for the elect only, then ſure this opinion cannot hold; for all are not God's elect, and therefore all are not indifferently redeemed: and though it may be that ſome of you think that looks liker grace, yet it is not only abſurd, as being contrary to truth, but it is abſurd alſo, even with reſpect to grace; For, 1. It makes grace a common thing, a man that is in hell to be as much obliged to Chriſt, as one that is in heaven: and though it plauſibly pretends to give grace a broad and large extent, yet it takes away the power of it; for if grace be thus largely extended, it is not grace that makes the application of grace, but the free-will of the creature; for grace, according to this opinion, leaves men to be ſaved or not as they pleaſe, and leaves itſelf to be overcome by man's free-will: and therefore theſe errors divide not, but go together hand in hand; for, where grace is made ſo large, free-will is made to have a dominion over it, and thus the weight of grace and of election are laid upon it. 2. It leſſeneth the eſtimation of God's grace in the minds of people; for thus, they think little of heaven, and ſuppoſe that it is an eaſy matter to win at it; and it breeds in them a fearleſneſs of hell and of God's wrath: and if many of you had not drunken in this practically, ye would not be ſo confident of it, nor ſo obſtinately maintain your hope of heaven without ground; hence, alas! it is, that many will ſay, God is merciful, and Chriſt died for all ſinners, and for me; and ſo ſleep it out in ſecurity. I am perſuaded that much of the ſecurity and preſumption that abounds among carnal profeſſors is from this ground, that grace is fancied to be thus broad and large: we grant, that as to the convey and nature of it, it is broad; but, in reſpect of the objects on whom it is beſtowed, it is narrow, though it cometh from large bowels. 3. It exceedingly mars, and diminiſheth man's thankfulneſs; for when a mercy is judged to be common, who will praiſe for it, as he would do, if it were ſpecial and peculiar?

peculiar? That which is a great ground of thankfulneſs for elect, effectual calling, juſtication, &c. is becauſe theſe mercies are peculiar; even ſo, that which makes the redeemed thankful for redemption, is becauſe they are redeemed and bought when others are left: hence is that ſong of the redeemed company, Rev. v. 9. *Thou art worthy to open the book; for thou waſt ſlain and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation.* It heightens not their praiſe, that all of every kindred, and tongue, and nation were redeemed; but this doth it, that when the Lord had the whole world before him, he was graciouſly pleaſed to purchaſe, and redeem them out of it, that, as it is, John xi. 52. *He ſhould gather together in one the children of God, that were ſcattered abroad:* they therefore, I ſay, bleſs him, and wonder when they conſider, that they are pitched on, who are by nature the ſame with theſe that are paſt by. It were a ſtrange thing to affirm, that they who are in hell, have as great ground of praiſe, and of ſaying, *We thank thee, for thou haſt redeemed us by thy blood*, as theſe that are in heaven have. 4. This making of grace ſo wide and large in its extent, as to take in all, doth leave the people of God altogether comfortleſs. But it may be here ſaid, How is it that it is more comfort to believers, that grace is peculiar in ſaving, and that but few are redeemed, in compariſon of others that are not redeemed, than if we ſhould extend it unto, and account it to be for all? Or how is this more comfortleſs to them, that grace is made univerſal? Anſwer, (1.) Becauſe, if it were univerſal, many, whom Chriſt died for, are now in hell; and what conſolation can there be from that? A man may be redeemed, and yet periſh, and go to hell, for all that? but it is ſtrong conſolation, when this comes in, *If, when we were enemies, we were reconciled by the death of his Son, much more being reconciled, we ſhall be ſaved by his life.* If he died for us when we were enemies, will he not much more ſave us being friends? (2.) Suppoſe a perſon to be in black nature, what comfort could he have by looking on redemption as univerſal? he could not expect heaven by it; for many expect heaven on that ground who will never get it: but, it is a ſort of conſolation, even to them that are without, to conſider that redemption is peculiar to ſome; for though all get not heaven, yet they that believe get it, and ſo upon their cloſing with Chriſt, the conſolation preſently flows out unto them; whereas, if they ſhould lay it for a ground that Chriſt's death were univerſal, they could never have ſolid ground of conſolation by fleeing to him. 5. This error doth quite overturn and enervate the whole covenant of redemption and peculiar love. (1.) It enervates and obſcures the wiſdom that ſhines in it, if Chriſt may buy and purchaſe many by his death, who ſhall yet notwithſtanding periſh. (2.) It enervates and obſcures the love and grace that ſhine in it; for it makes Chriſt to caſt away the love and grace of it to reprobates, and ſo caſt pearls to ſwine. (3.) It obſcures the freedom of it, which appears in his taking of one, and refuſing another, as it is, Rom. ix. 11, 12. *The children not being yet born, and having done neither good nor evil, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth, it was ſaid, The elder ſhall ſerve the younger; as it is written, Jacob have I loved, and Eſau have I hated.* (4.) It obſcures the juſtice of it, if he ſhould buy all, and yet get but ſome; for it being the deſign of God to inflict on Chriſt the curſe that was due to ſinners, and to ſpare them; if this ſhould be the reſult of it, that many, for whom he died, and took on him the curſe ſhould periſh, he ſhould get but ſome of them whom he bought, and juſtice ſhould twice exact ſatisfaction for one and the ſame debt; once of the ſurety, and again of the principal debtor that periſheth. Whereas, when Chriſt becomes ſurety, they are ſet free for whom he was ſurety; and it is juſtice that it ſhould be ſo. We do the rather aſſiſt in the confutation of this error, becauſe this is a time wherein it is one of the Devil's great deſigns, which he drives, to trouble the clear ſprings of the goſpel, and to revive this error amongſt the reſt; and there is ſomething of it in theſe poor

poor fool bodies, who ſpeak ſo much of a light within, as if all were alike, and had ſomething, which, if they uſe well, they may get life by: this error always leaves men to be maſters and carvers of God's decree, and of Chriſt's purpoſe and deſign in the work of redemption, and ſuſpends the benefit of his death, mainly, if not only, on the conſent of man's free-will.

A 2d branch of this error, which this doctrine refutes, is that which is vented by ſome, who are not profeſſed enemies, but in other things deſerve well of the church of Chriſt, which therefore ſhould be our grief to mention: and it is this. That though Chriſt hath not ſimply purchaſed redemption from ſin to all men, that yet he hath taken away from all the ſins of that firſt covenant of works, as if there were (as they ſay) no ſin for which men are now condemned, but the ſin of infidelity, or unbelief. But this is dangerous; for, 1. If this be true, that Chriſt's death is only a price for the ſins of the elect, then there are no ſins of others reckoned on this ſcore. 2. It halveth Chriſt's purchaſe, and hardly will we find Chriſt's death divided, which were to ſay, that he hath bought a man in part or half from wrath, and not wholly: ſuch a dividing of Chriſt, and halving of his death, ſeems not conſiſtent with the ſtrain of the goſpel; for as there is one ſacrifice, ſo there is one account on which it is offered. 3. It ſeems to infer a good and ſafe condition to all them that die without ſinning againſt the goſpel, and ſo to infants born out of the church, that never ſinned againſt the covenant of grace: and it pleads much for them, that never heard the goſpel, yea, poſſibly for all, if they be not obliged to believe the goſpel, as it is hard to ſay they are, who never heard of it. 4. There are many in hell this day, who know and feel this to be an untruth, being condemned for ſins againſt the covenant of works; therefore he undertook not their debt, nor paid for them: and, when the books ſhall be caſt open, there will be many other ſins found to be reckoned for, than ſins againſt the goſpel. Are not whoremongers, adulterers, thieves, *&c.* to reckon for theſe ſins? It is very ſad that ſuch things ſhould take place with men otherwiſe uſeful, but as in other things, ſo in this hurtful; which we ſhould not ſpeak of, were it not that they are ſpread abroad in books wherewith many may be leavened.

A 3d branch of the error, which this doctrine refutes, is, That Chriſt died conditionally for all hearers of the goſpel, to whom he is conditionally offered; and this is alſo vented by the ſame authors, who ſay, that though he hath not bought all men abſolutely, nor died to procure life abſolutely to them, yet that he did ſo conditionally, and upon ſuppoſition that they ſhould afterwards believe on him: but there can be no conditional ſatisfaction intended here; for, 1. If reſpect be had only to the ſins of the elect in Chriſt's undertaking, then none is had to the ſins of all. 2. If the Father's acceptation of the price be abſolute, then there is no conditional buying. 3. If it be conditional, then he ſuſpended the effect of his death, the ſatisfaction for his ſoul-travel, on man's will: and if this condition could not be fulfilled by man, then it is an unwiſe bargain, and nothing of it may fall to be fulfilled; and then believing is no fruit of grace. Again, he hath either bought faith to them, as he hath done to the elect, or not: if he hath, then they reject it, and ſo grace is not efficacious; if not, he hath bought the end without the midſes leading to it. Or thus, If it be conditional, it is either on a condition that they can fulfil, or on a condition that they cannot fulfil; if it be on a condition that they can fulfil, then it hangs grace on mens free-will, and ſuſpends the decree of election on their receiving of Chriſt; if it be a condition that is in their power to fulfil, then either Chriſt hath bought that condition to them, or not: to ſay that he hath not bought the condition of faith, it will infer a ſtrange aſſertion, that he hath bought life, and not the condition, the end, and not the mids; and if it be ſaid that he hath bought it, it cannot be ſaid that he hath done it ſo abſolutely, becauſe they never get it; or, if abſolutely, then to the elect only, in whom it muſt be, and is in due time ful-

fulfilled; and ſo in effect it reſolves in this, that Chriſt's purchaſe is to be bounded and confined, to ſay ſo, to the elect only.

There are ſome difficulties and objections that will readily here be removed, which we will not enter upon, only for preventing of miſtakes: it ſtands in the way of ſome to hinder their believing, as they ſuppoſe, that Chriſt hath died for ſome, and not for all; and they know not if they be of that ſmall number. If we were to ſpeak to ſuch, we would ſay, 1. God hath not elected all, and ſo who knows if he hath elected them? And he will not ſave all, and who knows if he will ſave them? And ſo the doubt will ſtick ſtill, if folks will thus break in upon God's ſecret will and purpoſe, which belongs not to them. 2. Chriſt's death for you is not the formal ground nor warrant of your faith, nor yet of the offer of the goſpel, but the Lord's will warranting you to believe, and calling for it from you, and his commanding you to reſt upon Chriſt for the attaining of righteouſneſs, as he is offered to us in the goſpel: we are invited by his command and promiſe, and we are not firſt called to believe that Chriſt died for us, but we are called firſt to believe in him that is offered to us in the goſpel, that is our duty; and folks are not condemned, becauſe Chriſt died not for them, but becauſe, when he offered the benefit of his death and ſufferings to them, they ſlighted and rejected it: we are to look firſt to what Chriſt calleth to, and not to meddle with the other, to wit, whom Chriſt minded in his death, till we have done the firſt. The word bids all believe, that they may be ſaved; and ſuch as neglect this command, will be found diſobedient. 3. Though Chriſt hath not died for all, yet all that flee unto him by faith, ſhall be partakers of his death; and from this ye ſhould reaſon, and not from his intention in dying: if ye come not to him, ye cannot have ground to think that he died for you; but if you go to him by faith, ye may expect that he will pray for you, and own you for believers. Chriſt caſts in that word, John xvii. *They have believed thy word*; as well as that other, *Thine they were, and thou gaveſt them me*: And if we put theſe two together, the one will be found as ſure a ground of conſolation as the other; but it were but a poor comfort to ſay, that Chriſt died for all, and yet that they may all, or moſt, or many of them, periſh for all that.

The *2d Uſe* ſerves to ſtir them up to thankfulneſs for whom Chriſt hath ſatisfied, and who are fled for refuge to him: if there be any here to whom Chriſt hath manifeſted ſuch love, that they can ſay he hath loved me, and given himſelf for me; O how are ye obliged to wonder and bleſs him! greater love than this cannot be: and it ſhould warm your hearts with love to him the more, when ye reflect on God's deſign upon you in particular in the covenant of redemption.

Uſe 3d, If Chriſt intended his death and ſufferings only for behoof of the elect; then, as becauſe few come to heaven, all ſhould be the more diligent; ſo, becauſe Chriſt died not for all, every one ſhould aim, in God's own way, to have it made ſure to himſelf that Chriſt died for him, and ſhould be the more watchful and diligent to make his calling and election ſure; becauſe, as it is not all that are elected, ſo it is not all that are purchaſed by Chriſt's death. Redemption is ſure in itſelf, and free grace appears conſpicuouſly in it; yea, wiſdom and ſovereignty do alſo appear in this, that it is not of all: therefore ſtudy ye to make it ſure, by fleeing to Chriſt by faith, and by the ſtudy of holineſs and mortification, in his ſtrength, and through the power of his death, which will be a proof of your intereſt in it: this were much more ſuitable, than to be quarrelling with God's decrees, as ſome are brought in, Rom. ix. 19. *Why doth he find fault? Who hath reſiſted his will?* To whom the apoſtle anſwers, *Who art thou that replieſt againſt God?* It becomes you not to diſpute with God, but to ſeek with more ſolicitude, and with holy and humble carefulneſs to make the matter ſure to yourſelves: we may well raiſe ſtorms by our diſputes, but ſhall come to no peace by them: this can only be come at, by fleeing to the hope ſet before us.

SERMON

SERMON XXXIV.

ISAIAH liii. 9. *And he made his grave with the wicked, and with the rich in his death; becauſe he had done no violence, neither was any deceit in his mouth.*

EVERY paſſage of our Lord's way in proſecuting the work of redemption hath ſomewhat wonderful in it: we heard of ſeveral of them, eſpecially in his humiliation, how very low the bleſſed cautioner condeſcended to come for relief of the captivity; how he was put to wreſtle and fight, and what great ſtrengths or ſtrong holds he was put, as it were, to take in: there is one ſtrong hold (to ſpeak ſo) not ſpoken of as yet, which muſt alſo be ſtormed, and the fortifications of it pulled down by the Mediator, and that is the *grave*. The prophet tells us, that as he declined not death, ſo neither did he decline the grave; but as he was *was cut off out of the land of the living*, as a wicked man in the account of men, ſo in the account of men he was taken down from the croſs with the thieves, and buried in the grave as one of them.

I ſhall not trouble you with diverſity of interpretations, but ſhall only hint at two things, for your better underſtanding of the words, in which the difficulty lieth: the firſt is this, Whether doth this relate to his humiliation only, or to his exaltation, or to both? for it cannot be reaſonably thought, but his being buried with the wicked, is a piece of his humiliation; to make it only an evidence of his humiliation, ſeems not to ſtand with the next part of the words, *becauſe he had done no violence*, &c. which is a cauſual reaſon of that which goeth before: but we anſwer, That there may be here a reſpect unto both; the firſt words reſpect his humiliation, comparing them with the truth of the hiſtory, as it is ſet down, Mat. chap. xxvii. where it is clear that he was deſtinate in the account of men, and by their appointment, to be buried with wicked men; for they thought no more of him than if he had been a wicked man. The next words, *And with the rich in his death*, look to his exaltation, and the meaning of them is, That however he was in the account of men buried with thieves, and laid in the grave, as a malefactor or wicked man; yet in God's account, and by his appointment and over-ruling providence, it was otherwiſe; for he put a difference betwixt him and others, and gave him a honourable burial with the rich: though he was deſigned by men to be buried with thieves, yet, as we have it, Mat. xxvii. 57. *Joſeph of Arimathea went to Pilate, and begged his body, and wrapped it in clean linen and laid it in a new tomb*; which in God's providence was ſo ordered, both to ſhew a difference betwixt him and thoſe thieves, and alſo to declare that he was innocent, as the reaſon ſubjoined tells, *Becauſe he had done no violence, neither was any deceit in his mouth*; and to make way for the clearing of his reſurrection, he being buried in ſuch a remarkable place, where never man had been buried before.

So then the ſum of the words is this, He was humbled in coming to the grave, and in mens account and deſtination was buried as a wicked man; yet by God's decree and providence it was ſo ordered, that though he was poor all his days, he had a honourable burial, ſuch as rich men uſe to have, *becauſe he had done no violence, neither was there any deceit in his mouth*. God will not have it going as men deſigned, but will have him honourably buried and laid in the grave, that thereby there might be the greater evidence of his innocency, and a more full clearing and confirmation of the truth of his reſurrection.

What is rendered *death* here in our tranſlation, is *deaths* in the plural, in the Hebrew; to ſhew the greatneſs and terribleneſs of the death which he underwent, and the ſore ſpiritual as well as bodily exerciſe that he was put unto, at, and in his death; ſo

that it was a complication of many deaths in one, and at once, which he ſuffered. 2. Where itis ſaid in our tranſlation, that *He made his grave*; in the original it is, *He gave his grave with the wicked:* ſo that by the pronoun *He*, may be meaned, either of the Father his giving, or it may be underſtood of the Mediator himſelf his giving; and ſo the meaning is, That it came not to paſs by gueſs on God's ſide, but was by him well-ordered; and upon the Mediator's ſide it ſets out his willingneſs to go to the grave, and his having an over-ruling hand, as God, in his own death and burial; as he ſaith, John x. 18. *No man taketh my life from me, but I lay it down of myſelf:* his death and burial were determined and well ordered, as to all the circumſtances of both, by a divine decree, and by an over-ruling hand of providence; and this agrees well with the reaſon ſubjoined, becauſe he willingly condeſcended to die; God put a difference betwixt him and others, as is clear in that of John x. 17. *Therefore doth my Father love me, becauſe I lay down my life for my ſheep.* The verſe hath too parts, (1.) Something foretold concerning the Meſſiah, and that is, *That he ſhall make or give his grave with the wicked, and with the rich in his death.* (2.) There is a reaſon ſubjoined, epeſcially to the laſt part, taken from his innocency, and from the difference that was in his life betwixt him and all men in the world, that therefore God put a difference betwixt him and them in his death and burial.

Firſt then, This point of *doctrine* is implied here, *That coming to the grave is a thing common and certain to all men.* I mean, that death, or a ſtate of death, and to be in the grave, in an ordinary way, is common to all men; and whoever wants the privilege of burial, their condition in that reſpect is rather worſe than better. It is ſuppoſed here, that wicked men come to the grave, therefore our Lord is ſaid to *make his grave with them:* and it is alſo ſuppoſed, that rich men come to the grave, therefore it is ſaid, *and with the rich in his death:* That which Solomon hath, Eccl. viii. 8. of death, may well be applied to the grave; *There is no man that hath power over the ſpirit to retain it, neither hath he power in the day of death: and there is no diſcharge in that war, neither ſhall wickedneſs deliver theſe that are given to it:* the moſt powerful wicked man cannot prevail over it, nor is he able to reſiſt and withſtand it; thoſe who conquer moſt of the world, are conſtrained at length to be content with ſome few feet of ground, and their bodies turned into duſt. Job, in the 3d chapter of his book, ſpeaks of it as common to all, to rich and poor, to high and low, to the king and to the beggar, all are there in one category; if any were freed from it, it would readily be rich men; but, as it is, Pſal. xlix. 6, 7. their riches will not be a ranſom for them: *They that truſt in their wealth, and boaſt themſelves in the multitude of their riches, none of them can by any means redeem his brother,* nor give to God a ranſom for him; ſo precious is the ſoul, *that the redemption* of it *ceaſes for ever:* amongſt all mortals, there is none that can buy himſelf from coming to the church yard, or from coming to the grave; but were he never ſo rich and honourable, he muſt be laid in a hole, as well as the poor man; the braveſt and beſt gilded tomb is but a grave: that ſentence paſt by God muſt ſtand and will ſtand, *Duſt thou art, and to duſt thou ſhalt return;* the tranſlation of Enoch and Elias, who did not ſee death, doth not alter the common rule, though it ſhews the ſovereignty and power of God, what he can do.

Uſe 1. O think more on death and on the grave! theſe would be much more profitable ſubjects of thought than many things which our thoughts run ordinarily on: *It is appointed for men once to die, and thereafter cometh the judgment.* As we walk over and tread on the graves of others now, ſo ſome will be walking over and treading on ours ere long; and within a few years our bodies will be turned into duſt, and our duſt will not be known from the duſt of others that lived before us: it were good to have the faith of this more rooted, and that we did meditate more frequently and ſeriouſly on it.

Uſe 2. It reproves the pride of men and

and women, and their luſting after earthly vanities: when death and the grave come, where will all their brave houſes, and clothes, and well dreſt beds be? and what will become of your ſilver and gold? Theſe things will not go to the grave with you: as ye brought nothing into the world, ſo it is certain that ye ſhall carry nothing out of it; the conſideration whereof would be a reſtraint and awband to mens exorbitant deſires. The time is coming, when ſix or ſeven foot in length, and two or three foot in breadth, of ground, will ſerve the richeſt and moſt honourable; and within a few years the lord provoſt's duſt will not be known from the duſt of the poor body that got ſhare of the common contribution; the duſt of both will be alike: dreſs and pamper the body as ye will, that beauty will not abide with you; wherefore then ſerves all this pride, vanity, and bravity, ſeeing a very little while's time will lay it all in the duſt, and when all your projects will take an end? as Job ſaith, Chap. xvii. *My purpoſes are broken;* and what did break them off? *The grave*, ſaith he, *is waiting for me; I have ſaid to corruption*, to the rottenneſs of the earth, *Thou art my mother; and to the worms, Ye are my brothers and ſiſters:* They and I muſt ly together. Theſe that now cannot get their beds made fine and ſoft enough, the worms and they will ly together ere long in the grave; the cheſt or coffin will not be ſo cloſe but they will win in, nay, they will breed in their own bodies: do we not ſee this daily? Were it not then good, that, when ye are going to the burials and graves of others, ye were thinking on your own lying down in the grave? and what will be your thoughts, in that day, of all things in this world? if dead corpſes could ſpeak out of the graves, they would preach ſharp warnings to them that are alive, and would ſay to ſuch as are carrying them thither, beware of putting off thoughts of death, and of the grave. Though this be a common point of truth, yet few walk ſuitably to it; but we are generally in our practice, as if it were not a truth, no more minding death and the grave, than if we were eternally to live here.

Uſe 3. As this ſhould make folks ſober in proſperity, ſo it ſhould make them patient in adverſity: a little time will make us all equal; and what is the matter what our condition be, if our peace be made ſure with God? Heathens may ſhame many of us that are profeſſing Chriſtians, who, by the conſideration of death, have been brought to be much more ſober in their carriage, than, alas! many of us are.

2*dly*, Obſerve, *That the Meſſiah behoved to come to the grave and be buried.* It was ſo deſigned, foretold, and fore-propheſied of; *He made his grave with the wicked, and with the rich in his death.* Hence the apoſtle, Acts ii. 30. citing Pſal. xvi. 8. gathers, that as there was a neceſſity of his being in the grave, ſo there was a neceſſity of his reſurrection out of it, becauſe he ſhould not ſee corruption in it; *His ſoul was not left in hell*, or in the grave, neither did his fleſh ſee *corruption:* And in all the evangeliſts it is clear, that after death he was remarkably laid in the grave, and very particular and ſpecial notice is taken of it. Take here ſhortly ſome few reaſons of this neceſſity according to the Lord's appointment, and no further: the 1*ſt* whereof is this, that the unſtainedneſs and purity of divine juſtice may appear; and that therefore the compleatneſs and perfection of his ſatisfaction, as Mediator, to the juſtice of God, may be confirmed: if he had not been buried, it might have been queſtioned, whether that which folk ſuffer after death be a reality or not; but his three days lying in the grave, is a greater evidence of the unſtainedneſs and purity of juſtice, and of its impartiality, than the impriſoning of many creatures for many thouſands of years would have been: this ſhews him to be a juſt God, when ſinners cautioner is not only purſued to death, but to the grave; and therefore this is always accounted the loweſt part or ſtep of his ſufferings. And in the Creed, his *deſcending into hell*, is ſpoken of, which in our excellent Catechiſm is expounded to be his *continuing under the power of death*

for a time. 2. It is much for the manifeſtation of the great love of God, and of the rich condeſcending grace of the Mediator, who is not only content to die, but to be laid in the grave, and to ſuffer death to have a kind of dominion over him for a time; ſo that, as death had power to ſeparate his ſoul from his body, ſo it prorogates that power during his being in the grave: his enemies, as it were, cry, Take him up now; and they *ſeal the ſtone*, and *ſet a watch* to keep him in the grave. 3. It is for the conſolation of the believer, and ſerves mightily to ſtrengthen him againſt the fear of death and the grave; ſo that the believer needs not be afraid of death, but may ly down quietly in the grave, becauſe it was Chriſt's bed, warmed, to ſay ſo, by him; he was there before him: and the grave is now to the believer no part of the curſe, more than death is; the grave will not ſwallow him up with a ſort of dominion and right, as it doth the reprobate. 4. It ſerves to confirm the truth of the reſurrection of Chriſt, more than if he had never been in the grave, as the apoſtle proves, 1 Cor. xv. from the beginning to the cloſe, even till he come to that, *O death! where is thy ſting? O grave! where is thy victory!* Our Lord, by dying and being buried, hath delivered his people from both: as neither a great ſtone, nor a ſeal put on it, could keep him in the grave, but that he roſe again the third day; ſo nothing will be able for ever to keep believers at under: and as he died to diſarm death, ſo his entering in the grave, was to diſarm the grave, and to open a door for believers to come thorow it, by his power who was dead and laid in the grave, but now is riſen and alive for evermore.

The *Uſes* are, 1. To ſhew the full conformity and agreeableneſs that is betwixt what was foretold of the Meſſiah, and what is fulfilled; and ſo ſerves to confirm our faith in this, that he is the true Meſſiah, who was crucified, dead, and buried: this is one of the articles of our faith, foretold by Iſaiah, now fulfilled and recorded to be ſo in the goſpel. 2. It ſhews the ſeverity of juſtice, that when any perſon is made liable to the laſh of it, were it but as cautioner, it will exact of him ſatisfaction to the uttermoſt: therefore, when Chriſt enters himſelf our cautioner, it not only exacts death, and purſues him till he give up the ghoſt, but after death purſues him to the grave; it will needs have the ſatisfaction of the Mediator; and he yields to it, ſo as to lay himſelf by as a dead man. O what a revengeful thing is juſtice, when a ſinner muſt anſwer to it! When the Mediator was ſo purſued by it, what will it do to others, who are out of him? Here we may apply that word, *Daughters of Jeruſalem, weep not for me, but weep for yourſelves and your children; if it be done ſo to the green tree, what ſhall be done to the dry?* When the fire of the vengeance of God ſhall kindle that lake that burns with fire and brimſtone, and when ſinners ſhall be caſt into it, as ſo many pieces of wood, or as ſo many pieces of dry ſticks, what will be their condition? It were good in time to fear *falling into the hands of the living God*, which is indeed a moſt *fearful thing*, Heb. x. 31. 3. It ſhews the believer's obligation to God, that ſo fully provided a ſatisfaction for him, and hath furniſhed him with ſuch a ground of conſolation; beſide what is done for the ſatisfying of juſtice, (which is the great conſolation) there is here ground of conſolation againſt all croſſes, pain, ſickneſs, death, and the grave; there is not a ſtep in the way to heaven, but our Lord hath gone it before us: we have not only a Mediator that died, but that was buried; and, O but this is much, when believers come to think on their going to the grave! will it devour them, or feed upon them for ever? No, he hath muzled it, to ſay ſo; they reſt in their graves as in a bed, their bodies being united to him, and their duſt muſt be counted for: it is true, the bodies of the reprobate muſt be raiſed up, yet upon another account, and not by virtue of their union with Chriſt, and of Chriſt's victory over death in their ſtead, as believers are. In a word they have many advantages that have Chriſt, and they have a miſerable life a comfortleſs death, and a hard lying in the grave, that want him: therefore, as the ſhort cut to have a happy life, and a com-

for-

fortable death and burial, and the grave ſanctified to you, ſeek to have your intereſt in Chriſt made ſure; then all things are yours, and particularly death and the grave, which will be as a box to keep the particles of your duſt, till it reſtore them faithfully to Chriſt, to whom it muſt give an account. But as for you that ſlight and miſken Chriſt, ye have a dreadful lot of it, no intereſt in Chriſt living, no union with him in the grave, nor at the reſurrection; and if ye did but ſeriouſly conſider that ye will die, ye would alſo conſider that it is good dying and being in the grave with Chriſt, and that is a woful thing to be, and to be in it, without him.

3*dly*, Obſerve, *That all the ſufferings of our Lord Jeſus Chriſt, to the leaſt particular circumſtance of them, were ordered of God, and before hand determined and concluded upon*; none of them came by gueſs upon him: that he ſhould ſuffer and die, and what ſort of death he ſhould die, and that he ſhould be laid in the grave, all was before concluded and determined. When we read through the goſpel, it were good to take a look of the Old Teſtament prophecies of the covenant of redemption, and of the ancient determinations concerning him, as Peter doth, Acts ii. 27. *Him, being delivered by the determinate counſel of God, ye have with wicked hands crucified*: God's foreknowledge and determination fixed the bounds, and laid down the rule, to ſpeak ſo, to theſe wicked hands in the crucifying of him, without all tincture or touch of culpable acceſſion to their ſin: and, in looking over his ſufferings, we would call to mind, that this and this was the Lord's purpoſe, and that in theſe ſufferings, and in every part and piece of them, the Mediator is telling down the price that he undertook to pay; all which demonſtrates the verity of our Lord's being the true Meſſiah.

4*thly*, From comparing the two parts of the firſt part and piece of the verſe together, *He made his grave with the wicked*, as to the eſtimation of men, *and with the rich in his death*, in reſpect of God's ordering it, Obſerve, *That often God hath one deſign, and men another; and that God will have his deſign to ſtand, and infruſtrably to take effect*: When ſome would deſign ſhame to his people, he will have them honoured.

The 1*ſt Uſe* ſerves to comfort God's people, when they are in their loweſt condition, and when their enemies are in higheſt power; our Lord is driving on his deſign, and making his and their enemies to fulfil it: Pilate and the chief prieſts, with the Scribes and Phariſees, are putting Chriſt to death; the multitude are crying, *Crucify him*, and preferring a *robber* to him: but, in all this, they were fulfilling what God had before determined to be done; which we ſay is matter of great conſolation, both as to our own particular caſe, and as to God's general guiding of the world, and eſpecially of his church therein: there is nothing, wherein the malice of men ſeems to be moſt prevalent, but our Lord is ſtill gaining his point upon, and by them; they are all the while executing God's determination, though to their own ruin.

2. See here an exact correſpondency betwixt all the circumſtances of our Lord's ſufferings, and God's determination, and a concurrence of all of them for the promoting of it, in the hiſtory of the goſpel; *A bone of him is not broken*. When the bones of the two thieves crucified with him are broken, *a ſpear* is run at him, and *his ſide is pierced*, when they are not pierced; and all this, becauſe it was propheſied of him, that *A bone of him ſhall not be broken*, and *they ſhall look upon him whom they have pierced*; and when it comes to his burial, Pilate wots not what he was doing, when yet he is fulfilling the Lord's deſign, in giving his body to a rich man Joſeph of Arimathea, when he aſked it from him to be buried by him, whereby the prophecy in the text is fulfilled; the wickedneſs of ſome, the contingent actions of others, and the ignorance of many, concur all together, to make out the ſame holy and unalterable deſign and purpoſe of God.

And therefore, 3. Let us ſtay our faith here, that our Lord is ſtill working in all theſe confuſions: and when matters are turned up-ſide down, to human appearance, our bleſſed Lord

is

is not nonpluſſed and at a ſtand when we are; he knows well what he is doing, and will make all things moſt certainly, infallibly, and infruſtrably to work for his own glory, and for the good of his people.

From its being ſaid, that *he gave his grave with the wicked*, as holding forth Chriſt's willingneſs to be buried, (as he ſaith of his death, John x. 17. *No man taketh away my life from me, but I lay it down, and take it up again*) Obſerve, *That in the whole performance of the work of redemption, even in the loweſt and moſt ſhameful ſteps of it our Lord was a moſt willing condeſcender. He gave his grave with the wicked:* He was a moſt free and willing undertaker: when, as it were, the queſtion was put, Who will ſatisfy for elect ſinners? He comes in and ſays, (as we have it, Pſal. xl.) *Lo, I come, in the volume of thy book it is written of me, I delight to do thy will, O my God;* I am here, Father, as if he had ſaid, I offer myſelf, and accept of the terms heartſomly, and delightſomly; *I rejoiced*, ſaith he Prov. viii. 28. *in the habitable parts of the earth, before the foundation of the world was laid, my delight was with the ſons of men:* So it may be made evident, that in all the parts of his ſufferings, and in every ſtep thereof he did moſt exactly, and alſo moſt willingly, perform whatever was carved out to him; he preached and wrought miracles, and did all with delight, as himſelf ſays, John iv. 32. *It is my meat and my drink to do my Father's will, and to finiſh his work;* it refreſhed him, when his body was hungry and faint, to be carrying on the work of redemption, in ſpeaking to a poor ſtraying ſinner. If we yet look a little forward, we will find, that he ſo longed for the ſaddeſt part of this exerciſe, that he is pained till it be accompliſhed, Luke xii. 50. *I have a baptiſm to be baptized with, and how am I ſtraitned till it be accompliſhed?* His heart longed ſo much to be at it, that he would approve nor admit of nothing that might ſtand in the way of it; therefore he rejected Peter's advice with holy deteſtation, with a *Get thee behind me Satan;* he knew well what was in Judas's mind, and yet would not divert him, but bid him do what he was about *quickly;* he went to the garden, where he was known to reſort, and gave his enemies opportunity to take him, and would not ſuffer his diſciples to draw a ſword to oppoſe them; when he was before Pilate, he would not *open his mouth;* when he was buffetted, *he gave his back to the ſmiter, and his cheeks to him that plucked off the hair, and hid not his face from ſhame and ſpitting*, becauſe he knew what was aimed at in all this, and accordingly ſaith, Mat. xx. 20. *The Son of man came not to be ſerved, but to ſerve and to give his life a ranſom for many.* When his holy human nature ſcarred at the cup, and when he was thereby put to pray, *Father, if it be poſſible, let this cup paſs from me*, he ſweatly ſubjoins, *But for this cauſe came I unto this hour*: And the nearer it came to his death, he vented his deſire after it the more; *With deſire have I deſired*, ſaith he, or with ſpecial deſire have I deſired, *to eat this paſſover with you before I ſuffer;* even when he was to eat the laſt paſſover, and to take his laſt good-night, and to be in readineſs for what was coming. What could have been the mean or motive to bring it about, if he had not been willing? It was this willingneſs that Jehovah was pleaſed with, and that made his ſacrifice to ſmell ſweatly to his Father, *who loveth a chearful giver;* And it had never been ſatisfactory, if it had not been willing, but extorted; and therefore ſaith he, John xi. *No man taketh my life from me, but I lay it down;* and *I delight to do thy will*, Pſal. xl.

Uſe 1ſt, See here a great evidence of the love of God, and of the Mediator; behold what manner of love this is, that when it was not required, he ſhoud offer, and freely give himſelf to death, and to the grave! This is the love of a friend, and beyond it, that he ſhould have ſo loved his church, as to give himſelf for her to death, and to the grave; well may he ſay, as he doth, John xv. 15. *Greater love hath no man than this*, &c.

2dly, It ſheweth what great ground of conſolation and encouragement a ſinner

ſinner hath, that would fain be at Chriſt, to believe on him, and to expect life and ſalvation through him. Our Lord was moſt willing to lay down his life, and to come to the grave for that end; and is it poſſible that he will refuſe a ſinner, that comes unto him, and that would fain ſhare in the benefit of his ſufferings, which was his great end in ſuffering? This one thing, to wit, the willingneſs that he had to ſuffer, and the delight that he had in ſuffering, to purchaſe redemption to ſinners, may be a ſtrong cordial to ſtrengthen the heart of a ſwooning ſinner, and a great motive and encouragement to come forward to him. Thou wilt, it may be, ſay, I wot not if Chriſt loves me: O conſider theſe ſweet words, Rom. v. 10. *If he died for us while we were yet enemies, how much more ſhall we be ſaved by his life?* I ſhall cloſe this diſcourſe with theſe words, the firſt whereof is, for encouragement: if there be any body here that would fain have Chriſt's love, and partake of his death; take courage, ſeeing our Lord, out of the great deſire he had to promote the ſalvation of ſinners, *gave himſelf to death, and to the grave*, will he not willingly make application of his purchaſe to them when they ſeek it? That he was willing to undergo all this, is a far greater matter than to welcome a ſinner coming home to him; and if he did all that he did for this very end, will he ſtand on it when it comes to the application? the ſecond word is, That this is, and will be the ground of conviction to all who think little of our Lord Jeſus, and of his love, and who will not part with a baſe luſt for him, and who will not make choice of him, but will refuſe, reject, undervalue, and deſpiſe him, with all that he hath done and ſuffered; it will exceedingly aggravate your condemnation, that when he was ſo willing to die for the good of ſinners, ye were not willing to live for his ſatisfaction. Think on it, O! think ſeriouſly on it: theſe things are the truths of God, and the main truths of the goſpel, that ly very near the engaging of hearts to Chriſt; and if ſuch truths do you no good, none others readily will. God give us the faith of them.

SERMON XXXV.

ISAIAH liii. 9. *And he made his grave with the wicked, and with the rich in his death; becauſe he had done no violence, neither was any deceit in his mouth.*

THIS is a moſt wonderful ſubject that we have to think and ſpeak of, which concerns the ſufferings that our bleſſed Lord was pleaſed to undergo for ſinners: and this makes it to be the more wonderful, when we conſider what he was made, and what his carriage was; *he was numbred with the tranſgreſſors, and gave his grave with the wicked*; and yet he hath this teſtimony that there was no violence in his hands, nor any deceit in his mouth. He was a ſinleſs Mediator, not only before men, but before God.

Theſe words, conſidered in themſelves, hold out a little ſum and ſhort compend of a holy walk, moſt perfectly and exactly fulfilled in the converſation of Jeſus Chriſt; *He had done no violence*, or there was no violence in his hands, that is, there was no ſinful deed contrary to the law of God in all his practice and walk; *And there was no deceit*, or guile, *in his mouth*, that is, no ſinful or deceitful expreſſion: in ſum, neither in deed nor in word was there ſin in him; he did wrong to none by his deeds, and he deceived no body by his words. This guile or deceit, as it looks to the firſt table of the law, imports that there

there was no falſhood nor corrupt doctrine in his miniſtry; he did not beguile nor ſeduce the ſouls of any, in leading them wrong: and as it looks to the ſecond table of the law more immediately, it imports, that he was ſincere and upright, that there was no deceit, no violence or diſſembling in his carriage: ſo that, whether we look to him as God's public ſervant in the miniſtry, or to him in his private walk, he was completely innocent, and without all ſin, as the word is, 1 Pet. ii. 22. *Who did no ſin, neither was there guile found in his mouth:* however men accounted of him, he was an innocent and ſinleſs Saviour.

If we look on them as they depend on the former words, they are a reaſon of that difference which in his death and burial God did put betwixt him and others. Though he was by wicked men put to death as a wicked perſon, yet God in his providence ſo ordered the matter, that he was honourably buried with the rich; Why ſo? This is the reaſon of it, becauſe, though they eſteemed him a falſe Prophet, and a deceiver, a wine-bibber, *&c.* yet he had done no wrong to any, neither by word nor by deed; and therefore God would have that reſpect put on him after his death in his burial, and ſo a remarkable difference to be made betwixt him and others.

Obſerve hence, 1. *That our Lord Jeſus, the high prieſt of our profeſſion, that laid down his life for ſinners, is completely and perfectly holy.* He hath that teſtimony from the prophet here, that *He did no violence neither was there any deceit in his mouth;* he hath this teſtimony from the apoſtles, from Peter, 1 Pet. ii. 22. *He did no ſin, neither was any guile found in his mouth;* from John, 1 John iii. 5. *He was manifeſted to take away ſin, and in him is no ſin;* and from Paul, Heb. vii. 27. *He was holy, harmleſs, and undefiled, ſeparate from ſinners.* In this reſpect, there is a difference betwixt him and all men in the world; and it was neceſſary for believers conſolation, that it ſhould be ſo, *It became us,* ſaith the apoſtle, *to have ſuch an High-prieſt.* If we conſider the excellency of his perſon, he could not be otherwiſe, being God and man in one perſon, and having the fulneſs of the Godhead dwelling in him bodily. 2. It was neceſſary, if we conſider the end of his offices: he, being to offer up an acceptable ſacrifice to God, behoved to be holy and harmleſs; otherwiſe neither the prieſt nor the ſacrifice could have been acceptable. 3. It was neceſſary, if we conſider the dignity of his office: it behoved him to differ from the former prieſts under the law; and if he had not been without ſin, he ſhould not have ſo ſuffered from them. 4. It was neceſſary for the perſons for whom he undertook theſe offices: ſuch a high prieſt became them, and another could not have done their turn. All theſe we will find to be put together, Heb. vii. 26, 27. where the apoſtle having ſaid, ver. 26. That *he is able to ſave to the uttermoſt theſe that come unto God through him,* ſubjoins, *For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, made higher than the heavens, who needeth not daily, as theſe high prieſts, to offer up ſacrifices, firſt for his own ſins, and then for the ſins of the people.* The moſt holy of all the prieſts had ſins for which they behoved to offer ſacrifices, ſo had the holieſt of the people; but Chriſt was holy and blameleſs, and had no ſin; and it behoved him to be ſo: as I ſaid juſt now, his ſacrifice could never have been accepted for others, if he had needed to offer up ſacrifices for himſelf.

The *uſes* are theſe; not to ſpeak how it vindicates our Lord Jeſus Chriſt from all theſe aſperſions caſt upon him by wicked men, who called him a *glutton, a wine-bibber, a friend of publicans and ſinners, a deceiver,* &c. He was holy and harmleſs; and ere long he will glorioufly appear to be holy, when theſe who pierced him ſhall ſee him, and be confounded: I ſay, the uſes are theſe, in reference to the church and people of God: it ſerves, 1. To ſhew the condeſcendency of love, and the contrivance of infinite wiſdom for the behoof of ſinners; ſuch a high prieſt became us. Love condeſcended, and wiſdom contrived, that he ſhould become man, and ſuffer, *the juſt for the unjuſt;* wiſ-

wiſdom ſet on work by grace, provided for ſinners ſuch an high prieſt as they ſtood in need of; and indeed ſinners have no want here, for they have an high prieſt becoming them; and this is an evidence of it, that *he is holy, harmleſs, undefiled, ſeparate from ſinners*, &c. 2. It ſerves to be a great ground of encouragement to ſinners, to ſtep to, and make uſe of Chriſt's ſacrifice. Our Lord had no ſin, and needed not to offer a ſacrifice for himſelf; and if he offered ſacrifice for atonement, wherefore did he ſo? It was either for himſelf, and that could not be, for he was holy; or for nothing, or for no end, and to ſay ſo were blaſphemy; or it muſt be for a real ſatisfaction for elect ſinners, or ſuch as ſhould make uſe of him: and thus faith hath a ſure ground to lay hold on, namely that his ſatisfaction was real; and that it was for this end, to be made forthcoming for the behoof of ſuch as ſhould believe on him. And therefore, look upon Chriſt's ſuffering, and upon his innocency who ſuffered, and ye will find that ye have a ſuitable high prieſt, and atonement made for you: O but that is a ſweet word, 2 Cor. v. ult. *He hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.*

3. It is ground of great conſolation to them that betake themſelves to Chriſt: Why? our Lord's ſacrifice cannot be but accepted, for there was in him no guile, nothing that might make his ſacrifice unſavoury. And as it commends the way of grace to a ſinner, ſo it is ground of encouragement to a ſinner to look to be accepted through him: for if the temptation ſhould ſay, Thou art a ſinner, and ſuch and ſuch a great ſinner: that is nothing to the purpoſe, for God hath accepted of Chriſt and of his ſacrifice; and if thou make uſe of his ſacrifice, it cannot be but accepted for thee: here then is the conſolation, that we have ſuch an high prieſt as became us, who needed not to offer for himſelf, but only for the ſins of the people, and of his own people.

4. It ſerves notably for our imitation: he was holy, and in his holy walking hath left us a copy to write after, and to walk by: and therefore, in your ſpeaking of Chriſt's holineſs, or in your reading of it, conſider that he is thereby caſting a copy to you, and bidding you *purify yourſelves, as he is pure; to be holy, as he who hath called you is holy: learn of him to be meek and lowly in heart*, to be humble and heavenly minded: and in whatever reſpect his life and walk is propoſed to us as a pattern, ſet yourſelves in his own ſtrength to imitate it, and *be ye followers of him, as dear children;* whenever ye read of *his obedience to death*, of his holineſs in all manner of converſation, and of *his fulfilling of all righteouſneſs*, let it provoke you ſingly and ſeriouſly to deſign and endeavour conformity to him therein in your practice.

2dly, From the connexion of theſe two, That he was accounted a ſinner before and at his death, and that after his death God did put that note of reſpect upon him, that *he was buried with the rich, becauſe he had done no violence*, &c. but was holy and harmleſs in his life; Obſerve, *That however holineſs may ſuffer as long as holy perſons live, yet at death, and after death, there is ever a teſtimony of the Lord's reſpect put on it*, Or thus, *Holy walkers are always ſeparated and differenced from others at their death; it is ever otherwiſe with them than it is with others when death comes, however it hath been with them in their life. He made his grave with the wicked, and with the rich in his death, becauſe he had done no violence*, &c. This hath been confirmed in the experience of all that ever lived: the rich glutton, Luke xvi. hath the better life as to externals, and Lazarus had a poor afflicted life: but when death comes, the rich glutton goes to hell, and Lazarus goes to the boſom of Abraham. This is laid down as a certain truth, Eccl. viii. 12, 13. *Though a ſinner do evil an hundred times, and his days be prolonged, yet ſurely I know that it ſhall be well with him that fears God, but it ſhall not be well with the wicked.* There ſhall be a change at death; and it cannot be otherwiſe, whether we look, 1. To the holy nature of God, who hath a complacency in holineſs, as it is ſaid, Pſal. xi ult. *The righteous Lord loveth righteouſneſs, his countenance*

doth behold the upright. Or whether, 2. We look to the word of God, which, Iſa. iii. 10, 11. bids ſay to the righteous, *It ſhall be well with them, for they ſhall eat of the fruit of their doings:* for, *Bleſſed are the dead which die in the Lord, they reſt from their labours and their works do follow them:* but, *Wo unto the wicked, it ſhall be ill with him, for the reward of his hands ſhall be given him.* The ſame connexion that was betwixt Chriſt's life, though a ſuffering life, and his death, ſhall be betwixt the life of all his members, and their death; *If we ſuffer with him, we ſhall alſo reign with him.*

The uſes are, 1. To let us ſee, what is the true way to eternal well-being, when this ſhort life ſhall be at an end; and it is the way of holineſs: and ſo it ſerves to anſwer a great queſtion, Who ſhall be happy at their death? Even they that are holy in their life; whoſe hands have done no violence, and whoſe mouth hath had no guile, to wit, with the full conſent of their will, and without all gracious reluctation; for abſolute freedom from theſe in this life was proper only to our Lord Jeſus ſince Adam's fall: ſuch may expect the Lord's countenance, when death ſeparates their ſoul and body. Therefore take this as a mark for trial, obſerve and ſee what is your carriage, and judge accordingly; and ſeeing the Lord hath joined holineſs and happineſs together inſeparably, preſume not to ſeparate them.

2. Is it ſo, that holineſs hath a good and comfortable cloſe of a man's life, (which is the ſubſtance of the doctrine) it would commend us to the ſtudy of holineſs, as the moſt precious, advantagious, honourable, ſicker and ſafe courſe that a man can follow: *Say to the righteous it ſhall be well with him;* it is not, Say to the honourable man, nor ſay to the rich man, nor to the wiſe man, *&c.* God hath not choſen many of theſe, as is clear, 1 Cor. i. 26. but, Say to the righteous or holy man, It ſhall be well with him: and is there any thing that ſhould have ſo much influence on men, and take them ſo much up, as how to be well in the cloſe? Folk may have a fighting life of't here, and may ſuffer much, and be under reproach for a time, as Chriſt was; but if thou be holy, ere thy body be laid in the grave, it ſhall be well with thy ſoul. And as for all who have choſen the way of holineſs, we are allowed to ſay this to you, that it ſhall be well with you at death, and after death, at judgment, and even for evermore: *To them,* ſaith the apoſtle, Rom. ii. 9. *who by a patient continuance in well doing, ſeek for glory, and honour, and immortality, eternal life.* O how many great and good things are abiding all the honeſt hearted ſtudents of holineſs'! Eye hath not ſeen, nor ear heard, nor heart conceived, what they are.

3. It is ground of expoſtulation with them that neglect and ſlight holineſs; as it will be well with the righteous or holy, ſo they ſhall have a miſerable and deſparate lot of it, who either deſpiſe or neglect holineſs, *Wo to the wicked,* ſaith Iſaiah, chap. iii. 11. *it ſhall be ill with him.* Some of you may think that ye are rich and honourable, are well clothed, ſit in fine houſes, and have rich covered tables, when poor bodies are kept at the door, and are deſtitute of theſe things; and are ready to bleſs yourſelves as being well, though ye care not for, nor ſeek after holineſs: but wo unto you, for ye muſt die, and go unto the bottomleſs pit, and there ye will not get ſo much as a drop of water to cool your tongues in theſe tormenting flames; neither your riches, nor honours, nor pleaſures, will hold off the heat and fury of the vengeance of God, nor in the leaſt eaſe your extreme pain; but as it is, Rom. ii. 9. *Indignation and wrath, tribulation and anguiſh,* four ſore words, *will be upon every ſoul of man that doth evil.* O do ye not believe this? It is the truth of God, and a very plain truth, and we are perſuaded none of you will dare downright to deny it. Holineſs will have a ſweet and comfortable cloſe, and the neglect of it, will have fearful effects following on it. What is the reaſon then that holineſs is ſo little thought of, and followed, do ye believe that ye will die? and think ye ever to come to judgment, or to hear that word, *Come, ye bleſſed of my Father, inherit the kingdom prepared for you; for I was hungry, and ye fed me;*

me; naked, and ye clothed me, &c. O what will become of many of you, when the Lord Jeſus will be revealed from heaven, with his mighty angels, in flaming fire, to render vengeance to all them who know not God, and obey not the goſpel; and will ſay to you. *Depart, ye curſed, into everlaſting fire, prepared for the devil and his angels; for when I was hungry ye fed me not,* &c. This is, I grant, a general truth; yet if it be not received, we know not what truth will be received; and if it were received, the practice of holineſs would be more ſtudied; there would be leſs ſin, and more prayer, reading, meditation, more ſeeking after knowledge, and more watchfulneſs and tenderneſs of folks converſation: always in this the Lord ſhews the connexion that is betwixt holineſs and happineſs, and here ye have the copy and pattern of an exemplary walk.

3. From this, that the holineſs and blameleſneſs of Chriſt, here ſpoken of, is marked in him as peculiar to him, for it ſits him to be a high-prieſt, and proves that only he could be the prieſt that ſuited and became us, and that no other could do our turn, as the apoſtle reaſons, Heb. vii. 26, 27, 28. *For the law maketh men prieſts that have infirmity; but the word of the oath, which was ſince the law, maketh the Son, who is conſecrated for evermore:* From this, I ſay, Obſerve, *That all men, even the moſt holy, except Chriſt (who was both God and Man) are ſinful, and not one of them ſinleſs, while living here on earth.* And the reaſon is, becauſe if any were ſinleſs, then this that is ſaid here would not be peculiar to our Lord Jeſus Chriſt, that *He did no violence, neither was there deceit in his mouth:* This being a ſingular character of our high prieſt, that none of his types could claim to, it excluſively agreeth to him, ſo as it agreeth to none other. The ſcripture is full to this purpoſe, in aſſerting, that not only all men are ſinners, as conſidered in their natural condition, but that even believers are ſinful in part; for the ſame apoſtle John, that ſaith, 1 Epiſt. i. 3. *Truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt,* ſaith alſo verſe 8. *If we ſay we have no ſin, we deceive ourſelves, and the truth is not in us,* and verſe 10. *If we ſay that we have not ſinned, we make him a liar, and his word is not in us;* and 1 Kings viii. 46. and Eccl. vii. 20. *There is no man that doth good, and ſinneth not;* plainly inſinuating, that all have need of an interceſſor; we ſhall not inſiſt in this: only from theſe words compared with the ſcope, making it peculiar to Chriſt to be without ſin, and implying, that none other are ſo; we would conſider the neceſſity of its being ſo. 1. For differencing and ſeparating of Jeſus Chriſt from all others, by putting this dignity on him, of being *holy, harmleſs, undefiled, ſeparate from ſinners;* this is his prerogative, and badge of honour, above others. 2. It is neceſſary for this end, to demonſtrate the need that is there of offering himſelf a ſacrifice for ſinners; and that it was not for himſelf; but for ſinners that he offered up himſelf: and that there is a continual neceſſity of making uſe of that ſacrifice; for if there were not a continuance of ſin in part, while believers are out of heaven, there would be no need of Chriſt's office; if we were holy and harmleſs ourſelves, we needed not ſuch an high prieſt.

Uſe 1. To eſtabliſh us in the faith of this truth, that amongſt all men there is none that were true men except Chriſt, that is, without ſin; ſin is ſtill abiding in them, while in this world: of none of them all it can be ſaid, that *they have done no violence, neither is there any deceit in their mouth;* none of them could ever ſay ſince Adam fell, *The Prince of this world cometh, and hath nothing of me;* yea this is a ſpecial qualification of Chriſt Jeſus, for his prieſt-hood, that he was without ſin, and behoved to be ſo, I am not pleading, that ſinners ſhould take a liberty to ſin, becauſe there is no perfection to win at in this life, God forbid; wo unto them that make ſuch an uſe of this truth: nor do I ſpeak of it, to allow any to diſpenſe with, or to give way to themſelves to ſin; for we ſhewed before, that Chriſt is here propoſed, as our pattern, and we are bidden *purify ourſelves, as he is pure:* But this we ſay, that none living here on the earth are

without ſin; the moſt perfect men that are on this ſide eternity, carry about with them, a *body of death*, called ſive or ſix times *ſin*, Rom. vii. that hath actual luſtings, and a power, as a law of ſin, to lead captive; and that makes the man guilty before God.

Uſe 2. For reproof of two ſorts of enemies to this truth. (1.) Theſe inveterate enemies of the ſacrifice of our Lord Jeſus Chriſt, to wit, the Papiſts, that black train that follows Antichriſt, who pleads for a perfection according to the law, as attainable in this life, laying down two grounds to prove this perfection. 1. That the inward luſtings, or firſt riſings and motions at leaſt of the body of death are no ſin. And, 2. Their exponing of the law, ſo as it may ſuit to their own apprehenſion, and opinion, yet ſo, as they ſay, that every believer or godly perſon wins not to this perfection to keep the law wholly, but only ſome of their grandees. This the Lord hath mercifully baniſhed out of the reformed churches, as inconſiſtent with the experience of the ſaints, who *find a law in their members warring againſt the law of their mind, and leading them captive to the law of ſin that is in their members;* inconſiſtent with the ſcriptures, which clear, that none have attained, nor do attain perfection in this life, but the contrary, that *in many things we offend all;* and inconſiſtent with grace, that leave ſinners ſtill in Chriſt's common and debt, as ſtanding in need of his imputed righteouſneſs: this perfection they place in inherent holineſs, and habitual grace; but we inſiſt not on it. (2.) Another ſort of enemies, reproved here, are the old Familiſts, who are owned by theſe who are called Antinomians, ſeveral of which miſerable perſons are now going up and down amongſt us, who ſay that the people of God have no ſin in them: wherein they are worſe than Papiſts; for Papiſts make it peculiar to ſome only, but they make it common to all believers; and Papiſts make their perfection to conſiſt in inherent holineſs but they make the nature of ſin to be changed, and ſay, that ſin is no more ſo in a believer, even though it be contrary to the law of God. We grant indeed, that the people of God are free of ſin in theſe reſpects, 1. In this reſpect, that no ſin can condemn them, they are not under the law, but under grace; in that reſpect, Rom. viii. 1. it is ſaid, that *There is no condemnation to them who are in Chriſt.* 2. In this reſpect, that they cannot fall into that ſin, *which is unto death*, as is clear, 1 John v. 17, 18. And, 3. In this reſpect, that they cannot ſo ſin, as to ly, or be under the reign and dominion of ſin, as is evident, Rom. vi. 14. the believer *delights in the law of God according to the inner man*, Rom. vii. 22. and is not in ſin, neither doth commit ſin, as the unbeliever doth, for the ſeed of God abideth in him, and is kept from being involved in that which his corrupt nature inclines the believer to. So then, what the ſcripture ſpeaks, of believers being free of ſin, is to be underſtood in one of theſe reſpects: But to ſay, (1.) That a believer cannot ſin at all, ſad experience and practice of the ſaints is a proof of the contrary: or, 2. To ſay, that ſin in a believer, is no ſin, becauſe of his faith in Chriſt, is as contrary to ſcripture; for the law of God is the ſame to the believer and unbeliever, and ſin is the ſame to both; adultery is adultery, and murder is murder in David, as well as in any other man. Sure, when Chriſt bade his diſciples pray for forgiveneſs of ſin daily, he taught them no ſuch doctrine, as to account their ſins to be no ſins; for if ſo, they ſhould neither repent of ſin, nor ſeek the pardon of it, as ſome are not aſhamed to ſay they ſhould not. That which we aim at, is, to clear it to Chriſt's prerogative only to be free of ſin, none other in this life can claim it; and to teach believers to carry about with them daily, all along their mortal life, that which is for their good, even the ſenſe of ſin. I know it is now an upcaſt from ſome pretended perfectioniſts, to the people of God, that they think and ſay, that they have ſin, and are not perfect; and we are by theſe men called Antichriſtian prieſts and Jeſuits, becauſe we preach that doctrine: but let it be ſoberly conſidered, whether it doth better agree with Papiſts and Jeſuits to ſay, that believers are without ſin, or to ſay that they have ſin? They who ſay that believers, or the ſaints, have no ſin, do agree in this with the Papiſts, who main-

maintain a perfection of holineſs, or a conformity to the law in ſome in this life, and who deny the luſtings of the body of death to be ſin; without which opinion, though moſt groſs, they would not, nor could with the leaſt ſhadow of reaſon, maintain their doctrine of juſtification by works: and yet ſome now among us will needs call us Popiſh, becauſe we ſay that we have ſin, and that none of God's people are without ſin in this life; this ſeems to be very ſtrange: but that which have been the thought of ſome ſharp ſighted and ſagacious men, ſince the beginning of our confuſions, to wit, that Popery is a working, as an under-hand deſign; is by this, and other things, made to be more and more apparent: is there any thing more like Popery working in a myſtery, yea more Popiſh than to ſay, that the motions of corruption in believers are no ſins, that a man or woman may attain to perfection in holineſs here, and yet to carry on this with that ſubtilty, as confidently to aver, that it is Popery to ſay the contrary? Nay, if the ſcriptures they make uſe of in their papers or pamphlets be well conſidered, we will find, that not only a perfection in holineſs and good works is pleaded for, but a poſſibility of fulfilling the law and covenant of works, as namely, 1 Pet. i. 15. 1 John iiii. 3. and Mat. v. *ult.* Will ye (ſay they) call yourſelves ſaints, that are not purified even as he is pure? And will ye call yourſelves believers, that have not overcome the world, *&c?* as if all that is commanded duty might be, or were perfectly reached in this life, and as if no diſtinction betwixt begun, yea, conſiderably advanced holineſs, and intire perfection were to be admitted. That for which I mark this, is, to ſhew that the deſign of Popery ſeems to be on foot; the devil in ſome conſiderable perſons venting theſe things, when the great patrons and authors of them ly darned and hid. And it is obſervable, which we have heard of late, that ſome ring-leaders in this time have declared themſelves expreſly for Popery: though we have reaſon to bleſs God, that the people in this place are kept free of theſe things; yet this truth is worthy the vindicating, and the hazard and danger is to be guarded againſt by all of us, when this foul ſpirit is driving ſo hard, and prevailing with ſome to publiſh abroad this error in papers; and ſo ſeeking to draw people into the ſnare. Lay down but theſe two principles, both now mentioned, that they that have faith have no ſin, and that they that want grace ſhould not pray, what would they turn to, and reſolve in? Satan's deſign in this, is doubtleſs to make all untender; and it is both ſad and ſtrange, that it is not *ſeen and obſerved.* What a terror and torture would it be to an exerciſed and tender Chriſtian, and how would it put his conſcience on the rack, to ſay to him, What a faith is this of yours, that cannot keep you altogether from ſin, and that cannot quite overcome the world? God be bleſſed, that hath given poor believers other and better grounds in the goſpel, by which to judge of their faith, ſo that they may own their faith ſound, though they have a mixture of unbelief with it; and yet unbelief is always a ſin; and may ſay with that poor man, *Lord, I believe, help thou my unbelief.*

3*dly*, Obſerve, *That, to the making up of a perfectly holy walk, there is a neceſſity both of holineſs in practice, and of ſoundneſs in judgment; that no deceit or guile be in thy mouth, and that no violence be in thy hands.* And this is needful to be taken notice of, becauſe many have an aptitude to think, that folks may be truly holy, be of what opinion in judgment and perſuaſion they will; as if God had left the mind of man to be a bare empty table or board, that he might write on it, whatever he liked or pleaſed: but our Lord is vindicated here, from the ſcandal or corrupt doctrine, as well as from ſcandals in this practice; and therefore, as we would ſay on the one hand to you, who are ſound in your judgment and hate error, that if ye be groſs and untender in your practice, the ſoundneſs of your judgment will not prove you to be holy; ſo upon the other ſide, we would ſay, that though it were poſſible ye could be ſinleſs in your practice, if you take a latitude and liberty, as to your judgment to be corrupt, and to vent what ye pleaſe, ye will never get God's ap-

pro-

probation, as being holy perſons: therefore let both be joined together, ſoundneſs in judgment, and tenderneſs in practice. God give the right uſe of theſe things.

SERMON XXXVI.

ISAIAH liii. 9. *And he made his grave with the wicked, and with the rich in his death; becauſe he had done no violence, neither was any deceit in his mouth.*

Verſe 10. *Yet it pleaſed the Lord to bruiſe him, he hath put him to grief: When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand.*

WE were ſpeaking ſomewhat, the laſt day, of our Lord Jeſus his innocency; which is here compended, and ſummed up in theſe two, 1. That *there was no violence in his hands*, 2. That *there was no deceit in his mouth:* However he was accounted of among men, and by them numbred among tranſgreſſors, yet he was not ſo in very deed, and before God.

The prophet proceeds, and anſwers an objection, How came he then to ſuffer, if he was ſo innocent; eſpecially his ſufferings being ordered by God, who is ſaid to *give his grave with the wicked?* He anſwers the objection, and removes the offence, by giving three grounds for this, verſe 10. *Yet it pleaſed the Lord to bruiſe him, he hath put him to grief:* This is the firſt reaſon, and it is taken from the fountain whence his ſufferings proceeded, God's good pleaſure graciouſly ordered it ſo; it was the good pleaſure of Jehovah, that ſo it ſhould be. The ſecond reaſon is taken from the nature, or end of his ſufferings, in theſe words, *When thou ſhalt make his ſoul an offering for ſin*; Though he ſuffered for men as a ſinner, yet before God it was an offering for ſin, to ſatisfy for, and to remove the ſins of his elect people. The word may be either, *When thou*, or *when he ſhall make his ſoul an offering for ſin.* But both come to one thing, which is this, That his ſufferings were not ſuch as befel other men, nay, nor ſuch as befel innocent men; but they were ordered on a higher deſign, and for an higher end, even to be a ſatisfaction for ſinners, and to make way for their freedom. A 3d reaſon is this, as his ſufferings flowed from God's good pleaſure, and were a ſatisfaction for the ſins of his elect people; ſo it hath notable and noble effects. And there are *three* mentioned here, 1. *He ſhall ſee his ſeed*, he ſhall have a numerous offſpring, many that ſhall hold eternal life of him. Men by their ſuffering of death are incapacitate to increaſe their offſpring, but this is a quickening ſuffering and death that hath a numerous offſpring. 2. *He ſhall prolong his days*, which ſeems to be another paradox; for mens days are ſhortned by their ſufferings, and death; but though he be dead and buried, yet he ſhall riſe again, and aſcend, and ſit down at the right-hand of the Father, and live for ever, to make interceſſion for his people. A 3d effect, which is the upſhot of all, *The pleaſure of the Lord ſhall proſper in his hand:* God hath deſigned him for a work, which is the great work of redemption, even the bringing of many ſons to glory; this is the will of him that ſent him, that he ſhould give eternal life to as many as ſhould believe on him: and this is called God's *good pleaſure*, which ſhall thrive and proſper in his hand: he ſhall pull many captives from the devil, and ſet many priſoners free; he ſhall by his ſufferings overcome

vercome the devil, death and the grave, and all enemies, and ſhall gather the ſons of God together, from the four corners of the earth; and that work ſhall not miſgive, nor be fruſtrated, but thrive in his hand. So then, in this text, we have much of the goſpel compended in few words.

We ſhall ſpeak a little to one obſervation more from the cloſe of the 9th verſe, where Chriſt Jeſus his ſinleſneſs and innocency is holden out, in theſe two, *There was no violence in his hands*, no ſinful practice in him, *And there was no deceit in his mouth*: Which looks not only to his ſinleſs carriage before men, and ſo ſays, that he was no liar nor diſſembler in his dealing and converſe with them; but alſo to his doctrine, and ſo ſays, that there was no doctrinal deceit in him; which is, when men lie of God to men, which is a groſs ſort of lying, and a deceiving of ſouls, in making them to take that for truth which is not truth; and in derogating from the truth, and making them to take that for error which is truth, as the apoſtle ſpeaks of ſuch, *that they ſpeak lies in hypocriſy*. Theſe words, *There was no deceit in his mouth*, look to both; eſpecially to the laſt, that is, the doctrinal deceit of corrupt teaching (whereof he was free altogether) I ſay, it looks eſpecially to that, becauſe he was calumniated, traduced, and called *a deceiver of the people*: That is, as if the prophet had ſaid, moſt untrue of him, there is no deceitful word in all his doctrine; though it was imputed to him, yet he was moſt free of it. Thence obſerve, *That exact holineſs and blameleſneſs, takes in holineſs in a man's converſation, in reſpect of practice; and ſoundneſs in judgment, in reſpect of doctrine.* For if our Lord be a pattern of holineſs, that which was in him as our pattern, is called for from us, even to be pure as he is pure; *No violence was in his hands*, he was no ſtealer, nor robber, nor oppreſſor, (to ſpeak ſo with reverence) *and there was no deceit in his mouth*, the word and worſhip of God was not wronged by him: and he is holden forth as an example to us in both.

That which we would ſay further on this, ſhall be in a word of *Uſe*; where we may clear both the branches of the doctrine, to meet with two exceeding prejudicial tenets among men.

1. There are ſome, who, if they be not erroneous in their opinions, and ſectaries, they think they are well enough, and inſult over the infirmities of poor folk, that fall into theſe errors; and they will, like theſe ſpoken of) whore, drink, ſteal, and lie, *&c. and yet lean upon the Lord, and ſay, Is not the Lord among us? no evil ſhall come unto us.* Such half and divide godlineſs; they will not be Papiſts, Puritans, nor ſectaries; but there is much unholineſs in their practice, much ſelf-ſeeking, pride, hypocriſy, formality, deceiving, couſening, falſhood, and they cover all with this, that they are ſound as to their profeſſion; though only hearing, and not doing, profeſſing, and not practiſing: but they would conſider, that Chriſt ſaith not, Bleſſed are they that hear only, but, *Bleſſed are they that do the will of God.* O beware of this great deceit; it is a piece of Chriſt's innocency and holineſs, that *no violence was in his hands*, there was no ſinful thing in his practice, no ſinful word came from his mouth; ye ſhall never be accounted followers of Chriſt, though ye give your bodies to be burnt for the truth, (as it is to be feared few of you would do) if your converſation be not ſuitable; God ſhall never accept of your teſtimony: therefore divide not theſe things, which God hath put together; let holineſs be in your practice, otherways Papiſts and Quakers, yea, the groſſeſt and moſt abominable heretics and ye will be utterly diſclaimed.

The other branch of the *uſe* is, That ſuppoſe there were never ſo much apprehended tenderneſs in folks walk, though they were much in duty, and though they would quit all they had to the poor; yet if deceit be in their mouth, if they corrupt the truth, and teach others ſo to do, there is a want of the half of holineſs, yea, in ſome reſpect of the beſt and chief half of it; and the reaſon is, 1. Becauſe the image of God conſiſts as much in the truth, as in the practice, nay, if practice

tice be not conform to truth, it is no true holineſs: and where error is drunken in, there is in ſo far an utter unſuitableneſs to the holineſs of Chriſt, as well as where profanity appears in the converſation; *For there was no deceit in his mouth.* 2. Becauſe this word of God preſcribes the doctrine of faith to be believed, as well as duties to be performed; and the right grounding of faith is a main, if not the main thing wherein the image of God conſiſts, to wit, in *knowledge*: and error is as inconſiſtent with knowledge, as ignorance is, yea more, in ſo far, as it leaves a contrary impreſſion of untruth on the ſoul, which is worſe than ſimple ignorance. 3. Becauſe when a perſon miſcarrieth, by turning aſide from the truth to error, he alſo miſcarrieth in his practice, at leaſt, in ſo far; the right conceiving of truth, being both the ground of our faith, and the rule of our practice: as for inſtance, let once conceit and fancy come in, of folks being above ordinances, no conſcience is thenceforth made of ſanctifying the Sabbath or Lord's day, nor of any other duty of worſhip; but men become almoſt; if not altogether Athieſts. Yea, 4. The incoming of error begets a ſort of preſumptuous confidence: therefore Chriſt ſays, *He that breaks one of theſe commandments, and teacheth men ſo to do, he ſhall be called leaſt in the kingdom of God;* he not only breaks the command himſelf, but he ſeeks to engage others to do ſo likewiſe: ſo that an error from the truth, is a ſin againſt the firſt table, and ſo among the greateſt evils; and the teaching and propagating of error, is a ſin againſt the ſecond table, becauſe it hazards the ſoul of our neighbour; whereas violence in the hands hurts only his perſon or eſtate. And 5. If we look to the riſe of error, or whence it comes, we will find it to be a fruit of the fleſh, Gal. v. 19. and that which flows from our corruption; and is therefore ranked in with *witchcraft, adultery, fornication, idolatry, hatred, varience*, &c. 6. If we look to the ſcripture account of it, and of the propagaters of it, we will find that 2 Cor. xi. 13. they are called *falſe apoſtles, deceitful workers, miniſters of Satan*, not common ſinners, *transforming themſelves into the miniſters of Chriſt*; and no marvel, for Satan himſelf is transformed into an angel of light; for their work is to gather in ſouls to the Devil, to hale them as in a net to be diſciples to him. Or, 7. If we look to the effects that follow upon error, and upon the propogation of it, we will find them to be dreadful: for, as it is, 2 Pet. ii. 1. *They draw upon themſelves ſwift deſtruction;* chap. iii. 16. *They wreſt*, or pervert *the ſcriptures to their own deſtruction.* In all theſe reſpects, error in judgment is as evil, if not worſe, than profanneſs in practice. And if we look thorow the churches of Chriſt, we will find that there hath been more palpable havock and deſtruction of ſouls ſince Antichriſt aroſe, by his groſs errors, and damnable deluſions, than hath readily been by ſin in practice; which men do not own and avouch, as they do theſe deluſions: think therefore ſeriouſly on this; whoever would be pure as Chriſt is pure, would ſtudy ſoundneſs in judgment, as well as tenderneſs in practice; and yet how many are readily miſtaken in this, who, if they can meet with ſome that can ſpeak a few good words, and make pretences to a holy walk, though the ſecond command be baffled and diſgraced by them, and the name of God torn, and though the fourth command be made of none effect or price by them, it is thought but little of, all is covered with this that they are good folks, and of a tender walk? But O! can they be good, who abuſe that wherein the name and image of God are moſt tenderly concerned? and will God account that to be holineſs agreeable to his law, that ſlights, depricates, and viliſies the beſt part of his law? Let me therefore beſeech you to take in and to claſs error with other ſins, and to look upon unſoundneſs in the truths of God, as a fruit of the fleſh; and withal to look upon ſound knowledge in the mind, and the form of ſound words in the mouth, as being a duty, that is called for from you, as well as other duties. We the rather take occaſion to ſpeak to this, becauſe the Devil is ſeeking to turn men mere athieſts, Gallio's as to the truths of God, to *care for none of theſe things;* and as to wear out the eſteem of truth, ſo

to

to make people to look upon error as if there were no hurt by it, it is ſad that there is not more ſcaring at, and keeping diſtance from the company of ſuch) if they can but give a parcel of goods words, and make ſhews of reſpect to piety in this lukewarm time. There is need to guard againſt this temper, or rather diſtemper, and to look well that we half not, nor divide the pattern and copy which God in his word hath caſt to us, and ſet before us: we would ſtudy purity and tenderneſs in our walk, and growth in ſound knowledge; and would walk humbly under the impreſſion of our hazard: it is ſad when folks are ill girded, and yet ſcarely diſcern it. It ſeems to be a winnowing time, and ſome are already taken off their feet, who thought not, ſome months or years ſince, to have carried in reference to the truth, as they have done; it hath been God's mercy to this place that he hath hedged us about hitherto, at which the devil hath raged not a little. Be humbled, and have an eye to him that can keep his people, and can eſtabliſh them in the truth, and make them unblameable in holineſs till the coming of the Lord.

We come now to the 10th verſe; and from the firſt part of it, *Yet it pleaſed the Lord to bruiſe him, he hath put him to grief*, theſe three things ariſe clearly, 1*ſt*, *That though our Lord Jeſus was moſt innocent in his own perſon, yet he was put to exceeding ſore trials and ſharp ſufferings.* For (1.) *He was bruiſed*, to wit, like corn betwixt the upper and neither-milſtones, or like grapes in the wine preſs; which reſpects not ſo much his outward ſufferings, though great, *for a bone of him was not broken*, as his inward ſoul-ſufferings, and the inward preſſures of wrath that were on his human ſoul. (2.) *He was put to grief*, was ſore ſtraitned and pinched; and theſe expreſſions import ſo much, *My ſoul is exceeding ſorrowful, even unto death; my ſoul ſore troubled, and what ſhall I ſay?* and, *My God, my God, why haſt thou forſaken me?* The particulars of this grief was ſpoken to before; and we ſhewed in what reſpect he was ſo humbled, and that he was moſt ſinleſs, and without any the leaſt carnal mud or paſſion, under theſe expreſſions, in which the ſenſe of grief vented itſelf moſt in him: only, if it be here aſked, What is the reaſon, why the prophet doth ſo much inſiſt, in pointing out Chriſt's ſufferings, and the extremity of them, that ſcarce almoſt is there one verſe, but he hath in it ſome one or other new aggravation of them? We conceive the reaſon of it is. 1. Becauſe there is nothing wherein the greatneſs of the love of God, and the kindneſs of the Mediator's condeſcending, doth appear more than in this; for, the more he ſuffered, the more the love of God ſhined, and his condeſcendency kythed the more; this being the great inſtance, and the demonſtrative proof of the love of God, *God ſo loved the world, that he gave his only begotten Son*, as it is, John iii. 16. O manifold and vaſtly comprehenſive *So!* What is unfolded in it, eternity will but ſuffice fully to unfold. And this being the great inſtance of the Mediator's condeſcendency, and of his commending his love to ſinners, *That while we were yet enemies, he died for us*, as it is, Rom. v. the Lord loves to have this the ſubject of our thoughts, that we may be led thereby into the ſoul-raviſhing, and ſatisfying contemplation of the love whence it came. Becauſe there is not any one thing that lies nearer, or that is readily of greater concern to believers, than to be well acquainted with Chriſt's ſufferings, wherein the Lord would have his people ſpiritually perqueir: and it is of their concernment in a twofold reſpect, 1. As it is the ground of their peace, therefore he is called *our peace*, and a *propitiation*, for by being acquainted with Chriſt's ſufferings, believers have a ſolid ground for their faith, whereby they diſcover acceſs to peace with God, to pardon of ſin, and juſtification the Mediator having undergone theſe ſufferings for this end. 2. As it is the ground of their conſolation, conſidering that they have a ſuffering Mediator, that he hath paid the price that was due by them; even ſuch an one that knows what it was to be bruiſed with wrath, and is therefore very tender of, and compaſſionate towards ſouls, that are under challenges, and appre-

henſions of wrath: theſe are ſweet words, which we have to this purpoſe, 1 John ii. 1. *If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous, who is the propitiation for our ſins*, who was content to ſuffer and ſatisfy for them. O conſider then what ye are doing, when ye read of his ſufferings! for the very marrow of the goſpel, and the life of the conſolation of the people of God lies here. 2*dly*, From theſe words, *Yet it pleaſed the Lord to bruiſe him, he hath put him to grief:* Obſerve, *That the Lord Jehovah had the main and principal hand in all the ſufferings of this innocent Mediator.* It was not the Jews nor the Scribes and Phariſees, nor Pilate; but it pleaſed the Lord to bruiſe him, and to put him to grief; as is clear, Acts iv. 27, 28. *Herod and Pontius Pilate, and the Gentiles and people of Iſrael, were gathered together, to do whatſoever thy hand and thy counſel determined before to be done.* In all that they did, they were but doing that which was carved out before, in the eternal counſel of God; and therefore Peter ſays, Acts ii. 23. *Him, being delivered by the determinate counſel and foreknowledge of God, ye have taken, and by wicked hands have crucified and ſlain.* The Lord's hand was ſupreme in the buſineſs; and we may gather the ſupreme and ſovereign influence of the Lord's hand in theſe three reſpects in Chriſt's ſufferings, 1. In reſpect of his appointing them; it was concluded in the counſel of God, what he ſhould ſuffer, what ſhould be the price that Jehovah ſhould have, and the ſacrifice that he would accept of from his hand. 2. In reſpect of the ordering and over-ruling of his ſufferings, when it came to the execution of his ancient decree; he, who governs all the counſels, thoughts, and actions of men, did in a ſpecial manner govern and over-rule the ſufferings of the Mediator: though wicked men were following their own deſign, and were ſtirred and acted by the devil, who is ſaid to have put it into the heart of Judas to betray Chriſt; yet God had the ordering of all, who ſhould betray him, what death he ſhould die, how he ſhould be pierced, and yet not a bone of him broken. 3. In reſpect of his having had a hand actively in them: and as he was one chief party that purſued Chriſt, it was he that was exacting the elects debt of him; therefore the Lord looks over Pilate and Herod to him, and ſays to Pilate, *Thou couldſt have no power over me, except it were given thee from above;* and to his Father, *Father take this cup from me;* and *My God, my God, why haſt thou forſaken me?* He was purſued as ſtanding cautioner in our room; in which reſpect it is ſaid, *He that ſpared not his own Son;* he ſpared him not when he cried, but would have him drink out the cup; and Zech. xiii. 7. *Awake O ſword againſt my Shepherd, and againſt the man that is my fellow, ſmite the Shepherd.* The meſſage comes from him, and he gives the ſword a charge, and orders it to ſmite him: in all which reſpects it is ſaid, *The Lord bruiſed him, and he hath put him to grief.* It was this, more than ſword, or nails, or whip, that made him cry out; another and a higher hand brought his ſinleſs ſoul to more bitterneſs, than all the ſufferings he endured from men.

Uſe. This leads us in to the vindicating of the ſovereign and holy providence of God, in that wherein men have a moſt ſinful hand, and are moſt inexcuſable: though Judas that betrayed, and Pilate that condemned the innocent Son of God, acted moſt ſinfully; yet the Lord himſelf hath an active over-ruling hand, in carrying on his own deſign; and what Judas and Pilate, with other wicked men, did, was ſo far from being by gueſs, that they were the executioners of his ancient decrees: and he is moſt pure and ſpotleſs in venting and manifeſting grace, holineſs and juſtice, when men were venting their corruptions, impiety and injuſtice moſt; therefore the holy providence of God mixeth no more, as to any ſinful participation with mens ſin, in their ſinful and wicked actings, than the covenant of redemption mixed itſelf with the ſinfulneſs of them that crucified Chriſt: nay, this is a principal diamond in his crown, that he, can not only govern all the natural ſecond cauſes that are in the world, in

in their ſeveral courſes and actings, and order them to his own glory, but even devils, and wicked men, and hypocrites, their moſt corrupt and abominable actions, and make them infruſtrably ſubſervient to the promoting of his own holy ends and purpoſes, and yet be free of their ſin for which they ſhall count to him: and as it was no excuſe to Judas nor to Pilate, that they did what was before decreed of God; ſo it ſhall be no excuſe to any man in a ſinful courſe, that God hath a hand in every thing that comes to paſs, who yet is juſt and holy in all. It may alſo ſtay our hearts, when the devil and his inſtruments, as it were, are running mad; that they can do no more than what God permits, nay, ſome way commiſſionateth them to do. The devil could not ſo much as touch a tail of one of Job's ſheep, without leave aſked and given: *O the depth both of the knowledge, and of the wiſdom of God! how unſearchable are his ways, and his judgments paſt finding out!* 3*dly*, As we may ſee here, the concurrence of the Perſons of the bleſſed Trinity, Father, Son, and Holy Ghoſt; the concurrence of Jehovah with the Mediator for carrying on the ſame deſign, the work of man's redemption (for it pleaſed them all(ſo, taking the Lord Jehovah eſſentially, as comprehending all the three Perſons, we may obſerve, *That the Lord is well-willed to, and hath delight in proſecuting the work of redemption, though even to the bruiſing of the ſecond Perſon of the Godhead, conſidered as he became man and Mediator.* Not that he delighted in the ſufferings, as ſuch, of his innocent Son, for he *afflicts not willingly the children of men*: but conſidering the end, and the effects that were to follow, to wit, the ſeed that he ſhould beget to eternal life, and the captives which he was to redeem, in that reſpect, it was not only not againſt his will, but it pleaſed him well, or, as the word is in the New Teſtament, *it was his good pleaſure;* alluding, as it is like, to this of the prophet: hence, when Chriſt ſpeaks of the work of redemption, he calleth it the *Father's will*, and *work;* the Father's *will*, when he ſays, *I came not to do my own will, but the will of him that ſent me;* the Father's *work*, while he ſays, *I have finiſhed the work thou gaveſt me to do:* And here it is called his *pleaſure*, for there was nothing without himſelf to move him to it; when he might have ſuffered all fallen mankind to ly ſtill in their forlorn condition, it pleaſed him to give his Son, of his own good will, to redeem ſeveral of them.

Uſe. If we put theſe doctrines together, they afford us wonderful matter of conſolation, 1. That we have an able Saviour, that hath given a ſufficient ranſom for us, a price that cannot be over-valued. 2. A willing Mediator, that gave himſelf; no man took his life from him, but he laid it down of himſelf, and took it up again. 3. A willing Jehovah, contriving and taking pleaſure in contriving the redemption of elect ſinners, thro' the death of his own Son: which reproves, and gives check to the wonderful ſtrange miſtakes that are often found with ſome poor ſouls concerning the way of peace; as ſome will be ready to ſay, O if Chriſt were as willing to take me, as I am to take him! as willing to welcome me, as I am to come to him! but is not this a proof of his willingneſs, that he was content to be bruiſed, and put to grief, about the work of our redemption? Others have a ſecret apprehenſion, that if God were as willing to receive and ſave them, as Chriſt is, they would have more confidence; but ſays the prophet here, that *it pleaſed the Father to bruiſe him*, in whoſe breaſt, to ſpeak ſo, bred the plot of ſinners redemption; Jehovah thought it good: he loved the ſalvation of ſinners ſo well, that he was content to ſeem in a manner regardleſs of his own Son's cries and tears for a time, to make way for performing that ſatisfaction that was due to juſtice; and he did this with goodwill, and pleaſantly. We ſhall not inſiſt more on particular *Uſes;* but is there, or can there be greater ground of conſolation, than this? or is there any thing wanting here to compleat the conſolation? Is there not a well-furniſhed Saviour commiſſionate to give life to whom he will, who hath purchaſed it, that he may give it?

and a well-willing, loving and condeſcending God, willing to give his Son, and willing to accept of his death for a ranſom? and what would ye have more? The Party offended is willing to be in friendſhip with the offending party, and to give and accept of the ſatisfaction: what can tentation ſay? or what ground is for jealouſy to vent itſelf? *He that did not ſpare his own Son*, but willingly and freely *gave him to death for us all, how ſhall he not with him alſo freely give us all things?* as it is, Rom. viii. And if *we were reconciled to God by the death of his Son, when we were enemies, ſhall not we much more be ſaved by his life?* as it is, Rom. v. 10. There is a great diſproportion betwixt Chriſt and other gifts, yea, and the gift of heaven itſelf; and ſhall a poor ſinner have a ſuffering Saviour given, and may he not alſo expect pardon of ſin, juſtification, faith, repentance; and admiſſion to the kingdom? There is here good and ſtrong ground of conſolation, to them that will build on it: let the Father, and Chriſt's love to you be welcome in its offers, that his end, in bringing many ſons to glory, be not fruſtrated by any of you, ſo far as you can; though it cannot indeed be fruſtrated; *For the pleaſure of the Lord ſhall proſper in his hand, and he ſhall ſee the travel of his ſoul, and be ſatisfied.*

SERMON XXXVII.

ISAIAH liii. 10.---*When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand.*

CHRIST and his ſufferings have been a delightſome ſubject to be ſpoken and heard of, before ever he ſuffered; and they ſhould be to us now no leſs, but much more ſo, even very glad tidings to hear, that ever the Son of God was made an offering for ſin.

This verſe, as we hinted the laſt day, doth ſet forth Chriſt's ſufferings, and in theſe three, 1. the deſign of God in bruiſing the innocent Lamb of God might be the better taken up. (1.) They are holden forth in the riſe where they bred, or in the fountain whence they flowed, the good pleaſure of God; *It pleaſed the Lord to bruiſe him, to put him to grief.* Which the prophet marks, 1. To ſhew that all the good, that come by Chriſt to ſinners, is bred in the Lord's own boſom: it was concluded and contrived there, and that with delight, there being no conſtraint or neceſſity on the Lord to give his Son, or to provide him to be a cautioner for dyour ſinners, but it was his own good pleaſure to do ſo. 2. To ſhew the concurrence of all the Perſons of the Trinity in promoting the work of the redemption of ſinners; which was executed by the Son the Mediator, to ſhew, that the love of the Son in giving his life, is no greater than the love of the Father in contriving and accepting of it for a ranſom; there being naturally in the hearts of the hearers of the goſpel this prejudice, that the Father is more rigid, and leſs loving than the Son: but conſidering, that it was the Father, Son and Spirit, that contrived Chriſt's ſufferings; that the Son's ſufferings were the product and conſequent of his contrivance? it removeth this corrupt imagination and prejudice, and ſheweth that there is no place for it. It doth alſo contribute notably to our engagement to God, to be throughly perſuaded of the Lord's good pleaſure in the ſufferings of the Mediator, as well as in the willingneſs of the Mediator to ſuffer; he having performed the will of the Father, in the loweſt

loweſt ſteps of his humiliation. (2.) They are expreſt, and holden forth in their nature and end, they were to be *an offering for ſin;* and this follows well on the former verſe, becauſe it might be ſaid, How could he, that *had no violence in his hands, nor guile in his mouth*, be brought ſo low? He hath anſwered in part, by ſaying, *It pleaſed the Father to bruiſe him, and to put him to grief.* But becauſe that does not ſo fully obviate, and anſwer the objection; he anſwers further, that there was a notably good end for it: though he had no ſin in himſelf, nor are we to look on his ſufferings, as for any ſin in him, yet we are to look upon them as a ſatisfaction to juſtice for the ſins of others; even as the bullocks, lambs and rams, and the ſcape-goat, were not ſlain for their own ſins, for they were not capable of ſin, yet they were ſomeway typical offerings and ſatisfactions for ſin, in the room of others for whom they were offered; ſo our Lord Jeſus is the proper offering and ſacrifice for the ſins of his elect people; and his ſufferings are ſo to be looked on by us: and this is the ſcope. But to clear the words a little more fully, there are different readings of them, as they are ſet down here in the text, and on the margin. Here it is, *When thou ſhalt make his ſoul an offering for ſin*, on the margin it is, *When his ſoul ſhall make an offering for ſin:* The reaſon of the diverſity is, becauſe the ſame word in the original, which ſignifies the ſecond Perſon maſculine, *thou*, meaning the Father, ſignifies the third Perſon feminine, *his ſoul ſhall make itſelf:* But on the matter, whether we apply it to the Father, or to Chriſt, both comes to one thing; it ſeems to do as well to apply it to Chriſt: the former words having ſet out God's concurrence, and good pleaſure to the work; theſe ſet out the Mediator's willingneſs, as in the laſt verſe, it is ſaid that *he poured out his ſoul to death;* and properly Chriſt is the prieſt that offered up himſelf: yet, we ſay, there is no difference on the matter, nor as the ſcope, the will of the Father, and of the Mediator, in the work of redemption, being both one: though, as we ſaid, we incline to look on them, as relating to Chriſt. 2. *Offering for ſin*, in the original, ſignifies *ſin;* ſo that the words are, *when thou ſhalt make his ſoul ſin*, the word being ordinarily uſed in the Old Teſtament, and thence borrowed in the New Teſtament to ſignify a ſin-offering; as Exod. xxix. 14. and Levit. iv. and v. and xvi. chapters, where the ſin-offering is appointed; it is the ſame word that is here, intimating that the ſin-offering was deſigned to bear their ſin, *They ſhall lay their hands on the ſin*, or ſin-offering, becauſe the ſacrificed beaſt was typically to have the peoples ſins imputed to it; though properly no man's ſin is imputed to any, but to Chriſt. This is alſo clear, if we compare Pſal. xl. 6. with Heb. x. 5, 6. That which in the pſalm is rendered *ſin-offering*, in the original is *ſin;* but the apoſtle, Heb. x. hath it *ſacrifice for ſin;* and it is the ſame word which he hath, 2 Cor. v. ult. *He was made ſin for us*, that is, an offering for ſin. By which we may ſee the unwarrantableneſs of ſome mens accounting Chriſt to be formally a ſinner, becauſe he is called *ſin*, and becauſe our ſin is ſaid to be laid on him, which, in ſcripture-phraſe, is as much as his being a ſacrifice for ſin in the room of ſinners.

(3.) *His ſoul* may be taken either ſimply, for *he ſhall be an offering for ſin*, the ſoul being often taken for the whole perſon; or it may be taken more to relate to his ſufferings, called *the travel of his ſoul*, verſe 11. however it is the Perſon, the man-Chriſt, ſoul and body, that is the ſacrifice, and more eſpecially his ſoul, as the wrath of God was on it; and when he ſuffered, his ſoul did undergo that wrath, as well as his back was given to the ſmiter, and his cheeks to them that plucked off the hair.

(4.) There are two words further, which we would hint at in the expoſition, for clearing of Chriſt's being called *an offering for ſin*. 1ſt, We would put a difference between the offerings and ſacrifices which were for ſin under the law, and this offering, which is applied to Chriſt: the apoſtle ſays, Heb. x. *That it was impoſſible, that the blood of bullocks and of goats could take away ſin;* They were

were not properly ſin-offerings, but as they were types of that offering which was to come. And ſo, when Chriſt is called an offering, he is differenced from all the offerings that were offered before him by the prieſts on earth, in this, that his offering or ſacrifice takes away ſin, by virtue of itſelf, according to the covenant; but theſe offerings of thoſe prieſts that were under the law (as is clear, Heb. ix. 13.) took not away ſin by themſelves, but only in ſo far as Chriſt who was typified by them was made uſe of. And from this we may ſee it clear. 1. That it was by the blood of Chriſt, that the fathers under the law had their ſins pardoned; and that the pardon of ſin was to them an effect of this offering, as well as unto us. 2. That all theſe ſacrifices and offerings under the law were types of this one offering, and not the anniverſary ſacriſice only, which was offered once a year by the high prieſt; which we the rather hint at, becauſe both theſe are by Socinus, that enemy of Chriſt's ſatisfaction, controverted; he aiming thereby to draw ſouls from leaning to this offering. 2*dly*, What we ſpeak of Chriſt's ſacriſice, relates to that which he performed on earth. Tho' he be yet a Prieſt, *and lives for ever to make interceſſion for us*; yet this offering reſpects that which he offered while he was here in the world, and eſpecially that which he offered on the croſs, as it is ſaid, Eph. v. 2. *He hath loved us, and given himſelf for us, an offering and ſacrifice to God, for a ſweet ſmelling ſavour*; and Heb. x. 12. *This man, after he had offered one ſacrifice for ſins, for ever ſat down on the right-hand of God*; and by his ſacrifice once offered up before, he went into the moſt holy, *he hath perfected for ever them that are ſanctified*: which is alſo a truth controverted by that ſame enemy Socinus; the clearing of it ſerves, not only to open up the meaning of this place, but to let us ſee the efficacy of Chriſt's ſufferings, and the nature of them, that in them eſpecially, his offering, as it brings pardon of ſin, and peace with God, does conſiſt. So then the meaning of the place is in ſhort, that though our Lord Jeſus had no ſin, yet it pleaſed God, in his counſel, to appoint him to ſuffer, and that his ſufferings ſhould be an offering for the ſins of others.

More particularly, if it be aſked, What is meaned by this, *an offering for ſin?* we ſhall clear it from the type; and, 1. It is here ſuppoſed, that there is ſin on the perſon, and that wrath due for ſin is to be removed. 2. It is ſuppoſed, that there is an inability in the perſon to remove the ſin, and yet a neceſſity to have it removed, or elſe he muſt ſuffer. 3. There is ſuppoſed the interveening, or coming of ſomething in the place of that perſon that is guilty of ſin, and liable to wrath. 4 There is ſuppoſed the acceptation of that which interveeneth, by God, the party offended; and ſo it preſuppoſeth a covenant, whereby the Lord hath condeſcended to accept of that offering. Take it in the ſin-offering goat, the ſcape-goat Lev. xvi. a lively type of Chriſt; when he is brought into the congregation. (1.) The prieſt muſt put his hand upon him, and confeſs the ſins and tranſgreſſions of the people over him; which ſignified their acknowledgment of their ſins, and a liableneſs to ſuffering becauſe of them. (2.) It ſuppoſed their propoſing of that goat, as a ſacrifice to bear their ſins, and to take them on him; therefore it was ſaid, *The prieſts ſhall put* the iniquities of the people upon him. (3.) The one of theſe goats was to be ſent away into the wilderneſs, and the other was to be killed; and generally all the ſin-offerings were to be killed: ſo that no remiſſion of ſins was without blood, and they came in the room of the ſinners, bearing as it were their ſin, and their puniſhment. And, (4.) It is to be *an atonement*, to wit, a typical atonement: by this means, the people were to have acceſs to eccleſiaſtical privileges; but they could not purify the conſcience, except Chriſt were made uſe of, who was the true atonement then, as he is now, ſtill for ſin; and by virtue of his ſacrifice, according to the covenant, they, were to deal, for the pardon of the ſins born by him.

We come now to *obſerve* ſome things from the words; and, 1. It is ſuppoſed here, that even the elect, and

and conſequently all others, are by, their ſin liable unto God's judgment and obnoxious to his wrath; there were no need of a ſin-offering, if this were not. The name that Chriſt gets here, ſuppoſes that there was ſin, and that there was wrath for ſin lying at the door of all men, ſince man fell, and brake God's command: all men are before God, like Iſaac lying before his father, ready to be killed, his father having his hand ſtretched out with the knife, ready to take away his life; and our Lord Jeſus is as the ram that was caught in the thicket of thorns, whereby elect ſinners are freed, and himſelf made the ſacrifice that was provided in their room and place. Thus, in the name that our Lord Jeſus gets, we have holden out to us, the poſture that all of us are by nature, if Chriſt interveen not to take the ſtroke off us on himſelf, laying himſelf open to the ſtroke of juſtice for ſin: to clear it, conſider theſe three things, which hold out, what this ſtate and poſture of ours is; 1. The natural ſinfulneſs and guilt that men are lying under, which makes them naked, and to be as that wretched infant, ſpoken of Ezek. xvi. lying in their blood, caſt forth into the open field, to the lothing of their perſons: this makes God and them to be at feud, and lays them open to the ſtroke of juſtice. 2. Conſider, the interveening of the law of God, that threatens the curſe on ſin whereever it is, and pronounces this ſentence, that *the wages of ſin is death*, and ſays to the ſinner, as it ſaid to Cain, *If thou ſin, death lies at thy door*; and in this ſenſe ſinners are not only like to malefactors taken and apprehended, but like to ſuch when ſentenced to death, therefore, John iii. 18. *He that believes not, is condemned already.* 3. Conſider that men in their natural ſtate, who have broken the covenant of works, have juſtice ſomeway purſuing them, to the executing of the ſentence, which God in his law hath pronounced againſt them; and they are theſe ſhedders of blood before they betook themſelves to the city of refuge, having the avenger of blood following hard at their heels: in which ſenſe, John iii. 36. it is ſaid, *He that believes not, the wrath of God abides on him;* there is an actual appointment or ordination of the curſe added to the law's ſentence, till by Chriſt it be removed; and this is in ſome ſort griping him, and taking him, as it were, by the throat: by the firſt of theſe, man is found guilty and liable to judgment; by the ſecond he is ſentenced; but by the third, the ſentence ſtands over his head, ready to be executed, and beſpeaks him thus, therefore thou art curſed, therefore thou art a dead man.

Soberly think upon this, and make theſe uſes of it, 1. See here the condition of all men by nature, and your own in particular; a very terrible and dreadful condition, wherein they are like men lying bound to be a ſacrifice to the wrath of God, the Lord's hand being ſtretched out to lay on the ſtroke, and the wrath of God abiding on them. Do ye indeed believe this to be your ſtate and poſture, till application be made of Chriſt's ſacrifice, and till there be a laying of your ſin over on him by faith, that ever till then ye are liable to the law's ſentence, and that the curſe and wrath of God abideth on you? and yet this is the ſtate and poſture of all the children of Adam, that have not got Jeſus Chriſt put in their room: it was typical, if the people did not bring an offering as was preſcribed, their ſin remained in them; but it is real here, ſin and wrath remain, where Chriſt is not made uſe of by faith.

The ſecond uſe is for expoſtulation with many of you, that are ſtill in nature, (and I wiſh there were fewer of you in this caſe to be ſpoken to.) How comes it to paſs, when this is your condition by nature, that ye are ſo ſecure, and that ye have few or no apprehenſions at all of the wrath of God, and of the hazard of your immortal ſouls? Ah! are there none ſuch here, that apprehend their hazard? were ye ever under it? and if ſo, how have ye been delivered out of it? or who is come in your room? do ye think it nothing to be under ſin, and the curſe of God, to have wrath abiding in you, yea abiding on you? there are many of you, who are ſleeping ſound now and that diſdain to notice challenges: but, as Solomon ſpeaks of the man that was ſleeping on the top of a maſt,

and

and complaining of that, and of them that deceived him; ſo ſhall it be with you, that can ly ſtill ſecurely ſleeping in ſin, and that put by one day after another, and do not make uſe of this ſacrifice. All that the goſpel aims at is this, that ye would ſeek to change rooms with Chriſt, that the feud may be removed, and that the quarrel that is betwixt God and you may not be continued and keeped up; eſpecially, ſeeing there is a way laid down how to get your debt ſatisfied for; which if ye neglect, what will ye do when your day is gone? Are there not many dying daily? and is there not a day of reckoning coming, when the ſtroke that is hanging and hovering over your head will light? and ſeeing it is ſo, why do ye ly ſtill, and ſlight Jeſus Chriſt? If it were believed what dreadful wrath is abiding many (whereof ſecure ſenſleſneſs, and ſenſleſs ſecurity is a part) and what terror it will waken in your conſcience one day, ye would certainly think it good news to have the ſufferings of Chriſt ſpoken of and the benefits of them offered to you now.

The third uſe is, to ſtir up ſinners to thankfulneſs, eſpecially ſuch of you as are bleſt with effectual counſel, to make the right uſe of this ſacrifice; O conſider how much ye are obliged to God, and to Chriſt the Mediator! the preaching of the goſpel is now thought little of, and is taſteleſs to many; but did ye know what is your ſtate and poſture by nature, how near ye are to hell, and how near the curſe and wrath are upon you, even ready to graſp at you, to tear and devour you, the Mediator's interpoſing to ſatisfy for you, would make him more lovely to you; and ye that have gotten intereſt in him ſecured, would think yourſelves much unſpeakably much, in his common, to ſay ſo, and in the debt of his grace. This was the poſture that grace found you in, even liable to the ſtroke of God's drawn ſword of juſtice: and our Lord Jeſus on the one ſide ſtepped in and ſaid, Hold Lord; let that be on me, and let them go free: and upon the other ſide, there was God's good pleaſure, condeſcending to accept of his offer, and ſaying, *Awake O ſword! and ſmite the Shepherd, and ſpare the ſheep.* What obligation ſhould this lay upon you, to love and be thankful to God, and to the Mediator, who interpoſed to keep the ſtroke off you; I ſay, upon you who are ſinners, and apprehenſive of wrath? This is Chriſt's offer; and if ye be fled to him for refuge, he hath changed rooms with you. Ye are much, as I ſaid, in his debt; he hath freed you of your debt, and purchaſed an abſolution for you; and *there is no condemnation to you*, as it is, Rom. viii. 1. whereas before ye were in a manner condemned already. But the truth is, our Lord Jeſus is undervalued, not only by them that apprehend not their hazard, and ſo make not uſe of him; but alſo in a great meaſure by them that do apprehend it, in ſo far as they give way to unbelief, and dare ſcarcely truſt to his ſacrifice,

The 2*d* and next thing implied here is, *That though men be naturally under ſin, and obnoxious to the wrath and curſe of God, by reaſon of ſin; yet there is nothing that can take away that ſin, and free them from wrath, but Chriſt Jeſus his offering up himſelf a ſacrifice for ſin.* Therefore he is ſo made the offering for ſin here, as it is excluſive of all other things; no other thing could do it; as it is, Heb. x. 14. *He by one offering hath perfected for ever theſe who are ſanctified.* The blood of bulls and goats could not take away ſin; *Neither is*, as it is, Acts iv. 12. *there any other name under heaven given to ſinners, whereby they can be ſaved, but by the name of Jeſus.* I ſhall not ſpeak here of the nature of Chriſt's offering and ſacrifice; but ſure, though all men be under ſin and wrath by nature, there is no other way to remove it, but by this ſacrifice; except by this ſacrifice. Thouſands of rams, as it is, Micah vi. 7. and ten thouſands rivers of oil, the firſt born of the body, will not take away the ſin of the ſoul; Chriſt's offering up of himſelf, in God's account, is only the ſin-offering, for the removing of ſin, and wrath from ſinners. Is it needful to prove this? We wiſh it were not; but the truth as it is hardly believed by men and women. Conſider therefore ſhortly theſe three things, and ye will find it true, 1. The certification and peremp-

remptorineſs of the curſe that follows ſin, as we may ſee, Gal. iii. 10. *Curſed is every one that continueth not in all things written in the book of the law to do them.* Whatever may be ſaid of God's abſolute ſovereignty, whereof we will not now ſpeak, God hath ſo ordered his covenant, and revealed his will in his word, that *the ſoul that ſins ſhall die*, if a ſacrifice be not put in its room. 2. Conſider the ineffectualneſs of all other things to ſatisfy juſtice. Though we would multiply offerings, what cares God for theſe? *All the beaſts on the mountains are his, he delights not in the blood of bulls and goats*, as it is, Pſal. l. Thouſands of rams, and ten thouſand rivers of oil, are rejected; whether we look to pennances, whereof ſome fooliſhly talk, what can theſe do to God? or whether we look to mens external performance of holy duties, or to their inward convictions, challenges, and mournings for ſin, there is no ſuitable value in theſe things, to interpoſe betwixt them and God's wrath; ſuppoſe that man after the fall could perform duties without ſin: therefore the apoſtle, Heb. x. ſays, that *it was impoſſible that the blood of bulls and of goats could take away ſin*; there is no ſuitableneſs nor proportionableneſs betwixt the blood of a beaſt, and the ſoul of a ſinner: far leſs betwixt it and the majeſty of God that is wronged by ſin: wherefore, when the ſufferings of a ſinner are lengthened to twenty thouſand millions of years in hell, the juſtice of God is never ſatisfied, nor never will be to the full; what then can other things do? 3 There is no other thing that hath a promiſe made or annexed to it, nor is there any other mean laid down, for the removal of ſin and wrath, but Chriſt offering himſelf up a ſin offering. I know ſome are ready to think, that though there be no worth in the thing, or duty, yet God of his free grace will accept of it; but is there a promiſe of God's accepting any other thing for a ſatisfaction for ſin, or for the removal of wrath, but Chriſt's ſacrifice alone? and will or can folks expect that for which they have no promiſe? The ſcripture is plain and peremptory in this, as namely, Acts iv. 12. *There is no other name under heaven, whereby a ſinner can be ſaved, but by the name of Jeſus*: he is *the door, the way, the truth, and the life*, John xiv. *The promiſes are yea and amen in him*, 2 Cor. i. there is greater neceſſity to be thorough in this, though a common truth, than folks think of: and for uſe, it aims at theſe two, (1.) Upon the one ſide, to carry down all beſide, that pretends to ſatisfy God, or to make a ſinner acceptable to him. Prayer is no ſin-offering; repentance, convictions, a blameleſs life, &c. are no ſin-offerings; theſe things are empty, and inſignificant, as to the juſtification of a ſinner, or the obtaining of his pardon. (2.) Upon the other ſide, it points out the abſolute neceſſity of making uſe of Chriſt's ſacrifice, and of the betaking of ourſelves to it, for the ſatisfying of God's juſtice: if there be a neceſſity of the pardon of ſin, and of the removing of wrath, there is then ſure a neceſſity of cloſing with Chriſt, and his ſacrifice.

The firſt of theſe uſes ſpeaks to two ſorts of perſons, with whom the word of God hath no weight, and who, in effect think to ſatisfy God with nothing. 1. A profane, graceleſs, ſecure company, who, becauſe God keeps ſilence, are diſpoſed to think that he is like themſelves, and that he will never purſue a quarrel againſt them: much like to that man ſpoken of, Deut. xxix. 18, 19. *Who ſays in his heart, He ſhall have peace, though he walk in the imagination of his own heart, adding drunkenneſs to thirſt.* We have a generation of this ſort among us, who tuſh at all threatnings (alas for them! O that God would be graciouſly pleaſed to make a change on them; or, if that may not be, that he would rid us of them!) who will needs live ſenſually, and as they liſt: who will needs ſpeak and do as they pleaſe, and will not be controuled; and yet, at the firſt hand, and will boldly and confidently aſſert their hope of heaven, as if they never had been ſinners: Whence comes this, even from their ſuppoſing, that there is another way to heaven than God chalked out: they think they may be ſaved, though they never betake themſelves to Chriſt for union with

him: but whether ſhall their ſentence or God's ſtand? there is a day coming when ye ſhall know. Ye ſay, Ye ſhall have peace; but God ſays, No; why ſo? Becauſe ye never knew what it was to make uſe of Chriſt; ye never had ſo much as a form, nor any the leaſt guſt of religion, but were and are ſtill as ſenſleſs as the ſtones in the wall: what do ye think will became of this? God urges, as it were, the offers of Chriſt upon you, and ye ſtill ſlight him: he tells you that there is a neceſſity of union with him, elſe ye ſhall never ſee heaven; and ye ly ſtill at a diſtance from him, and yet will needs hope for heaven: but, alas! it will not be ſo with you. Either think on the right way, which is, by putting Chriſt in your room and laying of religion to the heart in ſad earneſt; or dream not of coming to heaven. A ſecond ſort are they, who are not altogether ſo profane as the others, but will condemn them (as indeed the practice of many is loathſome) they will, it may be, pray in their families, and will not be drunk, neither will they ſwear nor lie, and they will walk blameleſly; and upon theſe grounds, they promiſe heaven to themſelves very confidently; and yet they come not thorough the ſenſe of their ſinful and curſed ſtate by nature, to cloſe with Chriſt by faith, and to make uſe of his ſacrifice: ſuch err on the other hand. Oh! when ſhall we be at this, not to neglect the ſtudy of holineſs, and yet not to reſt on it, to the prejudice of this one offering! this were a practice ſuitable to, and worthy of profeſſors of the goſpel; to be ſeriouſly aiming at all duties of holineſs that are called for; and yet to be building all their expectation of any good from God, on the ſacrifice of Chriſt alone: never coming to God without bringing it along with them, and looking through it to be accepted before him: there needs no more, and no other thing that we can bring will do our turn, nor be taken off our hand, if this be neglected. The Lord himſelf teach us this way.

SERMON XXXVIII.

ISAIAH liii. 10.----*When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand.*

WHatever the men of the world think of it, it is not an eaſy matter to get the juſtice of God ſatisfied for ſin, and to get the wrath and curſe that men by ſin have drawn on themſelves, removed: offerings of bullocks, and goats, thouſands of rams, and ten thouſand rivers of oil, will not do it; the redemption of the ſoul is ſo precious that it ceaſeth for ever that way, and by all ſuch means: therefore the Lord in his wiſdom hath found out the means, and in his grace and love hath condeſcended, that his own dear Son, his Fellow, ſhall as a Lamb without ſpot, be a ſin-offering, to take away the ſins of his elect world; and this is the great conſideration under which we ſhould take up the death of Chriſt, as making himſelf therein an offering for ſin, and interpoſing himſelf to ſatisfy divine juſtice, that forgiveneſs might be made forthcoming to us.

The *doctrine* which we propoſed to be ſpoken to the laſt day, was this, *That Jeſus Chriſt is the only ſin-offering, by which ſin can be taken away, and God ſo ſatisfied, as to forbear the puniſhment of the ſinner, and to admit him to peace and friendſhip with him.* If we would enumerate all things imaginable, and invent ways and means without number to remove ſin, or to make a ſinner's peace with God, there is no other means but this that will do it, as we have it, Heb. x. *Chriſt Jeſus by his once offering up of*

of himſelf, perfects for ever theſe who are ſanctified; and Acts iv. *There is no other name given under heaven, whereby ſinners can be ſaved, but the name of Jeſus.*

The *uſe* is, to commend, and to demonſtrate to us all, the neceſſity of the uſe-making of this one offering of Chriſt. If he be the one offering to take away ſin, and if no other will be accepted, then there is a neceſſity, that he in his offering of himſelf be made uſe of: if all be under ſin, and if by the law, ſin and death be knit inſeparably together, as it is ſaid, *The wages of ſin is death*, and if freedom from ſin and wrath, and peace with God, be neceſſary; then there is a neceſſity, that ſinners be ſerious in this matter, to get a title to, and intereſt in this one offering and ſacrifice of Chriſt.

In the proſecuting of the *uſe*, we ſhall ſpeak a little to theſe four things, 1. To ſome grounds, or reaſons, to ſhew the neceſſity of ſinners uſe-making of Chriſt's ſacrifice or offering. 2. To this, what it is to make uſe of this offering. 3. We ſhall give a word of advertiſement, as to ſome miſtakes that are about it. 4. We ſhall give ſome differencing characters, or evidences, of a perſon that is making right uſe of this offering, for obtaining of pardon, and for making of this peace with God.

For the *Firſt*, that is, the reaſons to evince the neceſſity of it; the firſt of them is that which we hinted at juſt now, If men were not lying under ſin, and obnoxious to wrath, and if there were any other ſin-offering, or any other way or mean to eſcape the curſe and wrath of God due for ſin, there were no ſuch neceſſity: but ſeeing that all men are under ſin, and under the curſe of God and his wrath, becauſe of it, and ſeeing there is no other thing that can take away ſin; then there is an abſolute neceſſity, ſeriouſly to make uſe of, and to have an intereſt in this ſin-offering. 2. Conſider, that the great part of men in the world, and even of them that hear this goſpel, do not indeed make uſe of this offering, though they be ſome way under the conviction that they are ſinners, and that this is the only ſin-offering to take away ſin: and we ſuppoſe, if ye were all put to it, ye could not deny, but ye are ſinners, and that nothing can take away ſin, but Chriſt's offering up of himſelf as a ſacrifice to ſatisfy juſtice. Though ſome be that groſly ignorant, that they will ſpeak of ſome other thing, yet generally theſe that own and maintain the truth of the goſpel, are under a conviction that no other thing can take away ſin; and yet, even amongſt theſe, there are many that never make uſe of Chriſt, and of his ſacrifice, to take away their ſins, to remove wrath, and make their peace with God: there were many Jews, who by the daily ſacrifices, which typed forth this one offering of Chriſt, were taught, that there was no other way to come by pardon, and peace with God, but their uſe-making of it; and yet the moſt part of them, in going about theſe ſacrifices, were ſlighters of this one ſacrifice; therefore the apoſtle ſays of them, Rom. x. 13. *That, being ignorant of God's righteouſneſs, they went about to eſtabliſh their own righteouſneſs, and did not ſubmit themſelves unto the righteouſneſs of God.* It is as certain, that many that hear this goſpel, and profeſs Chriſt to be the only ſin-offering, will be diſowned of him on this account; therefore many are brought in, ſaying, Luke xiii. *Did we not hear thee preach in our ſtreets? have we not eaten and drunken in thy preſence?* to whom he ſhall ſay, *Depart from me, I never knew you, ye workers of iniquity;* becauſe, as if he had ſaid, whatever ye profeſſed, ye never made peace with God, through and by me. And what is the reaſon, I pray, that ſo many periſh under the goſpel, who in word acknowledge this one offering, and that it is it only which takes away ſin, but becauſe, that notwithſtanding of that conviction and acknowledgment, they are never brought actually to make uſe of Chriſt, and of this his ſacrifice and offering; and if ye think and acknowledge, that there are many that go to hell, that have the knowledge and conviction of this truth, ye alſo muſt grant, that it is becauſe they make not conſcience to make uſe of it. 3. Conſider, that tho' there be many of the hearers of the goſpel, who do not reſt on Chriſt, yet

it is very hard to convince any of them, that they are ready to ſlight Chriſt's ſacrifice: I am ſure that both the former will be granted, (1.) That nothing but Chriſt's ſacrifice can ſatisfy juſtice; (2.) That many do not reſt on it, that ſo periſh: but if we come to the (3.) Scarcely ſhall we find one that will grant, except it be a tender body, that they make not uſe of him: they will eaſily be convinced, that adultery is a ſin, and that they are guilty of it, if they be ſo indeed; that drunkenneſs and Sabbath-breaking are ſins; yea, poſſibly, which is more, that vaguing of the mind in duties of worſhip is a ſin, and that they are guilty of it: but it is not ſo eaſy to convince them, that they are guilty of the ſin of not making uſe of Chriſt, and of his ſacrifice; nay, they are ſo puft up with a good opinion of themſelves, that they will laugh at ſuch a challenge; and hence it is, that ſo few make uſe of Chriſt's ſacrifice, and of his righteouſneſs, becauſe ſo few are convinced, that they believe not on him; therefore, when the Spirit comes, John xvi. it is ſaid, that *he ſhall convince the world of ſin*; not becauſe they did whore, drink, ſwear, *&c.* though convictions for theſe ſins will not be wanting; but *becauſe they believed not in Chriſt*: And hence it is, Luke xiii. 25. that theſe will not take Chriſt's firſt anſwer, *I know you not*: what, as if they ſaid, knows thou not us? *we have eaten and drunken in thy preſence*, we have profeſſed faith in thee, and we hope to get heaven by thy righteouſneſs; and yet he ſhall anſwer them again peremptorily, *Depart from me, I know you not*: Not that there will be much to do, or any great difficulty to convince folk in that day or any room left to debate the buſineſs; but he would tell us by this, that many die in this deluſion: and if it be a thing that folks are ſo hardly convinced of, had they not need to be ſeriouſly ſolicitous, that they be not deceived and diſappointed? 4. Conſider how ſad the diſappointment will be to ſinners one day, when they ſhall be brought to acknowledge, that they knew that there was no other name given whereby ſinners could be ſaved, but the name of Jeſus; and yet that they ſlighted and rejected him. Ye that never ſeriouſly minded counting and reckoning with God, do ye think on this, and that the paſſing of the ſentence, will be upon this ground, to wit, Whether ye have fled to Jeſus Chriſt and make uſe of his ſacrifice or not? Will it not be a ſad diſappointment, to meet with a doleful, *Depart from me*, on this ground, becauſe though there was ſome conviction that this was the only ſacrifice and ſin-offering that takes away ſin, that yet it was not made uſe of, nor made the ground of your peace with God?

But to the *2d*, What is it then to make uſe of this offering? I know no better way than to explain it from the typical ſacrifices, that were under the law; and we may take it up in theſe three, (1.) It implies a thorow conviction of folks liableneſs to the juſtice of God for ſin, and an utter inability in ourſelves, and utter emptineſs and impotency in all other means, to ſatisfy for ſin: thus they that brought the ſacrifice to the prieſt, laid their hand on the head of the beaſt, by which they acknowledged, that death was due unto them. So then, to have the lively ſenſe of the due deſert of ſin, that is, to have the ſentence of death carried about in our boſom, to have the thorow conviction of the emptineſs of all other means of relief, is requiſite to the right uſe making of Chriſt's offering. (2.) It implieth this, that there be a look had to the inſtitution and ordinance of God, appointing this ſacrifice to be the mean of the redemption of ſinners: therefore, in thoſe ſacrifices that were offered for ſin, there was a reſpect had to God's covenant; wherein were not only promiſes relating to external cleanſing, and to admiſſion to church-privileges, but promiſes alſo relating to inward cleanſing, and the pardon of ſin, which was the great end of theſe ſacrifices; and the looking to the inſtitution of this ſacrifice, is the ground that leads us in to take up the end of Chriſt's ſufferings, and is a warrant for our faith, in the uſe-making thereof; being the only ſacrifice that expiates ſin, and holds off wrath: and if theſe two things be not carried along in the uſe-

uſe-making of this ſacrifice, to wit, the conviction of ſin, and the liableneſs to wrath; and God's inſtitution and appointment of this ſacrifice, to take away ſin, and to avert wrath; our uſe-making of it is but will-worſhip. (3.) It implies this, that when the ſinner is walking under the ſenſe of his ſin, and the emptineſs and ineffectualneſs of all other things, to remove ſin and wrath (as David hath it, Pſal. li. 16. *Thou deſireſt not ſacrifice, thou delighteſt not in burnt offerings*) there muſt be a looking to the worth of Chriſt, and of his ſacrifice, that is appointed to take away ſin, and hold off wrath; and the ſoul's actual applying of his offering to itſelf; as we may ſee in the iv. v. vi. and xvi. chapters of Leviticus, where there are ſeveral ſacrifices appointed to be offered for ſeveral ſins, and particularly that of the *ſcape-goat*, on the head whereof, the prieſt for the people was to lay his hands: in which was implied not only their acknowledgment of ſin, and of their deſerving death; and of God's appointment of that to be a typical offering for the typical taking away of ſin; but theſe two things further were implied, 1. That they did take the burden of their ſins, which neither they themſelves, nor any could bear, and laid it on Chriſt; when juſtice did put at them for their debt, to ſpeak ſo, they drew a bill on Chriſt, as their cautioner, to anſwer it; and as they did put the debt in his hand, to be paid by him; ſo they lippened and truſted the weight of their ſouls to him, and to no other: ſo that, when God was purſuing them for their debt, ſaying, as it were, I will have payment of you, or elſe you muſt die; they brought the ſacrifice to the prieſt, to pleaſe God typically, with an eye to Chriſt typified thereby: even ſo, for ſinners to make uſe of Chriſt's ſufferings, is in the thorow conviction of ſin, and of deſerved wrath, to flee unto Jeſus Chriſt, and to put him in their room; being content and deſirous, that he be their cautioner, and undertake for them, and ſatisfy for their debt: yea, putting him actually to it, to pay their debt; ſo that they have no other anſwer to any challenge for ſin but this, the cautioner that I have betaken myſelf to, and put in my room, will pay this debt, and anſwer for it: the 2d act of faith is this, when they have betaken themſelves to him, and to his ſacrifice, they acquieſce in, and reſt upon it alone, for obtaining of the ſentence of abſolution: which was alſo implied in the people their laying their hands, by the prieſt, on the head of the ſacrifice: for as it implied their acknowledging that they could not pleaſe nor ſatisfy God of themſelves, nor by any other way or mean; ſo it implied, that according to God's covenant, they expected his abſolving of them, becauſe of that ſacrifice; and that, though they were deſperate by themſelves to ſatisfy, yet they had faith in God's covenant, that the ſacrifice they offered, would typically ſatisfy him: even ſo, the believer draws the concluſion from Chriſt's ſacrifice, according to the terms of the covenant, that he hath abſolution; and reſts on and acquieſces in it: and this is called *truſting or confiding* in Chriſt; when not only he caſteth himſelf on him, but hath confidence, that the bill which he hath drawn on him will be anſwered by him; which is founded on the covenant, in which it is ſaid, of all that come unto me, I will put none away; as it is, John vi. 37. *Him that cometh to me, I will in no wiſe caſt out*; and Zech. xiii. *There is a fountain opened in the houſe of David, for ſin, and for uncleaneſs*; on which ground believers expect the benefit of waſhing, on their performing of the condition of the covenant: and when David, Pſal. li. 7. prays, *Purge me*, it holds out the act of faith, drawing the bill on Chriſt: and when he ſays, *I ſhall be clean and white as ſnow*; it holds out his confident reſting on, and acquieſcing in Chriſt, for cleanſing. And this is the reaſon, why ſome expreſs faith, by *cleaving to Chriſt*; others, by *confident reſting on him*, or by aſſurance: and there may be a truth in both; becauſe the one looks on faith according to the firſt act of cleaving to him; and the other takes up faith according to the other act of *aſſured reſting on him, or confiding in him*, and on, or in his ſacrifice offered up once for all. In a word, to make uſe of this once offering for ſin, is ſo

to

to make uſe of him, as to put him in our room, and ourſelves ſome way in his room: not to dare to count and reckon with juſtice; nay, not to dare, as it were, to count with Chriſt; but leaving Chriſt in the ſtour, to ſpeak ſo, and running away from reckoning with juſtice, to hide ourſelves under him, who can count to the utmoſt farthing: even as when God commanded Abraham to offer up his ſon Iſaac, and when he was lifting his hand to ſlay him, there came a voice from heaven, *Abraham hold thy hand*, and a ram is provided, and Iſaac is looſed, and taken down from off the altar, and the ram is put in his ſtead and place; ſo there is here a changing of rooms with Chriſt, according to that ſweeteſt word, 2 Cor. v. ult. *He was made ſin for us, who knew no ſin, that we* who had no righteouſneſs, *might be made the righteouſneſs of God in him.*

3. If it be ſo very difficult, and yet ſo abſolutely neceſſary, to make uſe of Chriſt, and eſpecially in his offering up of himſelf for the ſins of his people; there is ground here for warning, and advertiſement, to walk tenderly in this matter, that this ſacrifice be not ſlighted, that this one offering be not neglected, as we would not have ſin laying at our door. And here we ſhall point at three ſorts of perſons, who may be counted ſlighters and neglecters of this offering. The 1*ſt* ſort are theſe, who think to make their peace with God, without minding the neceſſity of the interveening of anything betwixt him and them; and theſe go on ſeveral grounds, or are of ſeveral ſorts. 1. Some are utterly careleſs how their peace be made, or whether it be made or not: they hope for it, and think to come at it, but cannot give an account, whether they will come at it or not; and they are careleſs to know the way. 2. Others go upon their preſumption: they think God loves them, becauſe they love themſelves; and though they know they have ſin, yet they think God will not be ſo ill, as to reckon with them; they think they are ſure that God loves them, but they cannot give a ground for it. 3. Others think, God is merciful, and therefore they conclude that they will be pardoned: they cannot conceive God to be like man in his mercy, but to be far beyond him, as indeed he is infinitely in ſome reſpect, and therefore, becauſe, when man is merciful, he ſometimes ſeeks no ſatisfaction; ſo neither will God, think they; not conſidering, that though God be merciful, that yet he will not ſhew mercy to the prejudice of his juſtice, but will needs have it ſatisfied: ſuch think, on the matter at leaſt, that they would have gotten mercy, though Chriſt had never died. It is true, If God had not been merciful, never a ſinner had gotten mercy; yet that is not the ground of his ſhewing mercy, otherwiſe all the world might expect mercy: for he is, and ever was, gracious and merciful in himſelf; and therefore there muſt be ſome other ground and way for obtaining of pardon; elſe it cannot be expected, becauſe of the alone ſimple and abſtract conſideration of his mercy: and yet many will needs expect it on this ground, without reſpect to the Mediator's purchaſe. A 2*d* ſort, are they that take the legal way, for making their peace with God: not as if they thought to appear before God without ſin, and holy, as the covenant of works requireth, but if they ſin, they will make amends: and it is either ſomething negative that they have not done, or ſomething poſitive, that they have done, or ſome internal qualifications, that they reſt upon. 1. Something negative, they have not been ſo ill as other folks; and if they go to hell, they think few will go to heaven: they have done wrong to none; and if they were about to die, they think, and, it may be, ſay, that they will leave a good name behind them, on the account of their harmleſs walk; like that Phariſee, they can ſay, *Lord, I thank thee, I am not like other men, nor like this publican:* they are no drunkards, no oppreſſors, they neither curſe nor ſwear; and when they ſee any profane perſons, they are puft with a good opinion of themſelves, becauſe they are not as profane as they. Or, 2. They will come a further length, and poſitively do many duties, upon which they reſt; and whereof they are ready to boaſt, with the ſame Phariſee, who vaunted, *I faſt*

faſt twice a week, I give tithes of all I poſſeſs; If any duty be performed, or any good be done by them, their fingers are ready, to ſpeak ſo, to ſtick to it: but, 3. and eſpecially, if there be any inward work, as if there be any liberty, or motion of the affections in prayer; if there be, at hearing the word, ſome convictions ſharper at one time than at another; if there be any ſort of repentance, rewing, and ſadneſs for ſin, *&c.* theſe, they think, will do their turn: it is moſt certain, and might be cleared, both from the word of God, and from experience, that many hundreds of profeſſors daſh, and periſh on this ſtumbling-block, Iſaiah xlviii. 1, 2. where the Lord is ſpeaking of a people, *that made mention of his name, and ſware by him, but not in truth, nor in righteouſneſs;* of whom he ſays, that *they call* and count *themſelves of the holy city, and ſtay themſelves upon the God of Iſrael;* and the ground of it is, their reſting on external duties, of faſting and prayer, and the like: expectation of happineſs grounded on ſome feckleſs performances, cuts the throats of many and civil and diſcret men, that are not groſly profane. A 2*d* ſort do not altogether ſlight and neglect Chriſt himſelf, but they ſlight and neglect his offering; as if they would in a manner make uſe of himſelf, but not of his ſacrifice; as Mat. xix. and Mark x. there is a man ſpoken of, that comes to Chriſt, would fain be at heaven, and aſks, *Good Maſter, what ſhall I do that I may inherit eternal life?* and yet he was going on the grounds of his own righteouſneſs: this is exceeding ſubtile and deceitful; and therefore ye would take the better notice of it, and how it is fallen into. A man may come to Chriſt, as God, for pardon of ſin (and ſome think tho' moſt ignorantly and erroneouſly, that Chriſt the Son is more compaſſionate and ready to pardon than the Father) and may ſeek pardon from him; but not for his ſake, or on his account: for there is a difference betwixt making Chriſt the object of our worſhip, and making uſe of him as Mediator. There are many that have prayed to Chriſt as God, and ſought pardon of ſin from him; who never prayed to obtain pardon, by virtue of his offering. Folk may alſo deſire help from Chriſt, to enbale them to do duties, that they may thereby work out the work of their own ſalvation, and be helped this way to make their peace with God, who do not ground the making of their peace with God on his offering alone: theſe things are exceeding frequent in peoples practice, who will pray to Chriſt for ſuch and ſuch things, and yet not found their expectation of them upon this offering, or his righteouſneſs: if we would make uſe of Chriſt's offering ſingly and rightly, we would eſchew theſe, and all other wrong ways.

4. It may be aſked then, What are the evidences that may give a perſon ſome clearneſs, that he is making uſe of Chriſt's righteouſneſs aright, and that it is not his own righteouſneſs, nor the making uſe of Chriſt's only as he is God, that ſuſtains him? I anſwer, that this is indeed a myſtery; and will require ſearching and watching to obſerve our own condition. And more things concur than one or two, to make a full diſcovery of it: in ſpeaking to this, as we deſire to ſtrengthen the preſumption of none, ſo we ſhall labour to ſhun the weakning of the faith of any ſound believer. There are then theſe ſix or ſeven differencing evidences or characters of a perſon, that is rightly making uſe of Chriſt's offering, which difference him from others: and, 1. One that truly makes uſe of Chriſt's offering, hath not only been brought to ſee his need of it, but his natural propenſion and readineſs to miſken it, and reſt upon other things beſide it, for the making of his peace; whereas another man, who does not rightly make uſe of it, though he may ſee his ſin, and ſo his need of it; yet he ſees not, neither will take with the tendency, propenſeneſs, and inclination of his heart, to reſt upon ſome other thing beſide it: ſee this difference in Paul, before and after converſion, Phil. iii. Before he was converted, he ſtudied, as he thought, all the righteouſneſs of the law; and no doubt offered ſacrifices, which implied the acknowledgment of ſin: and he thought that all was well with him: therefore ſays, *Touching*

the

the righteouſneſs of the law he was blameleſs; and verſe 6. *Theſe things that were gain to me*, or theſe things that I placed my righteouſneſs in, I thought the more ſacrifices that I offered, I had the more to buy my peace by; he ſees that in his ſtudying of holineſs, he was ſeeking to make a ſtock in himſelf: but after his converſion, he caſts all theſe, as to leaning to them, or making them any ground of his peace with God, or of his juſtification before him; he betakes himſelf only to Chriſt's righteouſneſs, and *counts them to be but loſs*. I would think it a good evidence for folks, not only to ſee the looſeneſs of their hearts in duty, and that to be a ſin; but to ſee when ought went well with them, the inclination of their hearts ready to account that to be gain, and to reſt upon it: There is ſuch an humour and natural inclination in all: and it is a good token when it is diſcovered and becomes a burden, and the ground of a challenge; not only that they have ſinned in this, and that, and the other duty, but that they have gone a whoring after their feckleſs performances, to the prejudice of their eſteem of Chriſt, and of his righteouſneſs: *Before the law came*, ſaith Paul, Rom. vii. *I was alive*, I thought I had a ſtock to do my own turn; *but when the commandment came, ſin revived, and I died*. There are many that will be convinced of ſin in their performances, that will not be convinced of this ſinful inclination to put theſe in Chriſt's room. A ſecond difference or evidence is this: one that aims to make uſe of Chriſt's offering and righteouſneſs, not only their ſins will be an exerciſe to them, how to win over them to Chriſt, but it will be their exerciſe alſo, how to win over their graces and duties to him; it will be an exerciſe to them, not only to have ſuch a ſin in their duty taken away, but how to win over the duty itſelf, that they ſtumble not on it, to the prejudice of their truſting to Chriſt: whereas another man, when his duties go well with him, it is eaſy to him to win over them, as he thinks, becauſe he reſts ſatisfied with them. Paul, Phil. iii. ſees not only while he was in nature, that he counted ſomething gain beſide Chriſt, but after converſion, he finds an inclination to it; and therefore, in oppoſition to this inclination, he doth with a *doubtleſs*, cry down all things, and count them but dung and loſs for the excellency of the knowledge of Chriſt; taking in his gracious actions, as well as others: for the words in the text and context tell us, that he is ſpeaking of duties performed by him, even after converſion; and that he found a neceſſity to caſt away the good as well as the bad, in the point of juſtification: as a man that is in a ſtorm at ſea, hath a greater reluctancy to caſt over board, ſilks, ſattins, velvets, and other ſuch fine things, than that which is more baſe, and of leſs worth; ſo he found it more difficult, and was put to ſome harder exerciſe, to be quit of his duties, that they ſhould not ſtick to him, than to be rid of his ſins. Is there any ſuch exerciſe as this amongſt folks, to be put to wreſtling with their duties, not as being angry at them as ſuch, but how to get them, as it were, caſt over board; to be jealous of any good in them, or done by them, that it pre judge not their eſteem of Chriſt; to be buſy in well doing all the day, and in the evening to count all their doing but loſs; and to renounce it utterly, as to any puffing up by it, or as to the making of their peace with God thereby? A third evidence is this, One that is ſingle in making uſe of Chriſt's ſacrifice, will be exerciſed and diſquieted, when his duty is done, till there be, for acceptance, a ſtaying and reſting on Chriſt's righteouſneſs. There are two ſorts that utterly fail, and fall ſhort here, 1. Some that are content with ſin, and make lies their refuge. 2. Others that are ſatisfied with duty, if it go well with them, and promiſe themſelves acceptance on that alone account, neglecting Chriſt. But the believer hath, as I juſt now ſaid, one exerciſe of faith, how to be quit of ſin; and another new exerciſe of it, how to be freed from reſting on duty, and how to be ſingly engaged unto, and to reſt upon Chriſt: his mind is not quiet in all his duties, till he come hither, even to be found in Chriſt, not having his own righteouſneſs, but his. It is a good token when folks are not only exerciſed to have ſin mortified, and duties

duties going with them, but alſo to have their peace with God grounded on Chriſt, and not on duty; hence it is, that a Chriſtian will ſometimes be taken up a whole day in duty, and yet have but little, or no peace, becauſe he would be over, and through all duties, to reſting on Chriſt, which he wins not at to his ſatisfaction. *4thly*, One that is ſingle in uſe-making of Chriſt, and of his offering, hath a fear of miſtaking this offering of Chriſt, and that ſome other thing be put in his room, and he miſkent or neglected. There will be not only a fear, leſt he ſin, and come ſhort in the ſuitable performance of ſuch a duty, and leſt he fall under wrath; but alſo fear and jealouſy, leſt in his unbelief and ſelfiſhneſs, he be going wrong in the uſe-making of Chriſt, and of his ſacrifice; as implied in the word, Heb. iv. 1. where the apoſtle, having ſpoken of many of the Iſr. lites their unbelief in the former chapter, ſays in the beginning of this, *Let us therefore fear, leſt a promiſe being left us of entering into his reſt, any of us ſhould ſeem to come ſhort of it*, to wit, through unbelief: be holily jealous, as if he had ſaid, *leſt*, as it is, chap. iii. 12, 13. *there be in any of you an evil heart of unbelief, in departing from the living God.* In a word, he will be ſuſpecting the exerciſe of his faith, as much as any thing; a natural man will ſometimes, it may be, ſuſpect his duties, but hardly will be brought to ſuſpect his faith, otherwiſe he could not have the peace that he hath, ſuch as it is: this alſo may be confirmed from that poor man's prayer to Chriſt, Mark. ix. *Lord, I believe, help mine unbelief.* He dare not well truſt his own faith. *5thly*, They that are ſingle in their uſe-making of Chriſt's offering, not only ſee themſelves ſinners, but they carry along with them the diſcovery of the naughtineſs of every thing that is beſt in them; when they ſee that, to which others truſt to ſo much, ſo very unſuitable, and that they are far ſhort of what they ſhould be at, they dare not own, nor look on it to boaſt of it, but it is a burden to them, to ſee ſo much ſin in it: it is nothing to ſee ſin in ſome outward actions, and in that which is directly contrary to God's law; but it is much to ſee ſin in our beſt things, as in our faith in God, in our love to him, and in our ends in holy duties. A legal man will confeſs it may be readily, that he ſins in every thing; but he covers all with this, that he hath a good heart to God, or a good end: the believer on the contrary ſees all his good ſo naughty, that it is taſteleſs to him; he never gets any thing to reſt on, or that can bear his weight to conſide in, till he comes to Chriſt's ſacrifice. *6thly*, Such as are aiming rightly to make uſe of Chriſt's offering and ſacrifice, eſteem and think exceeding much of it; therefore they adventure heaven and their eternal ſalvation on it: it is it that cheers and delights them moſt, that Chriſt hath ſtepped and engaged to do that for them, which neither themſelves, nor any other perſon, or thing could do; *The life*, ſaith the apoſtle, Gal. ii. *that I now live in the fleſh, is by the faith of the Son of God, who loved me, and gave himſelf for me*; and 1 Tim. i. 15. *This is a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came to the world to ſave ſinners, of whom I am the chief.* And John heartſomely, Rev. i. 7. *To him that loved us, and waſhed us in his own blood*, &c. But they that endeavour not, neither aim rightly to make uſe of Chriſt's ſacrifice, think little or nothing of it; they are not made glad, nor are their hearts lifted up with ſpiritual joy becauſe of it: the good and glad news of a ſlain Saviour, are not the chief ground of their conſolation, as they are to the believer. This evidence is ſomewhat general, yet ſure, as well as the former. O but it is matter of much wonder to the believer, when he thinks how that, when the ſtroke of juſtice was ready to come on him, Chriſt ſhould have interpoſed betwixt him and the fatal deadly blow! But others eſteem not of it, and therefore cannot make uſe of it. *7thly*, They that are rightly making uſe of Chriſt's ſacrifice, find it to be a difficult thing, and that which will coſt them wreſtling, to get it made uſe of aright; they breathe after it, and yet win not to that which they would be at in it: O! as David cries, Pſal. li. *Purge me with hyſſop, and I ſhall be clean; waſh me, and I ſhall be white*

as ſnow: they know not well what way to make uſe of it to their ſatisfaction, they would make ſo much uſe of it, or how to vent and exerciſe their faith on it; and when it comes to actual believing, and to the acting of their faith, they find it to be like a ſmooth and ſlippery ſtone, that they cannot eaſily hold their feet on. So Paul ſays, Phil. iii. *I count all things but dung, that I may win Chriſt, and that I may be found in him;* he cared not what he caſt over board, that he might win to that land, even to Chriſt and his righteouſneſs: like ſea-men in great hazard, who caſt all over board to win to the ſhore; it is even ſo with the believer, he ſees that there is ſuch hazard to go wrong, and that it is ſo difficult to go right, even to make the heart to ſubmit to the way of faith, and to abide by it ſingly, that he is content to ſuffer the loſs of all things, if he may be right there: but on the contrary, a man that reſts on his own righteouſneſs, be a difficulty what will to him, faith is no difficulty to him; he may have fear to come ſhort of heaven ſometimes, but he thinks that he is always exerciſing his faith. In a word, the believer ordinarily believes beſt, when he hath the deepeſt, and moſt kindly impreſſion of his ſin: as for the legal man, he can believe well, as he thinks, when he hath no challenge for ſin; but when he is challenged for ſin, his faith fails him. Now, from all that hath been ſaid, ye may ſee the neceſſity of making uſe of this ſacrifice; and how warily and cautiouſly it ſhould be done, that ye may ſteer a right courſe between groſs profanity and preſumption, either of which will ruin and deſtroy the ſoul: the Lord Jeſus himſelf be your ſteerſman and pilot, that ye by his ſkilful conduct may ſtemme the port, and hold off theſe rocks, on which thouſands of ſouls have ſpilt and make ſhipwreck.

SERMON XXXIX.

ISAIAH liii. 10.----*When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand.*

SIN was eaſily brought into the world; a little buſineſs brought in ſin, and the curſe and wrath of God with it; and, without any great difficulty men can continue in ſin, and ly under God's wrath and curſe: but the taking away of ſin, and the ſatisfying of the juſtice of God for it, is no eaſy matter, that if we may ſo ſpeak, did put heaven and earth both to it; there was ſuch a contrivance of this way, and ſuch a mean choſen, and made uſe of, that ſin might be removed, and the curſe taken away, as the like was never heard of.

The intimation and manifeſtation of this way, is in the firſt part of this verſe, *Tet it pleaſed the Lord to bruiſe him:* in God's council, and by his pleaſure it was contrived, and the way found out; and the mean is ſet down in theſe words, *When thou ſhalt make his ſoul an offering for ſin;* the Mediator, even he who was the ſpotleſs Lamb of God, in whoſe mouth was found no guile, was bruiſed and put to ſad ſuffering, to get this effectuate; that the curſe might be removed from ſinners, he was made the ſin-offering.

We ſhewed, that Jeſus Chriſt is the only ſin-offering, by which ſin is taken away, and that it is implied here; ſo that it is denied to all other things, or means, to have any efficacy, virtue or merit in them, as to the removing of ſin, and the curſe brought on by it. This is, I ſay, ſo peculiarly applied to Chriſt's offering, that it is denied to every thing elſe; which ſhews, 1. How much ſinners are obliged to Chriſt, who when no other thing could do it, interpoſed himſelf. 2. The neceſſity of making uſe of this one offering, without which never

ſoul

ſoul can be perfected or ſaved. He is the alone foundation of ſinners peace, and of all the conſolation that they can have in the promiſes of God.

Now, to proceed, and to hint at ſome few things more from the words, wherein the end, and nature of Chriſt's ſufferings are ſet forth, he in his ſufferings, and offering up of himſelf, did ſtep into the room of the ſinful elect, that by juſtice exacting of him the debt that was due by them, they might eſcape, and be ſet free; hence obſerve, 1ſt, *That when there was no other thing, nor mean, that could ſufficiently ſatisfy divine juſtice, or be a ſacrifice for ſin; our Lord ſtepped to, and undertook, and became the ſacrifice to take away ſin;* according to that often cited pſalm, Pſal. xl. 7, 8. *Sacrifice and offering thou didſt not deſire, in burnt-offering thou hadſt no pleaſure*: He is not ſpeaking of what God required in the law, as typical; for he required ſacrifices and offering in that reſpect, but not to be a propitiation for the ſins of the elect world, becauſe they could not do it: and then follows, *Lo, I come*, or I am here; *mine ear haſt thou bored;* it is, Heb. *A body haſt thou given unto me;* which ſets out his being put in a capacity to be a ſacrifice; *I delight to do thy will, O my God.* Here there are theſe four things implied. 1. A liableneſs in the elect to the juſtice of God for ſin; and as to all other means and ways of relief, but by this one ſacrifice, a deſperateneſs and impoſſibility: and conſidering the ſentence, which God had pronounced, *The day that thou eats thou ſhalt ſurely die;* and, *Curſed is every one that continues not in all things written in the law, to do them;* no ſacrifice can be accepted but this only; thouſands of rams, and ten thouſands of rivers of oil have no acceſs; he did not in that reſpect require theſe, neither would he capitulate on theſe terms 2. That, when no other ſacrifice could do the turn, Chriſt Jeſus came in, and was content to interpoſe, and to be the ſacrifice for ſin; *Lo*, ſaith he, *I come*, I am here ready to ſatisfy for my elect people: for this is an old deſign, and he had undertaken from eternity to carry it on. 3. There is implied here a great willingneſs, a delightſome and heartſome condeſcending in the Mediator, to be the ſacrifice; he ſteps in affectionately in the room of the elect, as the ſacrifice for them, to receive the ſtroke of juſtice, that they may eſcape and go free; *I delight to do thy will, O my God:* This is God's will, as to the work of redemption, as it is, John vi. 38. *I came down from heaven, not to do mine own will, but the will of him that ſent me;* and John xvii. 4. *I have finiſhed the work thou gaveſt me to do.* That *will* and *this work* is all one. And, Heb. x. it is ſaid, *By which*, or by this, *will we are ſanctified.* 4. The Father's admitting and accepting of him to interpoſe in the room of them, for whom he offered himſelf, is implied here; for otherwiſe his offering up of himſelf, could not have been a ſacrifice ſatisfactory to juſtice, if the Lord Jehovah had not been content ſo far to relax his threatning and curſe in reference to the party offending, as to admit of a cautioner in the room of the dyvour ſinners, to ſatisfy for them, of which ſatisfaction he accepted: all theſe things put together, make Chriſt's interpoſing himſelf as a ſacrifice and ſurety compleat. *I delight to do thy will*, ſuppoſes not only God's pleaſure, that he ſhould interpoſe, but his accepting of his interpoſing; and this is, to ſpeak ſo, the flooring, and foundation of the work of redemption: the ſentence ſtands over the elects head, curſed are the guilty; Chriſt comes in and interpoſes chearfully to take on the debt, and ſays, here I am, let the curſe fall on me, and let ſatisfaction be taken from me; and this being offered according to God's will, it is accepted, and Chriſt's ſatisfaction becomes an offering in their room.

Uſe. See here a deſperate condition, wherein by nature we are all lying; it ſets us well, in ſpeaking of grace, to take a view of what we were: and it ſhews how much ſinners are in Chriſt's debt and common, that interpoſed for us in this condition. Could we ſuitably make inquiry what caſe we were in, under the hand of juſtice, and its ſtroke ready to light on us; and could we behold our Lord Jeſus Chriſt interpoſing for

us, and the ſword of juſtice awaking againſt him, and ſmiting him for us; and the Lord Jehovah accepting of his interpoſing, and making his ſoul an offering for ſin; and him willingly, and delightſomely offering up himſelf in our room; we would ſee our obligation to God, who was pleaſed to contrive, admit, and accept of this way, and mean of our redemption: and could we conſider, what advantages we have by this redemption, and what it coſt Chriſt to obtain it, we would ſee ourſelves much, unſpeakably much, in his debt. The day is coming, when it will be thought a favour, and when the ſweet effects of it ſhall be made fully forthcoming to them that now cordially cloſe with it, and when the fruit of deſpiſing it ſhall be found to be bitter like gall and wormwood.

2dly, From its being ſaid, *When thou ſhalt make*, or when his ſoul ſhall make itſelf, or he himſelf ſhall make himſelf *an offering for ſin*; Obſerve, *That Chriſt undertook, and by undertaking interpoſed to come in ſinners room, to ſatisfy for their ſins; ſo his death and ſufferings are really the performing of that undertaking: and his death and ſufferings are ſo to be looked on, and conſidered by us an offering for ſin.* Or thus, *Chriſt's death is the ſin-offering that ſatisfied the juſtice of God, in the room of elect ſinners.* This is the ſum or compend of all that is ſpoken of his ſufferings. If then it be aſked, what meaned they all? Here it is, he was made a ſin-offering. We ſhall clear it a little in theſe three or four parts, or branches. 1. Chriſt is properly a ſin-offering, or a ſacrifice for ſin; he is properly the propitiatory ſacrifice for ſin, that ſatisfies the juſtice of God for the ſins of the elect. 2. This ſacrifice was eſpecially offered by him, in his death and ſufferings; it is his ſuffering and humiliation that is moſt properly this ſacrifice, for it is that which is related here. 3. That by Chriſt's offering up of himſelf, he was not only outwardly pinched, but his ſoul was deeply affected, and troubled: in ſatisfying the ſin revenging juſtice of God, both his ſoul and body were ſtraitned, and ſtreſſed 4. By his ſufferings, there is a ſufficient ſatisfaction given to juſtice for the ſins of his people, a propitiation, or propitiatory ſacrifice, that makes God propitious to elect ſinners: as in ſatisfying the juſtice of God for ſin, all other things are denied to have a hand; ſo there is a ſufficient efficacy, and worth in his ſacrifice to do the turn, and by God it is accepted as ſuch; and ſo there is a fair way made to them, for whom he offers this ſacrifice, to eſcape ſin, and the wrath and curſe of God, and to be ſet free.

As for the *firſt* of theſe, to wit, That our Lord Jeſus, in his dying and ſuffering, was properly the propitiatory ſacrifice, or is properly a propitiatory ſacrifice for the taking away of ſin: to clear it a little we would conſider, *Firſt*, That ſacrifices are ſundry ways taken in ſcripture. (1.) Sometimes they are taken improperly for duties; as alms, prayers, praiſes, *&c.* Pſal li. *The ſacrifice of a broken heart thou wilt not deſpiſe:* So alſo, Heb. xiii. 15, 16. (2.) They are taken more properly for ſuch ſacrifices as were offered under the law; as of bullocks, lambs, rams, and goats; yet none of theſe was the true propitiatory ſacrifice, as is clear, Heb. x. 4. *It was impoſſible that the blood of bulls and goats could take away ſin:* But Chriſt's ſacrifice is properly the propitiatory ſacrifice, it being by this ſacrifice that believers under the Old Teſtament became partakers of redemption, and obtained remiſſion of ſins, as well as believers do now under the New. If it be then aſked, What is neceſſary to a ſacrifice properly ſo taken? I anſwer, theſe four things, all which we find to be in Chriſt's ſacrifice, 1. That there be ſomething, or matter, ſet apart to be offered to God in the room of ſome other thing, as it was in the typical ſacrifices. 2. That there be ſome appointed to offer the ſacrifice, that there be ſome ſet apart for that very thing. 3. That there be a killing or deſtroying of the thing that is offered in a ſacrifice; which eſpecially in the ſin-offering was neceſſary, to wit, that it ſhould be killed, or deſtroyed; as we ſee in Exod. xxix. and Leviticus frequently; this had a ſignification, and the Lord would thereby point out man's great guilt, and

and the neceſſity of a Mediator, in order to the obtaining of pardon; for there could be no remiſſion or pardon of ſin without blood, as it is Heb. ix. 22. therefore the ſinner behoved either to die himſelf, or to have another to die for him, and in his room. 4. The ſacrifice behoved to be offered according to the manner preſcribed by God, as to all rites and ceremonies injoined. Now, we may ſee all theſe in Chriſt's ſacrifice; for, 1*ſt*, He himſelf is the ſacrifice, Heb. vii. 26. Heb. ix. 26. Heb. x. 10. and frequently elſewhere in that Epiſtle; and 1 Pet. ii. 24. *Who his ownſelf bare our ſins in his own body on the tree:* And when he had offered up himſelf as a ſacrifice, *he ſat down on the right hand of the Majeſty on high;* he is the alone ſacrifice, that comes properly in the room of elect ſinners. 2. As there behoved to be one to offer the ſacrifice, ſo Chriſt Jeſus is the prieſt, that offered up the ſacrifice of himſelf: he is not only the ſacrifice, but the prieſt: and in this he differed from other prieſts, Heb. vii. 26. *Such an high prieſt became us, who is holy, harmleſs, ſeparate from ſinners, and made higher than the heavens;* and then follows, *Who needs not daily, as theſe high prieſts, to offer up ſacrifices, firſt for their own ſins, and then for the ſins of the people; for this he did once, when he offered up himſelf.* There are three things ordinarily attributed to Chriſt, as to his ſacrifice, to wit, that he was the ſacrifice, the altar, and the prieſt; 1. He was the ſacrifice, in reſpect of his human nature: which we are not ſo to look upon, abſtracting and dividing it from his divine nature; for though he ſuffered in the fleſh, yet it was the ſame Perſon, that was God, that ſuffered. He was the altar, by which his ſacrifice received a ſpecial efficacy, virtue, value, and commendation; as it is ſaid, *The altar ſanctifies the offering:* So Chriſt Jeſus, according to his Godhead, was the altar, which did put ſpecial excellency on his ſufferings, and made them to be of ſuch worth and value; therefore, Heb. ix. 14. it is ſaid, *That he through the eternal Spirit offered up himſelf without ſpot unto God;* it was the ſuffering of the Perſon that was God, that made the ſacrifice to be accepted. 3. He was the prieſt, and that according to both his natures, each nature concurring, and that jointly, as in one perſon, to the making of the ſacrifice offered up to God acceptable. 3*dly*, We have in him a real deſtruction; but do not miſtake the word: it is not ſo to be underſtood, as if he were annihilated, or had been utterly deſtroyed, and undone; but the meaning is this, that he was killed or put to death, and his ſoul ſeparate from his body: in which reſpect, he ceaſed to be what he was before, for a time; having been really ſlain, dead, and buried. And, 4*thly*, All this was according to God's preſcription and appointment in the covenant of redemption; *This commandment*, ſaith he, John x. 18. *have I received of my Father*, to wit, *that I ſhould lay down my life for my ſheep;* and moſt emphatically, he ſays, John xiv. 13. *As my Father gave me commandment, even ſo* (mark, *even ſo*, moſt exactly in conformity to the commandment) *do I:* it was all, to every circumſtance, ordered according to the good pleaſure of God, who was pleaſed thus to bruiſe him, and put him to grief.

The 1*ſt uſe* of it ſerves to teach us how to conceive and conſider of Chriſt's death and ſufferings rightly, to wit, even as a ſacrifice deſigned by God, to come in the room of elect ſinners: and how to look upon his death; not as the ordinary death of ordinary or mere men, who by neceſſity of nature die; but to look on it, as being appointed of God to be a ſacrifice, properly ſo taken, for the ſins of his people.

2. This ſerves to clear ſome truths, concerning our Lord Jeſus his ſacrifice: for we muſt conſider it, as ſatisfying to juſtice, and meritoriouſly procuring the eſcaping from wrath, and ſalvation of them for whom he interpoſed. It is from the groſs ignorance, or from the wicked denial of this ground, that the damnable deniers of Chriſt's ſatisfaction, do alſo deny the propriety of his ſacrifice on earth, and bound it to heaven; whereas it is bounded to his death; though by virtue of this one offering, he continues to interceed for us in heaven.

3. It

3. It teaches ſinners what is the native *uſe* which they ſhould make of this ſacrifice; they ſhould look upon it, as the only ſacrifice to prevent eternal death and the curſe of God; and ſo it demonſtrates to us, that either Jeſus Chriſt muſt be received by faith, and his ſacrifice reſted on, or we muſt reſolve to meet with wrath, and the curſe of God ourſelves in our own perſons.

4. It ſerves to clear us anent the way and tract of grace; to wit, how it came to paſs, that our Lord, who was innocent, and without ſin, was ſo bruiſed, and put to grief: he came to be a propitiation for the ſins of his people, and ſiſted himſelf in our room, as our cautioner, as a ſin-offering for us. It would doubtleſs quaſh many queſtions, and doubts, that ariſe in the hearts of believers, if it were well underſtood: they may ſay, we ſhould have been in ſuch and ſuch a ſad condition, this and that terrible thing would have come on us, if he had not interpoſed; never enough can theſe words be ſpoken, and thought of, that we have, 2 Cor. v. *ult. He was made ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.*

5. It ſerves for notable conſolation to believers, who have betaken themſelves to Chriſt, and have many challenges for ſin to buckle with, that his death was to be properly a ſacrifice for ſin, and was ſo accepted of God in their room: ſo that ye ſee the right up-taking of Chriſt's death, is a matter of no little moment; *Chriſt crucified* being the very ſubſtance of the goſpel, it helps much to keep alive the impreſſion of our ſinfulneſs, and of the goodneſs of God, and gives us directions how to eſcape wrath, by putting him in our room. There is nothing wherein folks more readily miſcarry, in making of their peace with God, than in not making the right uſe of Chriſt, and of his ſacrifice and death: ſome praying for pardon of ſin from him, and not for him, or for his ſake, when they know not what they are ſaying, as we hinted at before: ſome praying for ſtrength from him for duty, that they may do for themſelves; not conſidering that we are juſtified by his interpoſing in our room, and by faith's cloſing with him, under that conſideration, as ſiſting himſelf at the bar of juſtice; and the Lord accepting of him in the room of elect ſinners: this being well conſidered, gives to faith much clearneſs how to take him up, when the ſoul honeſtly aims to partake of the benefit of his ſufferings.

Secondly, For clearing this a little further, we would know, that there are, as divines obſerve, four or five ways, how the death of Chriſt is to be conſidered; or how Chriſt, in procuring by his death, redemption, peace, and pardon to ſinners is holden forth in ſcripture. 1. He purchaſes redemption, and pardon of ſin *meritoriouſly*, or he *merits* it by his death; this reſpects the value of Chriſt's ſufferings and ſatisfaction: ſo that, if we conſider Chriſt in himſelf, and the elect in themſelves; his death and theſe ſufferings are more, than if all the elect had ſuffered eternally in hell. 2. His death is conſidered as a *ſatisfaction*; and this looks to the wrong that men by ſin have done to God: that the finite and feckleſs creature durſt be ſo malapert as to break God's command, it required a ſatisfaction equivalent to the wrong done; though the word *ſatisfaction* be not in ſcripture, yet the *thing* is; Chriſt Jeſus, for the reſtoring of God to his honour that was, as to the manifeſting of it, wronged, by man's ſin, comes in to perform the will of God, and to ſatisfy for the wrong done him by man, that it may be made known that God is holy and juſt, who will needs avenge ſin on his own Son, the holy and innocent cautioner, when he interpoſes in the room of the ſinner: which vindicates the ſpotleſs juſtice and ſovereignty of God as much as, if not more than if he had exacted the ſatisfaction off the ſinners themſelves; as it is, Rom. iii. 16. *To declare his righteouſneſs, that he might be juſt, and the juſtifier of him that believeth in Jeſus.* 3. Chriſt's death is conſidered as a *redemption* of man from ſin, the law, and the curſe, becauſe liable to a debt which he cannot of himſelf pay; and his death was, in this reſpect, a paying of the debt that man was owing, and looſing of the captive and impriſoned ſinner:

as

as it were, aſks, what are theſe men even as when a piece of land is mortgaged, and a perſon comes in, and pays that for which it was mortgaged: ſo Jeſus Chriſt comes in, and owing? and what is due to them? It is anſwered, they are ſinners; death and the curſe are due to them: well, ſaith he, I will take their debt on myſelf, I will pay their ranſom, by undergoing all that was due to them; *He hath redeemed us from the curſe of the law*, ſaith the apoſtle, Gal. iii. 13. *being made a curſe for us, that the bleſſing of Abraham might come on us Gentiles*. And ſo Chriſt's death, in this reſpect, is to be looked on as a laying down of the ſame price that juſtice would have exacted of men: his death is the paying of our ranſom, and ſatisfying of the account that was over our head. 4. His death is conſidered, as it furthered the work of the redemption of elect ſinners, by a *powerful annulling* of the obligation that was againſt us, and by a *powerful overcoming* of all enemies that kept us captive: he grappled and yoked with the devil, and that wherein he ſeemed to be ſtrongeſt, and overcame him; he tore the obligation that ſtood over ſinners heads, as it is, Col. iii. 14, 15. blotting out the handwriting of ordinances that was againſt us, and that was contrary to us, he took it out of the way, nailing it to the croſs; and having ſpoiled principalities and powers, he made a ſhew of them openly, triumphing over them in it: in this reſpect, though his death be one of the loweſt ſteps of his humiliation; yet conſidering him as, in it, prevailing over the devil, and other enemies, he is to be looked on as powerfully working, and efficaciouſly perfecting our ſalvation: in the former reſpect, he pays God the debt that was due by ſinners; in the latter reſpect, conſidering the devil, and ſpiritual enemies, as ſo many jailors, keeping ſinners priſoners; he by his death, wrings, as it were the keys out of his hands, and ſets the priſoners free. 5. Chriſt's death is conſidered, as it is in the text, as an *offering* and *ſacrifice* for ſin: in this reſpect, it looks to God as diſpleaſed with man; and our Lord Jeſus interpoſes to pacify him, and to make him well pleaſed, and that by the means of his death, God's peace, favour, and friendſhip may be recovered to poor ſinful men. All theſe conſiderations of the death of Chriſt, are but one and the ſame upon the matter; yet, thus diverſified, they ſerve to ſhew, how unexpreſſibly much ſinners are obliged to Chriſt; what great advantages they have by him; and what a deſperate condition they are in, who are without him, having nothing to ſatisfy juſtice, nor to pay their debt with.

2dly, We ſaid, that this ſacrifice was eſpecially offered by him in his death; therefore he is ſaid to offer this ſacrifice on the croſs: *He himſelf*, as Peter hath it, 1 Pet. ii. 24. *bare our ſins in his body on the tree*. Heb. ix. at the cloſe, and Heb. x. 14. it is ſaid, *That he once offered up himſelf to bear the ſins of many, and by his once offering he hath perfected for ever theſe who are ſanctified*. So that his offering is to be applied to that which he ſuffered on earth, before he aſcended, and it is in this reſpect, that he is a propitiatory ſacrifice; though as I ſaid, the virtue thereof is ſtill communicated by him, now when he is in heaven.

Uſe. This ſerves to remove two errors, about Chriſt's ſacrifice. The *1ſt* is that which bounds and limits Chriſt's offering and prieſthood to his going to heaven, thereby to enervate the efficacy of his ſufferings and death; quite contrary to this ſcripture, wherein the prophet, explicating his ſufferings on earth, calleth them *an offering for ſin*. The *2d* is that blaſphemous conceit and fancy of the Papiſts, who account their abominable *Maſs* a propitiatory ſacrifice for taking away the ſins of the quick and of the dead; which, as it is moſt horrid blaſphemy, ſo it is moſt expreſly againſt this text; for, if Chriſt's ſacrifice, for the taking away of ſin be peculiarly applied to his humiliation and death, which brought with it ſuch a change, as made him not to be for a time, what he was before; then certainly there can be nothing of that now, which can bear that name; there being no other thing, to which the properties of a real ſacrifice can agree, but this only. 3. I ſaid, that Chriſt's

of-

offering up of himſelf a ſacrifice, was in his ſoul as well as in his body; and that he was therein obnoxious to the wrath of God. That is, as he ſtood cautioner for the elect, and had the cup of wrath put in his hand, he ſuffered not only in his body, but alſo and mainly in his ſoul, which the Jews could not reach; and he is here holden out as a ſin-offering in his ſoul: yea, conſidering that it was the wrath of God, and his curſe due to the elect, that he had to deal with, his ſoul was more capable to be affected with it than his body; hence he ſays, when no hand of man touched him, John xii. 27. *Now is my ſoul troubled, and what ſhall I ſay?* and Mat. xxvi. 38. and Luke xxii. 44. *Now is my ſoul exceeding ſorrowful, even unto death; and being in an agony, he prayed*, &c. That which looked like ſtrong armies muſtered, and drawn up againſt him, was not the ſoldiers that came to take him, nor the bodily death which was quickly to follow, but it was the Father's coming with his awakened ſword, to exact of him the debt due by the elect, and to be avenged on him for their wrongs, and his being to ſtep in into their room, and to be ſmitten with that awaked and furbiſhed ſword, and to offer himſelf the ſacrifice, as he had long before engaged: here, O here, was the heat and ſtrength of the battle!

Uſe. This ſhews, 1. What a dear price Chriſt paid for ſinners. 2 The ſeverity of the juſtice of God, in exacting the elects debt off the cautioner. 3. How much we are obliged to the cautioner, who ſo willingly undertook the debt, and was ſo ready to pay it, tho' it coſt him not only external and bodily ſufferings, but ſoul ſuffering, and put him to encounter with God's curſe and wrath. We are perſuaded, could we conceive, and ſpeak aright of theſe ſufferings, that there is a great myſtery here: and really it is a wonder that we are not more affected with it, even to conſider, that ſuch miſerable creatures ſhould be purſued by juſtice, that can do nothing to avert the ſtroke of it; and that ſuch a great and glorious perſon, as the Son of God, ſhould interpoſe himſelf; and that the Father ſhould ſpare the poor ſinful enemies and make way for them to eſcape, by the diverting of his juſtice from purſuing them, and by making it take hold of the Son of his boſom, exacting the debt ſeverely from him. O what a wonder is this! that the Lord ſhould paſs by the enemy, and ſatisfy himſelf of his own Son! yea, that God ſhould take on himſelf the place of a mids-man, and ſatisfy himſelf! That God ſhould be in Chriſt, reconciling the world to himſelf! this is the wonder: herein infinite wiſdom, pure and ſpotleſs juſtice, holineſs and faithfulneſs, grace and mercy, to the admiration of men and angels, appear and ſhine forth moſt radiently. It can hardly be known, in which of theſe the glory of God ſhines moſt, in this great and glorious work of redemption: but of them all, we may ſay to you elect, and believing ſinners, What could our Lord Jeſus do more for your ſalvation? I ſay, what could he do more, than to offer up himſelf a propitiatory ſacrifice for your ſins? In the goſpel he calleth upon you to make uſe of it, that by virtue of his ſacrifice, your peace may be made with God; as it is, 1 John ii. 1, 2. *If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous;* and then follows, *he is the propitiation for our ſins:* this may give abundant ground to ſinners to go upon, in their application to God for pardon and peace; even this, that he hath made himſelf a ſacrifice, for ſetting of them free, for whom he offered himſelf a ſacrifice. O ſinners, admire him, employ, and make uſe of his moyen and court in heaven; improve, and welcome theſe glad tidings; and let it never be ſaid, nor heard of, that he was offered up a ſacrifice, and that ye would not admit of the benefit of it; that ye would not accept of him to be a Days-man and tryſter betwixt God and you, to remove all grounds of quarrel. O! for Chriſt's ſake, and as ye love your ſouls, ſtep to, and ſeek grace to make the right uſe of his ſacrifice, in order to the obtaining of the pardon of your ſin, and the making of your peace with God: Let himſelf powerfully perſuade you to, and prevail with you, in this incomparably greateſt of all concerns.

SERMON

SERMON XL.

ISAIAH liii. 10.----*When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand.*

WHERE there is any light and knowledge of a Godhead, amongſt men, there is this impreſſion on them, that it is a dreadful thing to have a controverſy lying over betwixt God and them unremoved: and upon this ground it is, that as naturally the conſcience doth challenge for the provoking of God, ſo men, according to the light they have, are ſet on to ſeek after this and that, and the other mean and way, to get God appeaſed, and the conſcience quieted; and it is like that this hath deſcended to men from Noah, that the moſt part of them have thought on the mean of ſacrifices, by them to make their peace with God: ſo the Lord taught the family of Adam, after the fall, and Noah renewed it, after his coming out of the ark: and it is probable, as I ſaid, ſomewhat of this, hath abiden with, and ſtuck to men, even when they degenerated and apoſtatized from God, and offered ſacrifice to devils, though not intentionally, but unto God in their account. And indeed it is no marvel that fleſh and blood be here at a ſtand, and made to ſay, *Wherewithal ſhall we come before God?* But we have this advantage by the goſpel, that, in it, the Lord hath ſhewed to us, what it is that ſatisfieth juſtice, and takes away ſin, and the curſe; and that it is even this in the text, *Thou ſhalt make his ſoul an offering for ſin*: there is no other thing that a ſinner can bring with him, that can be accepted, or that can make him to be accepted of God.

We have hinted at ſome things from the words already, and ſhewed, that Chriſt's ſacrifice is called *an offering for ſin*, as excluding all others, and as expreſſing the nature and ends of it: we ſhall now ſpeak to one thing more, which is the 4*th* implied in this expreſſion; and it is this; *That though atonement and ſatisfaction to God can be made by no other ſacrifice, or offering; yet there is an atonement and ſatisfaction, that may be made by Chriſt's offering.* Hence he is called *an offering for ſin*; not only becauſe it excludes all others, but alſo, becauſe he is accepted for that very end, as a propitiation for the ſins of them, for whom he ſuffered, and offered himſelf in a ſacrifice. As this is denied to all other things, as we juſt now ſaid, ſo it is applied and appropriated to him, and his offering; as Heb. x. 10. By the which will we are ſanctified through the offering of the body of Jeſus Chriſt, once for all. Verſe 12. *This man, after he had offered one ſacrifice for ſins, for ever ſat down on the right-hand of God.* And verſe 14. *For by one offering he hath perfected for ever them that are ſanctified.* This is the great thing that the apoſtle aims at in that diſpute, not only to caſt the Levitical offerings, as to the removing of ſin and the curſe, and making of ſinners peace with God; but to commend this *one offering, as able to ſave to the uttermoſt all that come unto God through it:* and, according to this, we have that great queſtion anſwered to poor ſinners, *Wherewithal ſhall we come before the Lord, and bow ourſelves before the moſt high God? He hath ſhewed thee, O man, what is meet, and what the Lord requireth of thee.* That there is nothing but this one ſacrifice of Chriſt that will do the turn: and this will do it moſt infallibly, and moſt fully, as to the procuring of pardon of ſin, and the making of their peace with God: ſo that, by the right making uſe of this ſacrifice, a ſinner may moſt really expect remiſſion of ſins, and peace with God, and his friendſhip, as if ſin had never been; for otherwiſe Chriſt could not be called the *ſin-offering, or an offering for ſin*, if he were not accepted in the room of the ſinner that comes to him.

To clear it a little, there are *four*

things, in and about this ſacrifice, to make out this; and to prove that a ſinner, that makes uſe of this ſacrifice, may expect the pardon of ſin, and peace with God. The 1*ſt*, is the excellency of his offering, *he offered himſelf*, as it is, Heb. viii. 27. and Heb. x. 10, 12, 14. The offering up of himſelf, and of his bleſſed body on the tree, was another ſort of ſacrifice than all theſe bulls, rams, and goats, offered under the law, that were but types of him. The 2*d* is the excellency of the perſon that offered up this offering, which is in effect the excellency of the prieſt. As the ſacrifice was excellent beyond all other ſacrifices, ſo alſo is the prieſt above all other prieſts, Heb. vii. 26. *Such an high-prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners*; a prieſt, who is the Son, and is ſet over the houſe, as the heir: and though the human nature was the ſacrifice, yet, as was ſaid before, not as abſtracted from the divine nature, the perſon being but one, and ſo the prieſt offering commends the ſacrifice offered, and makes that it cannot but be accepted. The 3*d* is, his willing condeſcending to be the ſin-offering, to interpoſe himſelf, and to become this ſacrifice, out of reſpect to the honour of God, that his juſtice might be vindicated and ſatisfied, and that thereby acceſs might be made, for ſhewing mercy to the heirs of ſalvation: which exceedingly commends this ſacrifice; according to that of John x. 17. *Therefore doth my Father love me, becauſe I lay down my life that I might take it again; no man taketh my life from me, but I lay it down of myſelf, and take it again.* It commends his ſacrifice, that he was not conſtrained to it, but did it moſt willingly, and with delight: it is true, if we look to him, as the eternal Son of God, and the ſecond perſon of the bleſſed Trinity, he could not but be loved of the Father, as well before his incarnation as after; but that he ſays, *Therefere doth my Father love me*, it is to be underſtood, on account of his voluntary condeſcending as Mediator to do his Father's will; and out of reſpect to his honour engaging, and according to his engagement, ſatisfying his juſtice for the elect: and this cannot but commend his offering, that ſuch a glorious perſon, who was holy, harmleſs, and undefiled, ſhould, out of tenderneſs to the honour of God, and that the wrong done to it by ſinners might be repaired, and out of love to the elect, ſhould condeſcend to ſtoop ſo low, as to make himſelf a ſin-offering: this regard for the honour of God, and willing condeſcendency to ſuffer for the repairing of it, is abundantly valuable, and though it be a great word, above the diſreſpect that ſinners evidenced to the honour of God, by their ſinning. The 4*th* is the covenant, which is the ground of this one offering, and that whereby it is regulated, and the terms of it: it was not an undertaking, as a piece of will-worſhip, but according to the deliberate counſel, and foreknowledge of God: wherein it was determined, that the Son of God ſhould become cautioner, and be made liable for the debt of the elect, and be an offering for their ſins, by which freedom from ſin and wrath ſhould accreſce to elect ſinners: and all this being concluded in the covenant of redemption his offering could not but be accepted for us, the Lord having condeſcended on the articles of that covenant for this very end.

This doctrine is of mighty great and notable concernment to ſinners; and, were there any ſuch wakening and rouſing amongſt us, that ſouls were put to ſay, and cry, *What ſhall we do to be ſaved?* the opening up of this truth, to wit, that Chriſt is a ſin-offering for ſinners, and that by his offering the atonement is made, would be much more acceptable and refreſhful: and therefore let this be the 1*ſt uſe*, That though there be nothing imaginable, that can be brought before God, which will be acceptable to him, as a ſatisfaction to his juſtice; yet here there is a ranſom found, by the offering whereof to God, a ſoul that is lying under challenges for ſin, and apprehenſions of wrath, may expect abſolution; this is in effect, that which Elihu ſays, Job xxxiii. *If there be an interpreter, one of a thouſand, to ſhew unto man his righteouſneſs, then he is gracious unto him, and ſaith, Deliver him from going down to the pit, I have found a ranſom:* here is the

the ranſom, our Lord Jeſus Chriſt ſtepping in ſinners room, and offering himſelf up a ſacrifice to ſatisfy the juſtice of God; ſo that a ſinner, in making uſe of that, may come to be in good terms with God. And are not theſe glad tidings of great joy, that an offering is provided, a ranſom paid, and a way found out, how ſinners liable to the curſe, may expect freedom? It is no ſmall matter, that God hath given this ſubject to us to ſpeak of, and to you to hear of; that the torturing anxiety of a ſoul driven almoſt to deſpair, may have this for an anſwer, even the blood of Jeſus, *that blood of ſprinkling, which purges the conſcience from dead works;* which as it ſatisfies juſtice, ſo it quiets the conſcience of the ſinner, that flees unto it, and makes right uſe of it. It would become ſinners well, to think more of theſe glad tidings, and to ſtudy to have them always freſh. There are many parts of the world, wherein men are ſacrificing beaſts, ſome lambs, ſome rams, ſome other beaſts, and ſome, it may be, the firſt-born of their bodies for the ſin of their ſouls; (and, which is lamentable, ſacrificing things to the devil, on the matter at leaſt, and not to God) and yet all that does not their turn; and not having heard of this offering, they cannot make uſe of it, neither can their conſcience ever be quiet: but our Lord Jeſus hath ſent theſe bleſſed news to us, and hath ſhewed us what is the ſin-offering, the atonement, and propitiatory ſacrifice; we need not ſend our children through the fire, nor bring any other offering to God, to appeaſe his wrath; he hath given to us his Son, and hath accepted him for a ſin-offering, and hath told us, that this ſhall be as ſufficient and ſatisfying, as if we had made the ſatisfaction ourſelves: here, is the wonder, even a wonder of wonders!

Uſe 2. See here the way how we come to life by Chriſt; it is imported in this doctrine to be by Chriſt's being made an offering for us: it is not our praying to him as God, nor by our holy living, nor by his working holineſs in us; (though theſe ought, and will be in ſome meaſure, where he is made uſe of aright) but by his offering up himſelf a ſacrifice for us, and by God's imputing it to us: and, conſidering that Chriſt Jeſus is the offering in our room, and that thereby God is pacified, and ſin and wrath removed, there can no other way be conceived, how we are made partakers of it, but by *imputation*. This will be the more clear, if we conſider that the ſame way that our ſins became Chriſt's, the ſame way his righteouſneſs became ours; or the ſame way that juſtice laid claim to him for our debt, the ſame way lay we claim to his righteouſneſs. Now, it is blaſphemous to think, that our ſin became his any other way, but that legally he entering himſelf as our cautioner, our ſin was reckoned on his ſcore; even ſo his righteouſneſs becomes ours, by being imputed to us: ſo the apoſtle ſays, 2 Cor. v. ult. *He was made ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him*, and have his righteouſneſs derived to us. It were good that we would learn how to win to this righteouſneſs, even by preſenting him to juſtice, as cautioner for our debt; and by taking hold of his righteouſneſs, to ground our plea upon, when we come to reckon with God for our ſins. And we think that there is here a clear ground, for refuting of that way of juſtification by any thing inherent in ourſelves: for, if it be by his offering that we are juſtified, then it is by nothing in ourſelves. Now, this name, that Chriſt's ſufferings gets, bears out, that it is that which ſatisfies God, and abſolves us, as the alone meritorious and procuring cauſe; and therefore there is no other thing, that we can derive our juſtification from, but his righteouſneſs only.

Uſe 3. Seeing by Chriſt's offering there is a ranſom and atonement to be had, and ſeeing it is offered in the goſpel, we pray you, in the name of the Lord, to take hold of, and improve this offering; let every body, that hears tell that Chriſt is the *ſin offering*, endeavour to get him to be their ſin offering: there are none that know, and find, that they have ſinned, but they would think of an amends; and here it is, and there is ground to exhort you to make uſe of it, and to encourage you to it, be-

cauſe this is the very end of his ſuffering, and he is fully furniſhed completely to accompliſh it. If there were no acceſs to life by this offering, he would not be called a *ſin offering*, in oppoſition to all other offerings; there is ground therefore to declare this to you, that by Chriſt Jeſus, life and reconciliation is attainable, and that it is actually attained by accepting of this offering: ſuch as accept of it, and reſt upon it, ſhall find acceptation with God, and freedom from ſin and wrath, by virtue thereof. It is a common queſtion, What ſhall we do? we do all we can, or may: but if we were ſtudying a long time to tell you, this is it, even to make uſe of Chriſt's offering; this, and this only will do your turn completely, and no other thing will do it.

The *4th Uſe* is of ſtrong conſolation to all who betake themſelves to Chriſt: he is the ſin-offering, that procures the taking away of ſin and wrath, and that procures friendſhip with God; and there is no imputation of ſin, nor *condemnation to them that are in him*, Rom. viii. 1. and hence is that triumph, ver. 34. *Who ſhall lay any thing to the charge of God's elect?* It is God that juſtifieth, *who is he that will condemn? It is Chriſt that died, yea rather that is riſen again*, &c. If juſtice were coming to execute the ſentence, what can it ſay to the believer? Jeſus Chriſt hath ſtepped in betwixt wrath and him; and, as to God's acceptation, he alone is counted the *ſin-offering*; and as theſe, who under the law offered the typical ſacrifices, had acceſs to the ordinances, and were ſanctified, as to the purifying of the fleſh; ſo much more is this offering able to purify the conſcience, and to purge it from dead works, and to give a fair acceſs to the promiſes of life, and to the favour of God, to all them who make uſe of it, as if they had never ſinned. I know, much of the weight of this conſolation will ly on this, whether Chriſt's offering be made uſe of? And ſome will ſay, how ſhall we make uſe of Chriſt's offering? And others will aſk, how ſhall we know, if we have made right uſe of it? And would to God, that ſouls were beaten off their pride and ſecurity, and brought under the conviction of a neceſſity of uſe-making of Chriſt; he would diſcover both to them. But before we anſwer the queſtion, there are two things we would preſuppoſe. 1. We preſuppoſe, that the ſoul is made ſenſible of its need of Chriſt's ſacrifice, from the apprehenſion it hath of a quarrel betwixt God and it, and from the fear of his wrath becauſe of ſin; elſe the aſking of ſuch a queſtion is to no purpoſe: for as we hinted before, the offering of a ſacrifice implies the confeſſion of guilt; ſo the making uſe of Chriſt's ſacrifice, preſuppoſes the ſenſe of ſin. Ere a ſoul can make uſe of his offering, it muſt know, its due was utter conſumption. 2. We preſuppoſe, that the ſoul is deſirous to be at God, and to have peace with him, to which end Chriſt is the mids; and there will be no reſpect had to the mids, except there be a reſpect had to the end, as it is, Heb. xi. 6. *He that comes to God, muſt believe that he is, and that he is a rewarder of them that ſeek him diligently*; where there is implied in the comer, a deſire to be at God, and an expectation of ſome benefit to be had from him; or, as the word is, Heb. vii. 26. *He is able to ſave to the uttermoſt all that come unto God by him*; which implies the ſinner's being ſenſible of his loſt condition, his deſire to be at God; and then Chriſt's offering comes in, as the mids, to bring about, and to come by that end. But theſe being preſuppoſed, the great thing, wherein the anſwer of the queſtion lies, how to make uſe of Chriſt's offering for the attaining of that end, of pardon of ſin, and peace with God, ſeems to be holden out in that word, Heb vii. 25. *He is able to ſave to the uttermoſt, them that come unto God by him*; and therein we may conſider ſinners deſire to be at God, and the uſe-making of Chriſt, in reference to that end, in theſe three, (1.) To have the breach made up with God, in reſpect of their ſtate. (2.) For quieting the conſcience, in reſpect of particular challenges. (3.) For the making up of their defects in grace, as well as for the removing of ſin. And as uſe-making of Chriſt in theſe three, points out the way of a ſinner's coming to Chriſt, ſo a ſinner's going on in this way,

way, evidenceth his right uſe-making of him: which will ſerve to anſwer both the queſtions, to wit, how to make uſe of Chriſt's offering? and how to know that we are making uſe of it aright?

For the firſt, to wit, going to God by Chriſt; 1. It is oppoſed to ſtepping in to God, at the firſt hand. 2. It is oppoſed to the uſe-making of any other thing, in our coming to God, for making up the breach. 3. It implies the ſinner's betaking of himſelf to Chriſt, as the mids-man, by whom he expects to come to friendſhip with God. There are ſome ſcriptural ſimilitudes, whereof we could rightly conceive, and apply them to this purpoſe, they might ſerve much to clear it. There is a diſtance, which, like a gulf, is fixed betwixt God and man; a ſoul then comes to God by Chriſt, as ones goes over a gulf by a bridge; hinted by the apoſtle, Heb. x. 19, 20. *Having therefore boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way, which he hath conſecrated to us through the vail, which is his fleſh.* We take the force of the ſimilitude to ly in this, that as one that hath a vail betwixt him and another, whom he deſires to approach to, muſt go thro' that vail ere he win to that other; ſo here, Chriſt's fleſh being the vail, he by his death hath rent it, that ſinners might ſtep through that rent, or breach, to God: that is, when all was before ſhut up, and cloſe betwixt God and ſinners, Chriſt was content that a rent ſhould be made in his body, through which they might come to God; coming to God by Chriſt, in this ſenſe, is to walk, as it were on Chriſt's ſufferings as a bridge, and to have no other place, or ground, to ſtand, or walk on to God, but this. Again, John x. Chriſt calls himſelf the *Door, I am the door;* and John xiv. to the ſame purpoſe, he is called the *way*: to tell us, that as none can come in to a houſe, but by the door, nor can come to the end of their journey, but by the way that leads to it; ſo heaven being ſhut up, and cloſed upon ſinners, any that would have entry into it, muſt betake themſelves to Chriſt by faith; for, by faith in him, the door is opened, and the way paved to heaven. It is a good token, when the way to heaven looks on the ſinner, as a hard wall, or like a ſinking moſs or bog; and faith in Chriſt gives him ſome little hold, whereby he wins over the wall, and leads him to ſome little hillocks, or hard bits, or ſpots of ground, whereby he ſteps thorow the moſs, or bog, to Chriſt: or, when the ſinner lays his reckoning to make uſe of Chriſt's ſatisfaction, for payment of his debt; ſo that, if he were to appear at the bar of juſtice, his anſwer would not be, that if he had done a fault, he had made, or would make a mends; nor that he prayed, and repented, and ſought mercy; but this, that he took with his guilt, and made uſe of Chriſt's ſacrifice: ſo Paul ſpeaking, renewed, in oppoſition to what he was, while a Phariſee, ſays, Phil. iii. That *he counts all things to be but loſs and dung, for the excellency of the knowledge of Chriſt, that he may be found in him, not having his own righteouſneſs, which is according to the law, but that which is through the faith of Chriſt.* When he, even he, thinks on the day of judgment, and where he will hide himſelf in that day, when it ſhall be aſked, and every one ſhall be asked the queſtion, where art thou? his deſire and reſolution is, to give this anſwer, I am in Chriſt; Lord, I have no righteouſneſs of my own to lippen, or to truſt to; I will never make mention of my painfulneſs in my miniſtry, of the tenderneſs of my walk, nor of any thing elſe of that kind; but I will betake myſelf to Chriſt's righteouſneſs, and will ſay, Lord, here is much debt on my ſcore, but there is a righteouſneſs to which I am fled by faith, and on this I will ground all my anſwers: this righteouſneſs is in Chriſt, as the purchaſer thereof; and it is ours by faith, when we betake ourſelves to it, to make it the ground of our claim: even as if a number of men were purſued for debt before a judge, and one ſhould come in, and ſay, I have paid ſo much; and another ſhould ſay, Give me down a part, and I will pay the reſt; and a third ſhould ſay, Give me a day and time, and I will ſatisfy; and a fourth poor body ſhould come in, and I ſay, I have indeed nothing myſelf to pay my debt with, but I betake myſelf to the reſponſal

ſponſal cautioner, who hath paid all for ſuch as betake themſelves to him. This is faith's anſwering and arguing; it will never ſhift the debt, nor yet admit of the final ſentence of condemnation, though readily acknowledged to be deſerved; but it interpoſes Chriſt's ſatisfaction, as that which will be acceptable, though the ſinner can do nothing of himſelf. In a word, this way of pleading is, upon the one ſide, an utter denying of the man's ſelf, and of all that is, or can be in him, for attaining of righteouſneſs; and, upon the other ſide, a crediting of himſelf to Chriſt, for the attaining of that which he hath not in himſelf: it is not only faith, if it were poſſible to ſeparate theſe two, to deny our own righteouſneſs; but, by the exerciſe of it, there muſt be a ſtepping over on Chriſt, and on his righteouſneſs, unto God.

The 2*d* thing, wherein the exerciſe of faith in the uſe-making of Chriſt's ſacrifice conſiſts, is, in reference to particular challenges: for, even when a ſoul hath fled to Chriſt, and made uſe of his ſacrifice for pardon of ſin, and for peace with God, it will not be free from challenges, and from new accounts; and therefore the exerciſe of faith is to be continued in the uſe-making of this offering, in reference to theſe particulars, as well as in reference to the making of our peace with God at firſt; in which reſpect, faith is called a *ſhield*, Eph. vi. 16. When new guilt is contracted, and drawn on, and then tentation ſays to the believer, is this the goodneſs of your purpoſes, and reſolutions, which have been like flax before the fire? No ſooner waſt thou eſſayed, and aſſaulted, but thou didſt greatly ſuccumb, and waſt much foiled, and prevailed over: the ſoul runs to the ſame targe, buckler, or ſhield; and though every one of theſe challenges be like a fiery dart that would ſet the conſcience on a flame, yet by faith the dart is kept off, or the venom of it ſuckt ſo out, that it burns not; and it makes the ſoul to ſay, though I cannot ſatisfy for the debt, yet there is in Chriſt's righteouſneſs, whereto I betake myſelf, which can do it: and if we look to that, which entertains tormenting exerciſes, that ſpeak evil of the grace of God, for humbling exerciſes are called for, and are profitable, we will find it to be this, to wit, when ſouls come to diſpute, and debate with challenges, and do not interpoſe the targe or ſhield of faith, taking hold of Chriſt's righteouſneſs, betwixt them and theſe challenges; for ſometimes a ſoul will betake itſelf to Chriſt's righteouſneſs for peace at firſt, and will look upon itſelf, as bound to keep, and maintain its own peace; and will, on the matter, think that it is but a ſort of baffling, or profaning of righteouſneſs, to ſay ſo, to be making daily uſe of it, for anſwering of new challenges; and ſuch will be ready to ſay, ſhould not a believer be holy? and we ſay, that he ſhould, and that it were to abuſe the ſpiritual armour, to take one piece of it, and not another, yea, nor all the reſt: but this we ſay likewiſe, that when one makes uſe of the *ſword of the Spirit*, he may warrantably make uſe of *the ſhield of faith alſo*; failing in this, that is, when Chriſt's righteouſneſs is not made uſe of, in reference to particular challenges, mightily indiſpoſeth many ſerious poor ſouls for uſe-making of the reſt of the weapons of their ſpiritual warfare: and therefore, as ye would exerciſe faith in general, for reconciling you to God, as to your ſtate; ſo ye would exerciſe faith on Chriſt's offering, for doing away of particular quarrels, and for ſilencing of particular challenges, which is to be daily waſhing at the fountain. In ſhort, as to the other queſtion, this may be a mark of a perſon, that is making right uſe of Chriſt's offering for his peace, if he be daily making uſe of Chriſt's offering for quenching and ſilencing of particular challenges.

The 3*d* thing, wherein this exerciſe of faith in the uſe-making of Chriſt's ſacrifice conſiſts, is in reference to the defects of our grace: we have indeed much need of Chriſt, and he hath much forthcoming in him, for the helping of grace, for the amending of weak faith, and love, and other graces as well as for obtaining pardon of ſin, and of peace with God, and for anſwering of challenges; and yet, oft-times theſe, who are making uſe of Chriſt in the former two reſpects, are in hazard, and ready to think, that the

they ſhould believe more, love more, and exerciſe other graces more, of themſelves: but we are to make uſe of him, for helping defects of grace, as well as for theſe other things. By this, I mean, not only the uſe-making of Chriſt meritoriouſly; and ſo that we ſhould look on faith, love, repentance, and every other grace, as purchaſed by him, as well as peace with God; and that we ſhould make uſe of Chriſt's offering, for attaining of theſe; but I alſo mean, that we alſo ſhould make uſe of Chriſt as a prieſt, to make his own offering effectual, for attaining all the benefits of his purchaſe, conſidering that he is able to ſave to the uttermoſt all that come to God by him. The apoſtle goeth on this ground, Heb. x. 19, 20. *Seeing we have ſuch an high-prieſt*, and ſuch an offering, *let us draw near with full aſſurance of faith*, &c. and if ye aſk, What this is? It is of largely extended uſe; it is even to make uſe of Chriſt, as a Prieſt, not only as the object of faith, and as the procurer and worker of faith, but alſo for the confirming of weak faith: it is a looking to him, to get the weak faith, that we dare ſcarcely lippen to, made ſtrong; and a lippening, or truſting of our weak faith to him, to carry us through, when we dare not well lean to it. In the firſt reſpect, we do by faith lippen, and truſt to Chriſt's righteouſneſs; in this laſt reſpect, we lippen or truſt our faith to him; and look to him, not only for pardon, but we lippen to him for making faith to keep its grips of him: and as it was with that poor man ſpoken of, Mark ix. who, upon the one ſide, betakes himſelf to Chriſt, *If thou canſt do any thing, have compaſſion on us, and help us*; and on the other ſide, being holily impatient, finding his faith like to fail and miſgive, when Chriſt ſays to him, *If thou canſt believe, all things are poſſible to him that believes*; he cries out, in that his holy impatience, *Lord, I believe, help thou my unbelief*; he acknowledges his unbelief, as well as his faith; and truſts Chriſt with the mending of his faith, and holding together the ſheards of it, ſo to ſpeak, when it was like to crack, and fall aſunder. Our doing thus, evidenceth a more full denying of ourſelves, when we dare not truſt our own believing but as it is committed to Chriſt, and when there is a crediting of him, and leaning to him, both for the benefit we expect, and for the application of it: that word of the apoſtle, Phil. iii. 12. is appoſite, and excellent to this purpoſe, *That I may apprehend that for which I am apprehended of Chriſt Jeſus*; as is alſo that of Peter, 1 epiſtle, 1 chap. ver. 10. *Who are kept through faith by the power of God.* So then, in anſwer to both the queſtions. 1. How to make uſe of Chriſt's ſacrifice? And, 2. How to know, if we have more, or do make uſe of it aright? We ſay in ſhort, as to the *1ſt*, That there muſt firſt be a leaning to his merit, for the buying, or procuring of our peace, and betaking of ourſelves to it for that end. *2dly*, When tentations recur, and when new challenges ariſe, there muſt be a conſtant daily betaking of ourſelves to faith in his ſacrifice, as to a ſhield, or as to a ſtore-houſe; which he himſelf calleth *an abiding in him*, John xv. 3. There muſt be an uſe-making of Chriſt, as a prieſt, not only to remove daily contracted guiltineſs, but alſo to heal the infirmity and weakneſs of our graces, eſpecially of faith and love, giving him credit to bring our faith and love to perfection. It is a ſweet word which we have, Pſal. ciii. *He healeth all thy diſeaſes*. As to the *2d* queſtion, we ſay, That perſon may look on himſelf, as making right uſe of Chriſt's righteouſneſs, that is daily making uſe of him, in theſe fore-named reſpects, who, if he were to appear before God, it is Chriſt's righteouſneſs that he would build on; he is alſo daily making uſe of him, to anſwer challenges as they recur, and dare not lippen to his own faith, but as it is committed to him; conſidering, that, as faith is in himſelf, it is daily in hazard to be extinguiſhed; and we may add, that he ſo makes uſe of Chriſt, as that he dare not go to God without him; as the word is, Heb. vii. *Them that come to God by him*; he comes unto God by Chriſt, in prayer, in praiſes, and in every other duty of worſhip: the apoſtle, to this purpoſe ſays, Heb. xiii. 15. *By him therefore, let us offer the ſacrifice of praiſe to*

Go

God. The believing ſoul is never right till its *all* be put in his hand. Though all theſe be not diſtinct, and explicit in the perſons uſe-making of Chriſt's ſacrifice; yet he expects that the application of the benefits which Chriſt hath purchaſed to him, ſhall be made forthcoming to him, by virtue of that ſame purchaſe; and that he, who is the *author*, will alſo be the *finiſher of his faith.* The ſum and up-ſhot of all, is to ſhew that as we have much good by and in Chriſt, if we could make uſe of it; ſo he calleth us to be chearful and comforted in the uſe-making of it, and not to diminiſh our own conſolation, when he hath condeſcended graciouſly thus to extend, and enlarge it, with ſo richly liberal and bountiful a hand.

SERMON XLI.

ISAIAH liii. 10.-----*He ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand.*

IT may be thought, and that very juſtly, that there muſt be ſome great and glorious deſign, driven in the contrivance of the work of redemption, that was executed by ſuch a mean, as the ſuffering of the Son of God; and that there muſt be ſome noble and notable thing following on it, that moved the Father to ſend his Son, and the Son to come for this work. This part of the text anſwers, and tells us what is the deſign, *He ſhall ſee his ſeed, he ſhall prolong his days*, &c. He ſhall communicate life to many that were dead, and ſhall beget a generation, that ſhall have life derived from him, as a ſeed have from their parents: and ſo this is a third anſwer, for removing of that ſtumbling objection, propoſed in the beginning of the verſe, to wit, How it came to paſs, that the innocent Son of God, *who had done no violence, and who had no guile in his mouth*, was put to ſuch ſufferings? We ſhewed that there were three grounds laid down, in anſwer to this, *1ſt, It pleaſed the Lord to bruiſe him*, it was the Father's good pleaſure. The *2d* is from the nature of his ſufferings, which were to be a *ſin-offering*, or *an offering for ſin*, not for his own, but for the ſins of the elect. The *3d* is, That his ſufferings ſhould have notable fruits and effects following them, ſet down in three expreſſions, which are partly prophecies, telling what ſhould be the effects of the ſufferings of the Mediator; partly promiſes made to the Mediator, telling what ſhould be his reward and hire, to ſpeak ſo, for his ſufferings. (1.) *He ſhall ſee his ſeed*, that is, many ſhall get good of his ſufferings; (2.) *He ſhall prolong his days*, that is, he ſhall out-live theſe his troubles and ſufferings, and ſhall have a glorious out-gate and reign; (3.) *The pleaſure of the Lord ſhall proſper in his hand*, that is, the work that was given him to do, and to finiſh, ſhall thrive well, and no part of it ſhall fail, or miſcarry. In the firſt promiſe made to him, or in the firſt effect that ſhould follow on his ſufferings, in theſe words, *He ſhall ſee his ſeed*; we have theſe three, 1. A relation implied betwixt Chriſt and believers; they are his *ſeed*, ſuch as in the next verſe are ſaid to be *juſtified* by him: it is in ſhort, many ſhall get pardon of ſin, and juſtification, by his death. In this reſpect, it is ſaid, Pſal. xlv. penult verſe, *Inſtead of thy fathers, ſhall be thy children, whom thou mayſt make princes in all the earth.* 2. A prophecy, and fortelling of the event, that ſhould follow Chriſt's ſufferings; and ſo it holds out this, That our Lord Jeſus ſhould not only have a ſeed, but a numerous ſeed, that ſhould be made ſure to him: and it ſeems to be in alluſion to that which is ſpoken of Abraham, and of others in the Old Teſtament, of whom it is ſaid, that they ſhould have ſeed, that is, that many ſhould deſcend of them: but

but there is more here; for, whereas others, while they are living, or in their life-time, beget a ſeed, which begetting is interrupted by death; the death of our Lord Jeſus begets his ſeed, or his ſeed are begotten by his death. 3. Conſidering the words as a promiſe they hold out this, That though our Lord Jeſus ſuffer, and die; yet he ſhall not only have a ſeed, but he ſhall ſee his ſeed, he ſhall outlive his ſufferings and death, and ſhall be delighted in ſeeing of them, who ſhall get the good of his ſufferings: as it is ſaid of Job, that *he ſaw his children*, or ſeed, *of the third and fourth generation*, that is, he lived long and ſaw many that came of him; even ſo, though our Lord came to death, and to the grave, yet he ſhould not only have a numerous ſeed, and many children, but he ſhould live and ſee them; and that not only for three, or four, or ten generations, but for very many generations: and his dying ſhould neither mar his begetting, nor the ſeeing of them. And this *ſeeing of his ſeed*, is oppoſed to ſuch parents as are dead; and who, though their children and poſterity be in want, yet they know it not. From the firſt of theſe, Obſerve, *That believers are our Lord Jeſus his ſeed, they are come of him:* whatever their meanneſs and lowneſs be in the world; and though they could not claim kindred to any externally honeſt rank, or quality, yet they are his ſeed. To this purpoſe the apoſtle beſpeaks the believing Corinthians, 1 Cor. i. 27, 28, *Ye ſee your calling, brethen, how that not many mighty, not many wiſe men after the fleſh, not many noble are called; but God hath choſen the fooliſh things of this world, to confound the wiſe*, &c. *that no fleſh ſhould glory in his preſence;* though ye be not of any high rank or quality in the world, yet *of him are ye in Chriſt Jeſus, who of God is made unto us, wiſdom, righteouſneſs, ſanctification, and redemption*: In this reſpect Chriſt is called the *everlaſting Father*, Iſa. ix. 6. For he is the Father of all believers, that ever had, or ſhall have life; who are, Pſal. xlv. penult verſe, called his *children*.

To clear this a little, ye ſhall take it in theſe four or five reſpects, or conſiderations, in which believers are ſaid to be *Chriſt's ſeed*, or to be deſcended of him. 1*ſt*, In this reſpect, that, as believers, they have their being of him: as children deſcend from off their parents as to their natural being; ſo believers, as they have ſpiritual being, deſcend from him, and hold their being of him; without whom they had never been believers; and in this reſpect they are his ſeed. 1. Becauſe he *meritoriouſly* purchaſed life to them; which is the thing here mainly underſtood, as following immediately upon the back of his ſufferings. 2. Becauſe they have life from him, *efficiently*, as he works it in them, and by the goſpel begets them; therefore he is ſaid, 1 Tim. i. 10. to have *brought life and immortality to light by the goſpel*, which was not known in many parts of the world till Chriſt brought it forth; in this reſpect, believers are Chriſt's ſeed: we are not believers born of our parents, nor have the faith which we have, of the ordinances, nor of miniſters, as efficient cauſes thereof; but it is from our Lord Jeſus, who is believers *Father*. Thus believers have an affinity and near relation to Chriſt, even to be his children: and any that would lay claim to faith or ſpiritual life, would ſee well, that it may be this way kindly, and as we uſe to ſay, liel come, from Jeſus Chriſt, and that they be in his debt and common for it. 2*dly*, They are his ſeed, in reſpect of the likeneſs that is betwixt him and them, or in reſpect of the qualifications that are in them; as they are ſaid, 2 Pet. i. 4. *By the exceeding great and precious promiſes, to be made partakers of the divine nature:* they have of the ſame Spirit, for the kind, that he, as Mediator, hath in him; and it is in this reſpect, that, Cant. vii. 1. the believer is called the *prince's daughter*, which eſpecially looks to the ſpiritual, generous, and noble qualifications, that are derived from Chriſt, to the believer: hence believers are ſaid to have the *ſpirit of ſons*, when all others, though they be the greateſt in the world, have but the ſpirit of ſervants: and their generoſity is nothing to that of believers, who are *made partakers of the divine nature:* we have not,

ſays the apoſtle, *received the ſpirit of fear, but of faith and love, and of a ſound mind.* Ah! there are many that claim kindred and relation to Chriſt, that are very unlike him. *3dly*, They are called Chriſt's ſeed, in reſpect of the care that he hath of them: never mother was more tender of the ſucking child, than he is of his believing children; therefore ſaith the Lord, Iſaiah xlix. 15. *A mother may forget her ſucking child, but I will not forget thee:* hence is that phraſe, even as to viſible profeſſors of the church, who refuſe to liſten to the call of the goſpel, which is more eminently verified in believers, Mat. xxiii. *How often would I have gathered thee, as a hen doth her chickens under her wings!* So tender and reſpective is he to his children, as the mother is tender of the ſucking child, or the hen is of her newly-hatched, and young chickens; for they are, in ſome reſpect, come out of his own bowels; his blood was ſhed to purchaſe them; ſo it is ſaid, Iſa. xl. 11. *He gathers the lambs with his arm, he carries them in his boſom, and gently leads thoſe that are with young.* And, O what maſſy conſolation have ſuch words as theſe in them! and what confidence may believing ſinners have to come to this Mediator, that is a mother, a father, a brother, and a parent; that hath begotten us out of his own bowels, and in ſome reſpect, as we are believers, hath as a mother conceived us in his own womb! *4thly*, They are called his ſeed, in reſpect of the portion which they get from him. The apoſtle ſays, that parents provide for their children; it is indeed eminently ſo here, believers come under his care, overſight, and tutory; and as a man provides for his houſhold, his children and ſervants meat in due ſeaſon, (and the apoſtle ſays, *He is worſe than an infidel, that provides not for them of his own houſe*) even ſo our Lord Jeſus, as he gives believers their ſpiritual life, ſo he entertains that life, provides for them, and trains them up, and on, till he enter them into the poſſeſſion of eternal life; they are made by him princes, Pſal. xlv. 16. entitled to a kingdom; yea, all his children are kings, and ſit with him on his throne, Rev. ii. laſt verſe, and are made partakers of his glory; and to ſpeak ſo, they fare as he fares, they dwell as he dwells, and behold his glory: O, is not this much, that the poor dyvour that hath not a penny left him, nor to leave to another, ſhould be thus dignified, as to have a claim to Chriſt's kingdom, to be an heir, and a joint heir, who is the heir of all things! for ſo we come to be retoured, to ſpeak ſo, and to be ſerved heirs to all things; as it is, Rev. xxi. 7. *He that overcometh ſhall inherit all things:* and it goes on this ground, Heb. i. 2. that the Mediator *is appointed heir of all things;* with whom being *joint heirs*, we are heirs too, and made to inherit all things. *5thly*, They are called his ſeed, becauſe of the manner of their coming to the poſſeſſion of that, which through him they have a claim to; for they have a claim to nothing, but by being heirs to, and with him; and by believing in him, they are *heirs of the promiſe*, in ſome reſpect as Iſaac was: ſo then briefly to recapitulate all theſe, would ye know the way that believers are Chriſt's ſeed? 1. He begets them, and they have their ſpiritual life of him. 2. He is tender of them, as of his own children. 3. They are furniſhed with qualifications, and diſpoſitions ſuitable to him. 4. They have a rich portion from him, and are well provided for. 5. What good they get, is for his ſake, who is their Father: here we may allude to that word, Rom. xi. *They are beloved for the Father's ſake;* by a right and title to him, they come to have a good and goodly portion; they claim not to their portion, becauſe of this or that thing in themſelves, but by their being ſerved heirs to Chriſt; being come of him, they come to get a right to what is his.

Uſe. As all relations betwixt Chriſt and believers ſpeak out much conſolation, ſo doth this, if we were in caſe to apply it; this one word hath in it; and holds forth a good condition, and is a very broad charter.

See here then, *1ſt*, What we are in Chriſt's common and debt, who are believers; it is much to be made a friend, to be freed from the curſe of God

God, and to have all our debts paid; but this is more to be his ſeed, to be his own children, to have our life of him, to have our proviſion and portion from him. It is really a wonder, that we wonder not more at this, and other relations that are betwixt him and believers: as namely, he is the believers *Father*, and takes them to be *his ſons and daughters*; he is the believers *brother*, and *is not aſhamed to call them brethren*; he is the believers *huſband*, and they are *his ſpouſe*; he is their *bridegroom*, and they are *his bride*: ſuch relations as theſe are pitched upon, and made choice of, to fill, if I may ſpeak ſo, the faith of the believer, and that the believer may feed ſweetly and delicately on them, till the time come that the vail of ſimilitudes be taken away, and they be brought to ſee him as he is, even face to face; and that thereby they may be helped to win to read their advantages and privileges, which they have in him. What can be the reaſon, then that ſo few think and eſteem ſuitably of the excellent and deſirable condition of believers, and that words of this kind reliſh not? Here is the reaſon, he of whom they hold all theſe privileges, and by whom they are put into this notable and non-ſuch condition, is not ſuitably eſteemed of, and accounted precious; therefore believers in him are thought the leſs of. Our hearts ſhould melt in love to him, and in ſorrow for offending him, at the reading and hearing of ſuch expreſſions, whereof the ſcriptures of God are ſtuffed full.

2dly, Are there any that would have a good and happy condition ſummed up and compended? Here it is, even to have our Lord Jeſus to be a Father, and to be his *ſeed*, to come in as ſons and daughters to him. I appeal to you all, if any condition can be put in the balance with this; is there any honour and dignity like it, or comparable with it? Who can claim to become of ſuch a parent as is he, *who is King of kings, and Lord of lords, the Prince of the kings of the earth*, the Father of glory, his eldeſt and only begotten Son, by an eternal and unſpeakable generation, who in all things hath the pre-eminency. What is your pedigree, who will ſay, and boaſt, that ye are of ſuch a laird's or lord's, houſe, and of ſuch an ancient family and ſtock; yea, though ye were of blood royal, what is it to this? What will become of mens gentility or nobility of birth, yea, of royalty of birth, in that day, when Chriſt ſhall ſet his throne in the clouds? To have this relation to Chriſt, will be more valuable and honourable, in that day, than to have been great commanders, lairds, lords, marquiſſes, dukes, princes, and kings, who will in that ſtand upon the ſame level with the pooreſt peaſants, and when all honours and dignities, which are now ſo much thought of, and thirſted after, will be laid in the duſt. Therefore learn to think of this as the nobleſt birth and deſcent, which is through faith in Chriſt Jeſus; and covet; and be holily ambitious, to have the qualifications of his children. Look to the qualifications, parts, endowments, and accompliſhments, that uſe to accompany, or follow any houſes of the braveſt of natural men; are there any of them comparable to the qualifications of believers? Is there a ſtock or race of people in all the world, ſo truly generous and noble as believers are, who are come of Chriſt, and are made valiant, thro' the exerciſe of faith in him, againſt all occurring difficulties; regardleſs of worldly things, and taken up with, and buſied about high and noble projects and deſigns; even to have heaven, and glory, and God himſelf; who undervalue, and holily diſdain the things of the world, which earth-worms ſo much ſeek after? Their qualifications kyth eſpecially in this, that their deſigns are heavenly, their minds elevated to, and ſet on the beſt things, and that they have a truly magnanimous and a valorous way of proſecuting them, by ſtudying the mortification of ſin, and conformity to God, when others cannot endure to caſt out with, and abandon a luſt; they holily ſcorn, and account it below them, to have their peace ſtanding or falling with the ebbing and flowing of creature-comforts, which the men of the world place their happineſs in; their ſtudy is to be pure, as Chriſt is pure: O is there any portion like theirs? Many of you think

but little of it now, but ye will think more of it in that day, when the earth, and all things in it, ſhall be burnt up with fire; what will the earth portion ſignify then? Ye that now have your variety of fine and delicate meats, with your ale and wine at every meal, who ſhall be found out of Chriſt, ſhall not get a drop of cold water to cool your tongue, under your exquiſite and helliſh torments, when the poor body, that believed, and had a hard life of it here, ſhall be in Abraham's boſom, and with Chriſt at his table, yea, and on his throne with him; and it is upon the account of their having a title to Chriſt that they come to all that glory and happineſs. O is there any right and title like the believer's, which is founded on Chriſt's right and title, which is, or may be called, the *original right* of the believer, who *is keeped by the power of God, through faith unto ſalvation.* If theſe be the true and faithful ſayings of God, what is the reaſon that men think ſo little of them? Why is an intereſt in Chriſt ſo undervalued? Believe ye, that ſuch and ſo much good is to be gotten by being Chriſt's ſeed and children? If ye ſay that ye believe it, how comes it to paſs that ſo few have it for their deſign, and that your deſigns are ſo much for this and that in a preſent world, and that this is ſo much ſlighted, and that there is ſo much boaſting in other things, and ſo little holy boaſting and glorying in this?

There are two or three *marks*, which we may gather from the words, that may help to ſhew when this claim is warrantably made, and which may evidence the groundleſneſs of the claim of many. And, 1. Chriſt's ſeed hath another original than that which they bring with them into the world; there is in them a change of the ground of their hope, and that on a new account: folks come into the world ſinful, children of ſinful parents; but when they come to be believers, they get a new life, which men cannot give, and this new life hath new actings and fruits: ah! how many dream of a right to Chriſt, who know no other birth or being but that which is natural. 2. They who are Chriſt's *ſeed*, carry along with them the impreſſion of an obligation to, and an acknowledgment of him in whatever good they have gottten; they think themſelves much obliged to Chriſt, and they acknowledge him for their life, as it is, Mal. i. *If I be a Father, where is my honour? and if a Maſter, where is my fear? A ſon honours his father*, &c. A natively and genuinely diſpoſed child acknowledgeth his father as his father, and reverenceth and loveth his father as his father; but there are many that pretend to a being from Chriſt, who think not themſelves in his debt and common for it, and who know not what it is to walk under the conviction of their obligation to Chriſt for their ſuppoſed ſpiritual life and being. 3. They, who are Chriſt's *ſeed*, have in them a likeneſs to him, as they did once *bear the image of the earthly*, ſo *now they bear the image of the heavenly Adam*; not that they come up in all things to be exactly like to the pattern, but it is their aim; and other things, that diſconform them to him, are deformed, lothſome, and ugly in their ſight: their old inclination is burdenſome to them, and is the continual ground of an inward conteſt and wreſtling; and, in a manner, they are troubled at the very heart how to keep down what is oppoſite to Chriſt; and when their corruption over-maſters them, they are the more diſcompoſed and diſquieted: they diſcern ſomething in them, that is not like to Chriſt, and they abhor that, though it be never ſo near and dear to them, their very *ſelf*; they ſee ſomething alſo like to Chriſt in them, and they cheriſh and make much of it; they would fain be at more of it, and to have his image more deeply impreſſed on their ſpirits, which they reckon their greateſt, yea, their only beauty.

Their 3*d Uſe* is for direction to believers: if ye be *Chriſt's ſeed*, ye muſt be other ſort of folks in your deſigns, and in your deportment and carriage: king's children ought not to carry as others; it would be highly unſuitable, yea, even abominable to ſee them walk ſo trivally and lightly, and every baſe, ill-bred beggar's child doth: it is no leſs incongruous and unbecoming, that believers ſhould be taken with this and that vanity, that mere

mere worldlings are taken with and hunt after.

The *4th Uſe* ſpeaks a word of conſolation to believers, and holds forth the greatneſs of the privilege of being *Chriſt's ſeed*. It will be much to perſuade a poor ſinner, duly ſenſible of ſin, to believe this, and that the Lord is in earneſt, when he ſpeaks thus; that ſuch an one, who hath betaken himſelf to Chriſt for life, and humbly claims right, to nothing, but by virtue of Chriſt's right, (the main thing, that our union with him is bottomed upon) who is content to be in Chriſt's common for life, and goes not about to eſtabliſh his own righteouſneſs, but leans to his righteouſneſs, for life and ſalvation, ſhould be *his ſeed*, and have all the privileges of ſons derived to him; and yet it is the Lord's faithful word: neither hath eye ſeen, nor ear heard, nor hath it entered into the heart of man to conceive, what good things are laid up for ſuch a perſon, and that are ſtuffed up in theſe expreſſions of our relation to Chriſt Jeſus.

Uſe 5. It may alſo be a quieting and comforting word to ſome believers, who are in affliction, poverty, and ſtraits in the world; that our Lord Jeſus is a kindly affectionate parent, more kindly and tender-hearted, than the tendereſt father or mother: and indeed it may ſufficiently quiet them, that they have ſuch a kindly overſeer and proviſor, who is alſo a cordial ſympathizer with them, whatever their condition be; he will not deny his offſpring and ſeed, whom he laid down his life to purchaſe.

The *6th Uſe* may be for incitement and provocation to all that would be happy, to place it here; intereſt in Chriſt Jeſus, by believing on him, brings us to have intereſt in the enjoying of him, and all that is his; and can there be any more ſought after, or wiſhed for? Are there any, but would think it a good life, to be here? And who are they, of whom he ſpeaks ſo? It is not of ſome ſort of ſtrange and uncouth folk, that were once in the world, but are now all out of it, and of whom there are none now in it; it is not ſuch as want ſin, and derive their life from their own works; but it is ſuch as are, 1. As conſidered in themſelves dead in ſins and treſpaſſes, and without ſpiritual life and being; and who know, that all the pains that they can take, will not acquire it; and who, it may be, are quite dead to their own apprehenſion and ſenſe oftentimes; and who have judged themſelves, and have the ſentence of death in themſelves. It is ſuch as look to him for the obtaining of life; and who acknowledge him for any life or livelineſs they have; and who expect it, and bruik it, by virtue of his purchaſe; which is that on which all their plea for life is founded.

Now I know, that all this will not readily clear ſome; there are ſo many things that look counterfeit like: but I am now ſpeaking to them, who have ſome ſticklings of ſpiritual life, which yet are not ſo lively, as they can diſcern them to be the ſtirrings and ſticklings of life; and they have a body of death in them, which is ready to extinguiſh that life; and often they think that it is extinguiſhed already: they have convictions of their own deadneſs, and that things are wrong in their condition, and are quite out of all hopes of righteouſneſs from and by themſelves, or from any thing that they have done, or can do; and they have ſome confuſed looks to Chriſt, but they cannot rid their feet in the matter of their faith, and duties go not ſo with them as they expected, and would have them. To ſuch I ſhall ſpeak a word or two, and cloſe. 1. I would aſk, whence comes that ſtickling of life, or feeling of that body of death? What is the original of it? will nature diſcover the corruption of nature, and bring folks to be out of love with corrupt nature? Certainly, where this is, it is not like nature, but is the life of Chriſt; eſpecially, when it puts folk to diſcern, and take up their own deadneſs, to quit their own righteouſneſs, and to be content to lay their mouth in the duſt, and to betake themſelves to the righteouſneſs of Chriſt, if they could win to be diſtinct in it: this looks to be from Chriſt, *whoſe Spirit convinces the world of ſin*, and of the ſin of *unbelief* in particular; and of *righteouſneſs*, as being only to be had in Chriſt; and of *judgment*, that is, of the reaſonableneſs that he ſhould have a do-

a dominion over them, and that they ſhould walk in holineſs: yet, notwithſtanding of all this, they are hanging in a kind of ſuſpence and hover, and know not whether to look on themſelves as believers or not; they wot well that it is not right with them, that they are loſt in themſelves, and that no other way will do their turn, but faith in the righteouſneſs of a Mediator: the thing whereat they ſtick and halt, is, that they know not how to through, and maintain the conſent that they have given; and they cannot think, that their faith is true faith, becauſe they know not how to follow forth the exerciſe of it; though they have renounced their own righteouſneſs, and laid their reckoning, to be in Chriſt's debt and common, for righteouſneſs and life, if ever they come by them: all their difficulty is, how to through their believing. Now, it is not to the founding of life, that we are here ſpeaking, but to the exerciſe of life, and to the finding out of life: and we ſay, that ſuch an exerciſe ſuppoſes life to be, though it be not diſcernable in its exerciſe to the ſoul itſelf. There are many poor creatures born and brought forth into the world, that can neither talk nor walk, but muſt be carried and keeped tenderly, and that are ſomeway, as if they were brought out of the womb: ſo is it with many believers; and it were good to be in Chriſt's common as for life, ſo for bringing life to exerciſe, and by diligence and waiting on him, in the uſe of his own appointed means, to ſeek to come to ſome diſtinctneſs in neating and exerciſing of any life, that he hath given: and it is no ſmall encouragement to this, that Chriſt *ſhall ſee his ſeed*, that he muſt have ſaints and believers in him; which ſhould make poor ſouls, that have no life in themſelves, with the more confidence to commit themſelves to him, upon this very ground, that the Father hath engaged to Chriſt, that he ſhall have many ſuch for his *ſeed;* the which promiſe is performed to him, in the gathering in of poor, confuſed, and mind-perplexed ſinners, to be in his debt for life, and to hold their life of him for ever. It will ſure be no ſmall part of the ground of ſaints praiſe in heaven, that he not only bought life for them, and trained them on, till he had got them fitted to ſpeak to his praiſe; wherein the body of death makes many a ſad ſtop, and makes poor believers to ſtammer, as it were, while they are here. But it is good news, that Jeſus Chriſt hath bought life, and brought it to light; and that, by this goſpel, he is making application of it, and declaring that he is content to beſtow it freely, on all them that will be in his common for it.

SERMON XLII.

ISAIAH liii. 10.-----*He ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand.*

IT was once a riddle, how out of the ſtrong could come forth meat, and how out of the eater could come forth ſweet; it is here moſt clearly unriddled, and that in a moſt wonderful and comfortable manner: our Lord Jeſus, the *ſtrong Lion of the tribe of Judah, is put to grief and bruiſed, and his ſoul is made an offering for ſin*; and here is the ſweet meat that comes out of it, *He ſhall ſee his ſeed, he ſhall prolong his days*, &c. The ſubſtance of the words is, That by his death many ſhall be brought to life: it is the ſame death, that hath given us the hope we have of life, and all the ground that we have to ſpeak of it to you; which had never been, had he not been *bruiſed and put to grief*.

We ſhewed, that here is holden forth the Lord's great deſign in the con-

contrivance of the work of redemption; and that theſe words are a further anſwer to the ſtumbling objection propoſed before, to wit, how the innocent Son of God could ſuffer: *It pleaſed the Father to bruiſe him, when he ſhall make his ſoul an offering for ſin*, &c which juſtifies God in that proceeding, and ſerves to wipe away that reproach that might ſeem to ſtick to him. In ſum, it is this, If we conſider the notable and noble fruits, and comfortable effects, that follow on his ſufferings and death; there is no ground to ſtumble at God's giving his Son, or at the Son's condeſcending as Mediator, to ſuffer, to be deſpiſed and put to death: and this is the firſt fruit, and effect thereof, that *he ſhall ſee his ſeed*: whereby is meaned, that by his death the elect, who are given to him, do by faith in him receive a new life from him, and are taken in, under a moſt ſweet and kindly relation to him, by their being begotten again to a lively hope, through his reſurrection from the dead.

We ſpoke to this point, that believers are Chriſt's ſeed: which ſhews the great privilege that they are admitted to, and their great obligation to Chriſt on that account: they are obliged to him for their ſpiritual life and being: as children are obliged to their natural parents for their natural life and being; and infinitely more obliged, inaſmuch as the one life is infinitely preferable to the other.

There are three things more to be obſerved from the words, 1. Conſidering them as they ſtand in dependance on the former; *That God's deſign in ſending his Son into the world, and the Mediator's deſign in coming ſo low, is to have a ſeed begotten to the hope of eternal life; and to have poor ſouls dead in themſelves, ſharing of life in and through him; even to have many partaking of life through his death.* Conſidering the words as foretelling the event of Chriſt's death and ſufferings, we have this obſervation from them. *That our Lord's death ſhall certainly procure life to many*; or thus, *It cannot be, but his death muſt have fruit to the ſaving of ſouls from death, and to the making of them partakers of life.* 3. Looking on the words as a promiſe made to the Mediator, we obſerve from them, *That the ſeeing of a ſeed, is exceeding much thought of by Jeſus Chriſt, it pleaſed him wondrous well; therefore this promiſe of a ſeed is made to him, to encourage him to lay down his life.*

We ſhall ſpeak a word to each of theſe, and ſhall leave the conſideration of the words, as they hold out, not only our Lord's outliving his ſufferings, but his ſeeing a ſeed on the back of them, to the ſecond effect that follows, *He ſhall prolong his days.*

For the firſt *doctrine*, we ſuppoſe it will be clear, if we conſider how the *ſeeing of his ſeed* is ſubjoined to, and dependeth upon the former words anent his making *his ſoul an offering for ſin*; which hold out this, that the great deſign of God, and of Chriſt the Mediator, in his ſufferings, is to beget a people to eternal life, and to make way, that ſinners, naturally dead in ſin, may partake of ſpiritual and heavenly life, and may be begotten to the hope of eternal life through him. And what other deſign, I pray, could there be than this? For the Lord had nothing to procure for himſelf: to ſpeak ſimply, there could be no addition made to the glory of God thereby: therefore it is ſaid, John vi. 39, 40. *This is the Father's will that hath ſent me, that of all he hath given me, I ſhould loſe nothing, but ſhould raiſe it up at the laſt day: and this is the will of him that ſent me, that every one who ſeeth the Son, and believeth on him, may have everlaſting life, and I will raiſe him up at the laſt day.* 1 Tim. i. 15. *This is a faithful ſaying, and worthy of all acceptation*; and what is it? *That Jeſus Chriſt came into the world to ſave ſinners*; and that John x. 10. *I came, that they might have life, and that they might have it more abundantly.*

There are two things that we would ſpeak a word to, for clearing of the doctrine, and then make uſe of it. The *1ſt* is, How this can be God's deſign, in Chriſt's humiliation, to beget many ſons to life? *2dly*, How Chriſt's death contributes to this deſign? For the firſt, When we ſpeak of God's deſign here, we mean not his laſt and ultimate deſign, but his immediate deſign in the goſpel, which is ſubſervient

vient to that his laſt and ultimate deſign; to wit, the glorifying of his grace and juſtice, in giving the Mediator to ſatisfy juſtice for dyvour ſinners, who are not able to ſatisfy for themſelves; and he having choſen this as the mids to that higheſt end, we may well ſay, that it is his immediate deſign in the goſpel, that thereby the glory of his grace and juſtice might be manifeſted. For the *2d*, which is, How Chriſt's ſufferings contribute to this end? It may be ſoon cleared, if we conſider that there is a twofold lett in the way of ſinners partaking of life, which Chriſt's ſufferings do remove. The *1ſt* lett is a ſtanding quarrel betwixt God and the elect, they having ſinned, and having nothing to pay their debt; this our Lord Jeſus by his death removes, he pays the debt, and tears the obligation, called *the hand writing that was againſt them, nailing it to his croſs*, Col. ii. And, in this reſpect, his death is called a *ranſom for many;* and in the words before, he is *ſaid to make his ſoul an offering for ſin*, on the ſame account, to wit, that the principal debtor might be ſet free. The *2d* lett is man's utter unfitneſs to walk with God: for though the debt were taken away, yet they have no life; but Jeſus Chriſt by his death, hath laid down a ground how a ſinner may be reconciled to God, and may partake of grace here, and to be in caſe to walk with God, even while ſojourning in the world, in ſome good meaſure, and of the life of glory hereafter; his ſufferings are not only a ranſom for their debt, but alſo a bridge, to ſpeak ſo, to ſtep over the gulph of the diſtance that is betwixt God and them, unto glory, whether he as the fore-runner is gone before them: in this ſenſe, we have our graces as the fruits of Chriſt's ſufferings; the life of grace, faith, love perſeverance, *&c.* we have alſo protection, preſervation, and guiding in the way, till we be brought through to eternal life; as that word is, John vi. 39, 40. cited before, *That of all whom the Father hath given me, I ſhould loſe nothing*: in the firſt reſpect, Chriſt is ſurety for our debt; in the ſecond reſpect, he is ſurety for our duty: in the firſt reſpect, we are admitted into covenant with God; in the ſecond we are entertained in it by him, who lives for ever to make interceſſion for us.

Uſe 1. See here, believers, what ye are in the Father's debt for ſending his Son, and what ye are in the Son's debt for coming to die for you: ye behoved to have born the curſe yourſelves, if he had not born it; but he took it on himſelf, that ye might be freed from it: thus it ſtood with you, ye deſerved to be ſhut out for ever from God, to have the ſword of juſtice awakened againſt you; and *he gave his back to the ſmiters, and his checks to them that pluckt off the hair*, and was content that the ſword of juſtice ſhould awake againſt him, and ſmite him, that he might by his ſtripes heal you, and by his death procure life to you: yea, it ſtood thus with you, and it could not be otherwiſe; the juſtice of God being provoked, and the elect being under the curſe, as it is, Gal. iii. 10. *Curſed is every one that continueth not in all things written in the law to do them:* Ezek. viii. 4. *The ſoul that ſins ſhall die.* Either they behoved to die, or the cautioner; and our Lord was content to be a ſin-offering, thereby to ſet ſinners free; *To be liſted up on the croſs, that he might draw all men after him:* to pay their debt, which all the creatures could never have paid: and therefore we would aſk you, if you think heaven and glory to be of worth, and if ye think it to be of great mercy, to be free of wrath to come, and from the damned ſtate and condition of the reprobate angels, and of reprobate men and women in hell, and to be admitted to enter with Abraham, Iſaac, and Jacob into the kingdom of God, and into theſe heavenly manſions; are ye not much in Chriſt's debt, that procured this for you, and at ſuch a rate, that thereby life might be communicate to you, who were naturally dead in treſpaſſes and ſins? Whatever the reſt of the world think of it, if any of you be born again, as ye ought in a ſpecial manner to think much of it, ſo ye will do in ſome meaſure: for ye are as much in Chriſt's common as all that is worth, who was content, that poor ſinners ſhould partake of him and of the life that is in him, to taſte of death

death himſelf; and who hath ſaid, *Becauſe I live, ye ſhall live alſo:* in a moſt wonderful way, his death is the price, by which life is communicated to us; and it would become believers well, to be often reckoning what they are in his debt. It is one of God's great ends in the work of redemption, even to have ſinners eſteeming highly of, and much raviſhed with his grace, and with his love brightly ſhining in the way thereof; yet leſs conſcience is made of this, than of many other duties, by believers: we will lend an ear to a practical point of doctrine, and will ſome way aim to mind it; if we be bidden pray, we will pray; if we be commanded to mortify ſin, we will endeavour it, and ſo in other duties: but who minds this as a duty, when we are called of God, to admire and praiſe his grace and love, and humbly to glory in him, ſo as ſeriouſly to ſet ourſelves to fall about it? and yet this were a moſt native, proper, and kindly exerciſe for believers, even like the work of thoſe, who ſay, *Salvation to our God, that ſits upon the throne, and unto the Lamb*, Rev. vii. 10. *To him who loved us, and waſhed us, from our ſins in his own blood*, &c. Rev. i. 5. To be taken up with ſuch ſoliloquies in ourſelves about this ſubject, and with ſuch ſongs of praiſe to him, who hath given us ſo noble a being and life, which is conveyed to us by his blood, is ſure a ſuitable uſe of this point; for, if our life be of much worth, he muſt be of infinitely much more worth in himſelf, and ſhould be ſo to us, who purchaſed it at ſuch a dear price.

The *2d uſe* is to exhort you, whom we ſuppoſe to be renewed, (as ſome of you now hearing me are, and O that all of you were) that whenever ye think of enjoying of heaven, and glory, ye would think alſo, whence it came to be thus with you; O think on that rock, out of which ye are hewn, as ye are believers, and are entitled to life; and this will lay the natural pride, which, alas! too often believers have going along wth their hope of life, as if they were ſomething better by nature than others, becauſe they have hope to come to heaven: but think this alſo with yourſelves, that there are no thanks to you, but *to him who loved you, and waſhed you from your ſins in his own blood;* which ſhould make you walk ſoftly, and with a ſtopped mouth; and in this caſe, every thought of your title unto, and of your hope of heaven, would be both ſingularly pleaſant, and profitable to you.

Uſe 3. See here, that which maketh the glad tidings of Chriſt's death wonderfully comfortable. It is much that Chriſt came, and ſuffered; but if we add this, that his deſign in ſuffering was to beget ſinners to a new and ſpiritual life, to raiſe and quicken them that were dead in ſins and treſpaſſes, to pay their debt, and to cancel their obligation, it makes it to be much more wonderful. Alas! we have great want of ſpiritual affections, that are not more affected with this, even with this, that the Father ſhould ſend his Son, and that the Son ſhould come into the world; and wherefore? that he might have a ſeed; that poor bodies, that were dead and without life, might be quickened; and that ſuch, as had no hope of heaven, might have it. That in ſuch a way an entry into heaven ſhould be made to ſinners, this is the wonder. Do ye believers, indeed believe this, that the Lord's deſign, in all the work of redemption, was to bring dead ſinners to life? This is it that makes Chriſt get the name of a Saviour, that the *Shepherd being ſmitten, God might turn his hand on the little ones.*

And therefore, as a *4th uſe*, See here a good ground, whereupon to preach to you by the death of Chriſt, the offer of life, and the remiſſion of ſin, as the apoſtle hath it, Acts xiii. 39, 40. *Be it known therefore to you, men and brethren, that thro' this man is preached unto you the forgiveneſs of ſins: and by him all that believe, are juſtified from all things, from which ye could not be juſtified by the law of Moſes:* and there is never a text, that ſpeaks of the end of Chriſt's ſufferings, but readily it ſome way lays a ground, how a ſinner may get life; and it is as if it were a proclamation to ſinners to make the right uſe of what is offered to them. If our Lord Jeſus had not ſuffered, there had not been a warrant for us to ſpeak of life to you; there had been no

eaty with ſinners, no door opened for acceſs to heaven, no ground for any to call God *Father*: but on the contrary, Chriſt having ſuffered, and ſatisfied juſtice, it gives us ground to make this proclamation to you, *Be it known unto you, that through this man is preached unto you the forgiveneſs of ſins.* And theſe two put together, 1. That there is a ſufficient price laid down for the ſatisfying of the juſtice of God, for the debt of elect ſinners. 2. That this is the Lord's deſign in laying of the price down, even to procure and communicate life to them, according to that of John iii. 16. *God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth on him ſhould not periſh, but have everlaſting life:* and that of John xii. 32. *And if I be lifted up, I will draw all men after me:* this demonſtrates, that there is a ſufficient warrant to make uſe of Chriſt, for pardon of ſin, and for obtaining of life, through him: for readily the exception is one of two; either, (1.) That the price will not do the turn; and that cannot be ſaid, for the death of Chriſt is a price ſufficient: or, (2.) That ſinners know not what is the Lord's purpoſe in it; this text holds out that, and tells us, it is, *that he may have a ſeed.* This is the ſum of the covenant of redemption; ſaith the Father, Son if thou wilt lay down thy life, *thou ſhalt ſee a ſeed*, that ſhall have life through thy ſufferings; and the Lord would have never given his Son to die, if he had not minded the ſalvation of ſinners, and to beget, and promote life in them, through his ſufferings; and to what end is the goſpel preached, by which *life and immortality are brought to light*, but that what he hath bought may be applied to ſinners?

And therefore, as a *5th uſe*, We beſeech you to concur with Chriſt in the deſign of his laying down his life: is it not, think ye, great ingratitude to him, and great cruelty, to yourſelves, that when the Lord hath deſigned ſuch a thing by the laying down of his life, that ye ſhould, as far as ye can, ſtand in the way of it? Now, his deſign is, to have many in his common for life, that he may *have a ſeed*; and to have poor ſinners, that are dead and lifeleſs in themſelves, taking with their ſin, and coming to him, to get juſtice ſatisfied, and a right to life, by his offering: and is this a prejudicial deſign, or unprofitable to ſinners? why then ſhould ye ſtand in the way of that? When our Lord hath deſigned ſinners good, and hath been content to lay down his life to make life poſſible to you; when all his deſign in dying, is to have ſinners ſaved by their betaking themſelves to him, and that by their betaking themſelves to him the ſecond Adam, they may get a right to life transferred to them; is it not folly and madneſs for ſinners, to obſtruct what they can this his deſign? The apoſtle makes uſe of this argument, 2 Cor. v. 18, 19. *He hath given us the word of reconciliation, that God was in Chriſt reconciling the world to himſelf, not imputing their treſpaſſes unto them: we therefore, as ambaſſadors for Chriſt, as tho' God did beſeech you by us, we pray you in Chriſt's ſtead be ye reconciled to God.* And what is the reaſon? *For he was made ſin for us, who knew no ſin;* and for this end, *that we might be made the righteouſneſs of God in him.* And is not this the ſame argument that is in the text? Our Lord was made a *ſin-offering*, that he might *ſee a ſeed*; and if ſo, then we would intreat you, if the bleeding bowels of Chriſt can have any weight with you, and if you would do him a pleaſure, not to mar his deſign, as far as ye can, (for he will infruſtrably accompliſh his deſign) and that is, to have ſouls brought in, to make ſinners peace with God, and that they may make uſe of his ſufferings for that end. Need we uſe arguments, to perſuade you to this, which is ſo much for your own good and welfare, even to ſave your ſouls; to come and be reconciled to God, to make uſe of Chriſt for life, to prevent the wrath that is to come, and to make heaven ſure to yourſelves; which is impoſſible for you, honeſtly to aim at, but God ſhall have the glory of his grace and wiſdom from you? and if this be not your aim and endeavour, God will not have the glory of his grace in you, though paſſively he ſhall have the glory of his juſtice in puniſhing you eternally in hell. But that is not his great, and proper deſign,

in

in ſending of his Son; for he could have had his glory that way, though he had never ſent him into the world; and therefore, in his name, and in his ſtead, we do again and again ſeriouſly beſeech and ſolemnly obteſt you, to give our Lord Jeſus ſatisfaction in this particular. Ye that are going to hell, or are in hazard of it, come to Chriſt Jeſus, the Prince of life, the purchaſer and giver of life, and get life from him; come, as dead ſinners in yourſelves, and by the law, to get a new gift of life by his right: and we propoſe this ſuit and requeſt in his name, who tells us that he laid down his life, to get a *ſeed*. This goſpel comes to every one of your doors, and ſays to you, will ye be obliged to Chriſt for life? will ye be his children? If the heart be honeſt, and ye can ſincerely ſay, Content, Lord, and will creep in under his wings, that ye may be found in him, and may be covered with his righteouſneſs, there is good ground to expect a cloſed bargain; for our Lord purpoſely died, that he might *have a ſeed*, and is calling upon you for this very end, and will not go back of his word, if ye be content to bargain with him: and therefore I would again ſay unto you, ſhift not his call; it is his deſign to have a ſeed, and it ſhould be yours to ſeek to be of that ſeed: O let him have his errand among you! the offer comes, as I juſt now ſaid, to every one of your doors; and your anſwer will be, and muſt be, either *yea* or *nay*; either that ye are content to be his children, that his grace may be glorified in you; or that ye are content, and that *ye will not come to him, that ye may have life*, as it is, John v. that ye ſcorn to be his ſeed, and children: but, ah! the day comes, when ye would be glad of ſuch an offer, and will not get it.

But, to come a little nearer in the application of this *uſe*, (1.) Are there not many of you without life, yea, hundreds of you? not one among many is renewed: if ye think yourſelves to be dead, this word of life and ſalvation is ſent unto you; and ſure you have need of it. (2.) There is life in Chriſt to be had, a fair purchaſe made, and a way laid down, to bring ſinners to have a right to life; and are not theſe two, think ye, well met and tryſted? On what ground then is it bottomed? Upon one of theſe two, or rather on both of them, implied in this phraſe, of being *Chriſt's ſeed*. 1. It implies, that there be a coming to Chriſt, as void of life; and an actual truſting to him, for the attaining of life; that ſinners, pricked with fear, or feeling of the wrath of God, acknowledge Chriſt as the Father of their life, and credit him with the application of life to them. 2. It implies, not only the crediting him with the application of life, but that we commit ourſelves to be alone in his debt and common for it; which is implied in that word, John v. *Ye will not come to me, that ye may have life*: The uſe-making of Chriſt, for the attaining of life, is implied in the word *coming*; and that is, for ſlain and dead ſouls to go to Chriſt for abſolution and life, called, Heb. vii. 25. *A coming to God by Chriſt*. And again, it is not, you will not come unto me, that ye may *buy or procure* life, or *work* it to yourſelves; but ye will not come to me, that ye may *have it*, ye will not be in my common for it: the firſt word expreſſes where we get our life, and that is in Chriſt's ſufferings; the ſecond word, how we get it, even as the child gets life from its parent, we get it fully and freely conferred on us by him. So that the ſimilitude ſays this much, come to Chriſt, who hath procured your life; and truſt your getting of life to him, on the terms of grace: and ſince this is all that Chriſt ſeeks of you, not to make your performances the ground of your pleading for life, but his purchaſe; and that having need on your ſide, and fulneſs on his ſide, ye ſhould come and have; what hinders your cloſing of a bargain? This is the very thing your ſalvation will ſtand or fall on; even on your yielding to come to him, and to be in his common for life, and on your leaning to his righteouſneſs, or not; and according as ye act faith or not on him, in this reſpect, ſo will the ſentence of your abſolution or condemnation paſs in the great day. And therefore, let me beſeech you yet again, above any thing to make this ſure. And when I ſpeak of making it ſure, it is not only to

have a glance of the thing in your minds, as many may have, to whoſe door Chriſt comes, when yet they will not go out of doors to him; nor is it only to have a conviction in your judgment and conſcience of the reaſonableneſs of it, as many of you have ſo many convictions of ſin, and of the neceſſity of faith in your judgment, as will make you inexcuſable; ye are convinced, that ſuch a thing ſhould be, and there it holds; the Lord draws you by his word to give aſſent to the reaſonableneſs of the offer, but ye ſmother the conviction, ye come Agrippa's length in aſſenting to the truth, but come no further; ye laid your account, it may be, that ye could not ſave yourſelves, and that your ſalvation was only in Chriſt, and ye took that for faith: but, believe me, there muſt be ſomething more than that, even a laying of yourſelves over on him, and a making application to him, to fill the empty room in the heart. I remember of a dying perſon, that had a good word to this purpoſe, who, when it was aſked at him, How his faith did now differ from that which he had in his health? anſwered, when I was in health, I was convinced that I ſhould believe; but now my ſoul actually caſts itſelf on Chriſt. The many convictions that men have, that they ſhould believe, will ſtick to them, and go with them to hell, and make them the more inexcuſable, that they held there, and went no further.

6thly, And laſtly, It ſerves to be a ground of expoſtulation with many hearers of the goſpel, who have heard of this noble deſign, and yet make no uſe of it. O hypocrites, formaliſts, and profane perſons, what a reckoning will ye have to make, when this ſhall be found on your ſcore, ye were dead in ſin, and the Lord contrived a deſign to ſave loſt ſinners, in ſending his Son to be *an offering for ſin*; and the Son came and laid down his life; and ye were called and invited to come to him, and to have life in him; the glad tidings of redemption were preached, and made offer of to you; and ye would not be content to cloſe with Chriſt, but would, ſo far as ye could, thwart with him, in his deſign, though it coſt him his heart-blood to bring it about: what will come of this? or, what will ye anſwer him for it? Ye will ſay, it may be, that ye were content to concur with Chriſt, and ſtood not in the way of it; but it will be replied, why then did you live and die in your ſin, and bring your ſoul to this dreadful hazard and loſs? Your conſcience and God will bear it in upon you, and ye will not get it ſhifted, that your deſtruction was of yourſelves, becauſe ye would not be ſaved; and will that, think ye, be a ſuitable and ſatisfying anſwer, that though Chriſt would have ſaved my ſoul, I would not be ſaved by him, and then to go to hell for that? what a tormenting thing will it be in the conſcience, that life was offered to me, on condition of believing in Chriſt, but I refuſed, or ſcorned to take it on that condition! Think on it, what ye will think to be ſent to hell, becauſe ye would not be ſaved freely by Chriſt; and to periſh, becauſe ye would not be *Chriſt's ſeed*, becauſe ye would not take with your guilt, that ye might have life from him. What! do ye all think that ye have life? are there none ſenſible of their need of life from Chriſt? Alas! that we ſhould be put ſo often to repeat theſe words! we may almoſt ſpeak to ſtones with as great hope of ſucceſs, as to many conſciences among you, that are habitually obdured, and blinded with preſumption, by the god of this world, who hath put out your eyes; but the day comes, when ye will find yourſelves greatly miſtaken. I ſhall inſiſt no further; only, ſeeing that ye are naturally dead in ſins and treſpaſſes, and ſeeing that Chriſt's deſign in dying is to *have a ſeed*, as ye would not prejudge yourſelves of life, as ye would not be found to be deſpiſers of his ſufferings, and ſuch as have trode the blood of the covenant under foot, ſtudy to make ſure eternal life to yourſelves, by betaking yourſelves to him for it: or lay your reckoning to be reputed guilty of this horrid crime, with all the aggravations of it.

SERMON

SERMON XLIII.

ISAIAH liii. 10.----*He ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand.*

THERE is not one reading of theſe words but it might put us to this wondering queſtion, for what is it that this great deſign of all Chriſt's ſufferings hath been driven? and what hath been the great end of this covenant of redemption, that hath ſuch ſharp, ſore, and ſad ſufferings following thereon to the Mediator, who engaged in it? This world was made with little noiſe, to ſay ſo, there was no engagement on God for bringing about of that work, though very great, as there is in bringing about this; this then certainly muſt be a quite other thing that hath an offering, and ſuch an offering, as had in it the bruiſing and dying of the perſon, that was the Son of God, interpoſed, for the obtaining of it. But this anſwers the queſtion, *He ſhall ſee his ſeed*, &c. Which, in ſum, is this, his life ſhall procure life to many dead ſinners, and they ſhall get it certainly applied to them: and the work of the miniſtry, to ſpeak ſo, and of the mediatory office of Chriſt ſhall thrive well in his hand; ſo that there is not one ſoul, that is deſigned to life and glory, but it ſhall be brought to the poſſeſſion of it in due time.

There are two things, which we hinted at the laſt day, that we ſhall now ſpeak a word to; and the firſt of them is this, *That it is agreed upon, and a concluded article in the covenant of redemption, that our Lord Jeſus ſhall, and muſt have a ſeed.* This is a moſt certain and infallible truth; it is an effect laid down here, as a neceſſary conſequent of his *offering up of his ſoul for ſin:* It is a determined thing, if we look, 1. To the certainty of the event: our Lord Jeſus Chriſt muſt have a *ſeed*, to wit, believers in him; that is concluded on, and promiſed to him. 2. If we look to the *ſeed* that he ſhall have; they are particularly determined upon, to wit, how many children he ſhall have, and who they ſhall be: that was both a promiſe in the covenant, and a prophecy, as we have it, Pſal. xxii. where the pſalmiſt, ſpeaking before of Chriſt, ſays, verſe 30. *A ſeed ſhall ſerve him, it ſhall be accounted to the Lord for a generation:* and this is laid down as a ſolid concluſion, John vi. 37. *All that the Father hath given me, ſhall come unto me;* which ſuppoſes both a determinate number given, and the certainty of their coming: become of the reſt of the world what may, they ſhall undoubtedly come. And indeed, if we look to the nature of this tranſaction, we will find it to be a promiſe, and a promiſe of God to the Mediator, that can neither be altered, nor unaccompliſhed; yea, it is a covenanted promiſe, made on a condition, to wit, the laying down of his life, as the ſtipulation on his ſide; and that which he hath for ſo doing from the Father, on his ſide, is this, That *he ſhall ſee his ſeed.* And when this is not only a promiſe, but ſuch a promiſe as is grounded on a tranſaction, bearing a condition, which the Son hath performed, as he himſelf ſaith, John xvii. 4. *I have finiſhed the work which thou gaveſt me to do;* there is a juſtice and faithfulneſs in the performance of the promiſe on the Father's ſide to him, that *he ſhall have a ſeed.* 3. It is clear alſo, if we conſider the end of this tranſaction, which is, to glorify the grace of God by Chriſt's purchaſe, in the ſalvation of elect ſinners; in reſpect of this end, it cannot fail, but Chriſt muſt have a *ſeed*, that the end may be attained: ſo then, our Lord Jeſus muſt have, and certainly ſhall have, many that ſhall partake of eternal life by him.

The *1ſt Uſe* of it ſerves to let us ſee the unwarrantableneſs of that doctrine, that leaves the fruit of Chriſt's death, as to the *ſeeing of a ſeed*, to an uncertainty, laying the weight of it on man's free-will; a thing that is very taking with natural men, and with

with conceity carnal reaſon: but if it were left to mens option, to receive Chriſt or not, then the execution of the work of redemption, and the performance of ſuch a promiſe, as this is, behoved to have the certainty of it ſubjected to man's will, and ſhould be made effectual, or not, as he pleaſed: but it is God's great mercy to us, that we know it is not ſo: and that there is an equity here, to ſpeak with reverence of the majeſty of God, that ſeeing our Lord Jeſus hath done his part, the promiſe ſhould be made effectual to him, and that he ſhould *have a ſeed.*

Uſe 2. It layeth a ground, ſerving greatly to quiet us in the reeling of times, when the world is going thro' other, and turned up-ſide-down, and when we are diſpoſed to wonder what will become of the church, that is now ſorely aſſaulted, and made to ſtagger; what, by the old enemy antichriſt, who is beſtirring himſelf mightily; what through abounding ſecurity, and formality, whereby Satan is ſeeking to draw away many, ſome to error, and ſome to profanity: but though antichriſt, and the devil, with all their emiſſaries and agents, had ſaid the contrary, our Lord Jeſus ſhall *have a ſeed;* It may be, they are not the plurality of a kingdom, or nation, of a city, or of a congregation, but they ſhall be ſo many, as ſhall ſerve to the making out of the promiſe. Our Lord makes uſe of this, John vi. 37, and 44. where, when a number are turning away from him, he ſays, *Murmur not at this, no man can come to me, except the Father that ſent me, draw him:* and *all that the Father hath given me, ſhall come to me:* I will get as many, as if he had ſaid, as are appointed to receive my word from myſelf, or from my ſervants ſpeaking in my name; as for others, I look not for them. It is true, we would beware of having any ſinful acceſſion to the marring of the progreſs of the goſpel, and be ſuitably affected with any ſuch thing in others; but withal, we would reverence the Lord's ſovereignty, who knows how to have a care of his church in the worſt of times: and let us quiet our hearts, amidſt all the reelings and confuſions of theſe times, that our Lord ſhall have a *ſeed*, and that he ſhall not want any of all theſe that are given him of his Father, but ſhall raiſe them up at the laſt day.

Uſe 3. Seeing this is the Lord's deſign, it would commend to the hearers of the goſpel a ſtudy to concur in this deſign, if we may ſpeak ſo, in their public and private ſtations, in reference to themſelves, and in reference to others: as it is the Lord's deſign, that Chriſt ſhall *have a ſeed*, ſo we would make it ours. We may moſt ſafely ſide, and ſtrike in here with the Father, Son, and Holy Ghoſt, whoſe deſign runs on this; and, to ſpeak ſo, they have, muſt have, and ſhall have a poor and cold game of it, who thwart with the Lord in his deſign, whoever they be, and in whatever ſtation or capacity, public or private. As it is no wiſdom, ſo it will be no advantage, to ſtruggle or ſtrive with God: but here is matter of great encouragement to any that would have the goſpel proſpering, religion countenanced, error ſuppreſſed, the power of godlineſs promoted, and profanity born down; that our Lord Jeſus Chriſt does concur with them in the ſame deſign. I know not any other deſign that a man can ſtrike in with, without fear to come ſhort in it, but this; and whoſoever ſtrike in with this, it ſhall not miſgive them, for Chriſt ſhall *have a ſeed.* And tho' we cannot, nor ought not abſolutely and peremptorily, to deſign particular perſons; yet in the general, we ought to concur, to have the promiſe made to Chriſt, *of a ſeed*, performed to him. And indeed it is no ſmall privilege and prerogative, that we are admitted, by prayer, or any other way, to concur with him in this deſign; according to that memorable word of promiſe concerning this matter, Pſal. lxxii. 15. *Prayer alſo ſhall be made for him continually, and daily ſhall he be praiſed.*

Uſe 4. There is here great encouragement to ſinners, that are in their own apprehenſion void of life, and have ſome ſenſe of their deadneſs, and would fain be at Chriſt for life, and have him for their Father, ſuch, I ſay, are by this doctrine, encouraged to ſtep to; for it is a thing determined and

and promiſed: and ſince it is ſo, we may and ought to eſſay and endeavour that he may *have a ſeed*, and may be ſure it will not diſpleaſe him that we endeavour to offer ourſelves to be of his ſeed. It is a fooliſh, and yet often a puzzling and perplexing doubt, that comes in the way of ſerious ſouls, when they offer to come to Chriſt, that they know not but that they may be preſuming: if there be any acquaintance with God's and Chriſt's deſign, manifeſted in the goſpel, there is no ground for ſuch a doubt; and ſuch a ſoul may as well queſtion, Whether will God and the Mediator be pleaſed, that the promiſe made to him of *a ſeed*, be performed? Certainly it will be diſpleaſing to neither of them, but well-pleaſing to both; and therefore the ſinner would be ſtrengthened on this ground, and take it for granted in his addreſſes to God, that ſuch a thing is deſigned, to wit, that Chriſt ſhall *have a ſeed*.

Uſe 5. It ſhews what muſt be the condition that others ſtand in, who do not come and make offer of themſelves to be *Chriſt's ſeed;* they do, in ſo far as they can, thwart with God's deſign: and this will come on their account, that if Chriſt ſhould never *have a ſeed*, they would not for their parts betake themſelves to him, nor be of *his ſeed;* but, as far as they could, would ſtand in the way of the performance of this promiſe, to him: and this will be ground of a ſad challenge from God: I deſigned that Chriſt my Son ſhould have a *ſeed*, and I engaged by promiſe to give it to him; and ye ſcorned and diſdained, to ſpeak ſo with reverence, in ſuch a ſubject) to ſatisfy God that far, as to yield to Chriſt, to be of *his ſeed*, that that promiſe might have its accompliſhment in you.

1. From the words complexly conſidered, Obſerve, *That Chriſt's having and obtaining of a ſeed, his getting of ſouls to believe in him, is a thing moſt welcome, and acceptable, both to Jehovah that makes the promiſe, and to the Mediator to whom it is promiſed.* There is nothing that pleaſes God and the Mediator better, than for loſt ſinners to betake themſelves to Chriſt, and his righteouſneſs, for life; it is the ſatisfaction that he hath for the travel of his ſoul; it is the recompence here promiſed to him; it is, to ſpeak after the manner of men, as if the Son were ſaying, What ſhall I get, if I lay down my life for ſinners? Here the Father promiſeth, Thou ſhalt *ſee thy ſeed;* that is, many ſhall believe, and be juſtified through thy death: and this is ſo acceptable to the Mediator, that he ſays, *Lo I come, in the volume of thy book it is written of me, I delight to do thy will, O my God;* and Heb. x. the apoſtle ſays, *By this will we are ſanctified;* he ſought no more but this, for all his ſufferings and ſoul-travel. And that it is no leſs acceptable Jehovah, that makes the promiſe, is as clear; therefore, in the laſt part of the verſe, it is ſaid, *The pleaſure*, the will or the delight, *of the Lord ſhall proſper in his hand;* that is, the engaging of ſouls to believe (which is God's delight, as well as the Mediator's) ſhall thrive, ſucceed, and proſper well. It is this that, Johnxvii. Chriſt calls *the finiſhing of the work which the Father gave him to do;* what is that? *Thine they were, and thou gaveſt them me;* it is even his ſteeping in betwixt juſtice and them, to make way for their reconciliation through his blood; and this is very delightſome and well-pleaſing to Jehovah. It is true, this delightſomeneſs is not to be ſo underſtood, as if there were ſuch affections and paſſions in the Lord, as there are in us: but it is attributed to him in theſe reſpects, 1. It is called pleaſing and delightſome to him, as it agrees with his revealed will and command; and ſo it cannot be conceived but to be pleaſing to God, as that which he commandeth, calleth for, and approveth; in which reſpect, the holineſs of them that will never be holy, and the faith of them that will never believe, is, or may be called pleaſing to God. 2. It is called pleaſing to the Lord, in reſpect of the end, and as it is a mids to the glorifying of his grace, and the performance of his promiſe to the Mediator; for by this his grace comes to be glorified, and he hath acceſs to perform what he hath promiſed to the Mediator. 3. It is pleaſant to him, becauſe in this the Lord hath a ſpecial complacency, and hath evidenced in his word

word comparatively a greater delight in ſinners cloſing with Chriſt, and in their accepting of life through him, than in many other things: therefore it is, that he calleth for this ſo preſſingly; and when Chriſt is not thus made uſe of he declares himſelf to be grieved, and that there is a ſort of deſpite done to him; whereas, upon the other ſide, he takes it, dare I ſpeak it with reverence, as a courteſy and honour put upon him, when a ſoul gives up itſelf to him, and dare hazard the weight of its immortal ſoul on his word: in this reſpect, Abraham is ſaid, Rom. iv. to *give glory to God*, when he truſted himſelf, his ſoul, and all his concerns to him; and we will find, that believing is accounted to be a honouring of the Father, and of the Son, if we compare the 24th, and 25th verſes of John v. together.

The 1*ſt uſe* ſerves to let you ſee, That not only do the Father and our Lord Jeſus Chriſt call ſinners to believe, do warrant them to believe, and lay down grounds, whereupon they may found their faith: but they alſo declare, that it is well-pleaſing to them, and that they ſhall be very welcome that come. The carriage of the father of the prodigal, Luke xv. is but a little ſhadow of that welcome that a ſinner, in returning to God by faith in Jeſus Chriſt, may expect; though indeed that parable ſhews plainly, how hearty a welcome returning ſinners may expect; *It was meet*, ſaith he, *that we ſhould make merry, and be glad; for this thy brother was dead, and is alive; and was loſt, but is found again.*

Uſe 2. It ſerves to baniſh away that unworthy apprehenſion, that is in the minds of too many, that there is greater rigidity and auſterity in God the Father, than there is in the Mediator towards poor ſinners. If we look to God as God, his grace abounds in the perſon of the Father, as it doth in the perſon of the Son; and if we look to the Son as God, he is the ſame juſt God, that will not acquit the guilty, more than the Father will do; ſo that there is no ground for this apprehenſion, which foſters a ſort of blaſphemous conception of the bleſſed Trinity, as if they were of different natures and diſpoſitions, moſt unbecoming Chriſtians: hence is it, that many, who are ignorant of God, will ſpeak of Chriſt as being eaſier to be dealt withal than the Father is; a conceit moſt derogatory to the divine majeſty, and unworthy of Chriſtians. Indeed, if we abſtract God from the Mediator, there is no dealing with him; but if we look on God, and come to him in the Mediator, there we find him eaſy to be dealt with: therefore, that which is called the *ſatisfaction* of the Mediator, verſe 11. it is called here, *the pleaſure of the Lord*, becauſe he delights in the performing of his promiſe to the Mediator, in reference to his having of *a ſeed*. It is from this alſo, that ſome folks will pray to Chriſt, as if he were a different thing or being from God; and they would firſt make their peace with Chriſt, and then, by his moyen, bring themſelves in good terms with God. The Mediator indeed conſidered as Mediator is different from God, who without him, or out of him, is a conſuming fire; but, conſidered as God, he hath the ſame properties, and gives pardon on the ſame terms: and in this reſpect, we are to make uſe of his own righteouſneſs for obtaining of pardon from himſelf, there being but one God. There is occaſion too frequently to meet with this error, and I know not how many inconveniences it hath following upon it: Some think that they are always ſure of Chriſt's friendſhip, but they doubt of God's, as if the Father had not the ſame delight to ſave ſinners, that Chriſt the Son hath. And another abuſe follows on the former, that there is no more uſe made of Chriſt, but by a word of prayer to him, without exerciſing faith on his Godhead: if there were no more to rectify this groſs miſtake, this alone text might do it; if ye make uſe of Chriſt's righteouſneſs, ye may expect friendſhip from the Father, and from the Son; and if ye do it not, ye have no ground to expect friendſhip from either of them.

Uſe 3. There is here ground of glad tidings to ſinners, and that which makes the covenant of redemption to be deſervedly called the *goſpel* and that made the angels ſing, *Glory be to God in the higheſt, peace on earth, and good will to men;* that there is ſuch

ſuch a covenant laid down, for bringing life to dead ſinners; and that the Father and the Mediator are delighted, comforted, to ſay ſo, ſatisfied, and well-pleaſed with ſinners making uſe of the Mediator for life. Is there then any ſinner here, whoſe conſcience lays open to him his hazard, applies the curſe to him, and paſſes ſentence on himſelf, and hath ſome deſire to be at Chriſt, and yet wots not if he will hold out the golden ſceptre? Behold, this text doth hold it out to ſuch, and bids them come in boldly, for Chriſt makes them welcome; yea, the Lord Jehovah makes them welcome: it is the Father's, and Chriſt's delight that thou come forward. If there be a doctrine in all the ſcripture ſweet, it is this; and without this, no preaching, nor point of truth, would be ſweet: I ſay, without this, to wit, that God hath not only provided a price, and makes offer of it, but is well content that it be made uſe of; yea, and is delighted that a ſinner, dead in himſelf, truſt and concredit himſelf to the Mediator, for obtaining of life through him. And can there be any queſtion of this? For, 1. If it had not been the Lord Jehovah his delight, why then did he make ſuch a covenant? why did he, as it were, part and ſunder with the Son of his love? why did he accept of a cautioner? and why transferred he on his own Son, and exacted of him, the debt that was due by elect ſinners, and made the ſword of his juſtice to awake againſt him; if he had not had a great delight in the ſalvation of ſinners, would he have taken that way, to ſmite the only Son of his love to ſpare them; and if it had not been the Son's pleaſure, would he with ſuch delight have undertaken, and done the Father's will, in reference to their ſalvation, *Lo, I come*, ſaith he, *I delight to do thy will, O my God*; it was the Father's will, and he had a delight in it; and it was the Son's will and delight, and he came, and according to his undertaking, laid down his life. 2. Wherefore elſe are all the promiſes and encouragements that are given to ſinners to believe? as that of Matth. xi. 28. *Come unto me, all ye that labour, and are heavy laden*, &c. and that, 2 Cor. v. 20. where both are put together, *We are ambaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſt's ſtead, be ye reconciled to God.* Miniſters preſs you in the name of God, and by virtue of a warrant from him, to be reconciled; and they have Chriſt's warrant, in a more peculiar manner, as the great Prophet of his church, to tell you; it is a thing that the Lord Jehovah and the Mediator have pleaſure in, even in this, that ye ſhould be reconciled. 3. Wherefore are the many expoſtulations with ſinners, that *they will not come to Chriſt for life, that they will not be gathered*, that *when he ſtretches out his hand all the day long, they will not behold him?* &c. Do not all theſe confirm this truth, that there is nothing he is better pleaſed with, than with a ſinner's coming to Chriſt for life? Let me therefore beſeech you, by the love that ye pretend to Jeſus Chriſt, and in his name, and in the name of Jehovah, obteſt you, be ye reconciled to God in Chriſt; let him have ſatisfaction; let this pleaſure be done to the Lord, even to receive life from him: this is no hard nor hurtful, no unreaſonable nor rigid requeſt, I am ſure; all that he requires of you is, that ye would come to him, and get life: O! if ye could but ſuitably apprehend this to be that which the Lord aims at, in this preached goſpel, that we might, to ſpeak ſo with reverence, put an obligation on the majeſty of God, in making ſure, in this his own way, the ſalvation of our own ſouls; and that we could not do him a better turn: (but, I pray, take the expreſſions right, for we cannot ſet forth his love, but in our own language, which comes infinitely ſhort of the thing) we could not find in our hearts to refuſe to grant ſuch a loving, and highly rational a requeſt. As it is ſure then upon the one ſide, that we cannot do that which will pleaſe him better; ſo it is as ſure on the other ſide, that we cannot do that which will diſpleaſe him more, than to ſlight his counſel in this? Though we would give our bodies to be burnt, and all our goods to the poor, he will not count it a pleaſure done him, if this be not done: we ſee, 1 Sam. xv. 22. upon this, as low condeſcendency,

and great grace in the Lord, that he ſeeks no more of us, but the making ſure eternal life to ourſelves, as that which will be moſt pleaſing to him; it is even as if a ſon ſhould ſay to his father, Father, what will pleaſe thee? And as the father ſhould ſay to his ſon, Son, have a care of thyſelf, and that will pleaſe me; becauſe, by our ſo doing, he reacheth his great end, to wit, the glorifying of his grace and love, which ſinners by their unbelief, do what in them lieth to mar and obſtruct. If we could ſpeak ſeriouſly to you in this matter, it might be a text to ſpeak on every day: always, ſeeing he hath purchaſed redemption to ſinners at a dear rate, and all that he requires of you, is to cloſe with him, and to ſeek after the application of his purchaſe, we again earneſtly pray you, be ye reconciled to God, and take heed that ye receive not this grace in vain. What can ye do that will be pleaſing to God, or profitable to yourſelves, without this? Or what fruit of the goſpel can be brought forth, when this fruit is not brought forth, if Jeſus Chriſt in his offices get not employment, and if his offering be not fled to for making of your peace: we may, in conſideration of this great and grave ſubject, go from the congregation partly refreſhed, that there is ſuch a doctrine to be ſpoken of, though we cannot, alas! ſpeak of it ſuitably; and partly afraid, leſt we be found, as far as we can, thwarting with, and running croſs unto God's good will and deſign in it, notwithſtanding all the favour and grace he hath made offer of to us. It were good that we carried ſerious meditation on this ſubject along with us.

SERMON XLIV.

ISAIAH liii. 11. *He ſhall ſee the travel of his ſoul, and ſhall be ſatisfied: By his knowledge ſhall my righteous Servant juſtify many; for he ſhall bear their iniquities.*

THIS is a great work that the Mediator hath to do; a great price that he hath to lay down for the ſatisfying of divine juſtice, and for redeeming of the loſt elect: Now, what ſhall he have for all the travel of his ſoul? Here it is anſwered, and the terms of the covenant of redemption again compended. As for the effects and fruits of his death, ſpoken of in the cloſe of the former verſe, *He ſhall prolong his days*, that being ſpoken to on the matter, from verſe 8. and *the pleaſure of the Lord ſhall proſper in his hand*, being ſpoken to by another lately in your hearing, from John xvii. 4. and in part by us, from verſe 10. now read over again; we ſhall forbear further ſpeaking to them, and come to that which follows in the 11th verſe.

In this verſe then there are theſe three. 1. An offer and promiſe made to the Mediator, That if he will accept of the propoſal, and lay down his life for redeeming of the loſt elect, it ſhall not be fruitleſs, *He ſhall ſee the travel of his ſoul, and ſhall be ſatisfied.* 2. The way how this ſatisfaction ſhall be brought about, *By his knowledge ſhall my righteous Servant juſtify many;* that is, by faith in him; his purchaſe ſhall be applied to all theſe for whom he ſhould ſuffer, who thereby ſhould be juſtified. 3. The ground of this, which alſo ſhews the way how he ſhall juſtify many, *For he ſhall bear their iniquities;* that is, by his undertaking, and paying of their debt, he ſhould meritoriouſly procure their abſolution, and the ſetting of them free. In the firſt part, we have theſe three things implied. 1. A ſuppoſed condition, or reſtipulation on the Mediator's ſide, that his ſoul ſhall be put *to travel*; which expreſſes both the nature of his ſufferings, that they ſhall not only be bodily, but alſo and mainly, ſoul-ſufferings, and conflicts with the wrath of God, which the elects ſins

ſins deſerved, as the main and principal thing articled, and that wherein the price of their redemption lay; and the greatneſs and extremity of his ſufferings, here called *travel*, from the ſimilitude of a woman in travel, and *the travel of his ſoul*: this being the way foretold, how Chriſt ſhould be uſed; he ſhould travel in his ſufferings, to procure life to his people. 2. A promiſe made to him, That *he ſhall ſee the travel of his ſoul*, that is, he ſhall not bring forth wind, but ſhall have a large offspring, which, in the 2*d* part of the verſe, is called a *juſtifying of many by his knowledge*: This is the fruit he ſhall have of his ſoul travel. 3. The extent of this, which is, his being *ſatisfied*, and quiet; which looks to two things, (1.) To the certain and infallible ſucceſs of his ſufferings: not one of the elect ſhall be amiſſing, none that he hath bought life to ſhall want it; he ſhall get as many juſtified and ſaved, as he conditioned for. (2.) To the great delight and complacency that our Lord hath, in performing the work of redemption, and in ſinners getting the benefit of it: he ſhall think all well beſtowed, when they come to get the application thereof, and by faith in him to be juſtified. From the firſt of theſe, Obſerve, *That the Mediator, in performing the work of redemption, and in ſatisfying the juſtice of God for the debt of elect ſinners, was not only put to external and bodily, but alſo, and mainly, to inward, ſpiritual, and ſoul-ſufferings*: or, *the redeeming of loſt ſinners coſt our Lord Jeſus much ſoul-travel and ſuffering*. We have hinted at his ſufferings often before, but this place eſpecially ſpeaks his ſoul ſufferings, and the inward anguiſh and agony that he was brought under: we ſhall therefore ſpeak a little to this, it being moſt uſeful, and extenſive in the fruits and benefits of it, to the people of God; and ſhall, 1*ſt*, Confirm it by ſome places in the goſpel, where we have the fulfilling of this prophecy clearly holden out to us; and 2*dly*, By a fourfold reaſon: only take this for an advertiſement, that when we ſpeak of the ſoul-ſufferings of our Lord, we do not mean of any ſufferings after death, as Papiſts falſly calumniate us, but of theſe ſufferings eſpecially, that were about the time of his paſſion, when he got the full cup of the Father's wrath put in his hand, towards his approaching to the croſs, and when he was upon it, when he was arraigned, and when he was exacted upon for the elects debt, the *firſt* paſſage, to confirm it, is that of John xii. 27. *Now is my ſoul troubled, and what ſhall I ſay? Father, ſave me from this hour*: here his ſoul-ſufferings begin clearly to ſhew themſelves, when there was no croſs, nor ſuffering in his body; yet he is put to ſuch a pinch, conſidered as man, that he is, in a manner, *nonpluſſed*, and put to ſay, *What ſhall I ſay?* the horror of that which was begun, and was further coming on him, being beyond all expreſſion; whereupon follows that prayer, *Father, ſave me from this hour*: his ſinleſs human nature ſcarring ſome way to enter on it. The 2*d* paſſage is that of John xiii. 21. where it is ſaid, that *he began to be troubled in ſpirit, and teſtified*, &c. But let us come forward, and put Matthew, Mark, and Luke together, and we ſhall ſee what an inexpreſſible and unconceivable height and heap of ſorrows, his ſoul-trouble and travel will amount to: Matthew ſays, Ch. xxvi. 37, 38. that *he began to be ſorrowful, and very heavy*; and in the next words, *My ſoul is exceeding ſorrowful even unto death*: And what made him ſo ſorrowful? The next words, *Father, if it be poſſible, let this cup paſs from me*, ſhew that it was the cup of his Father's wrathful juſtice put in his hand. Mark ſays, Chap. xiv. 33. that when he came to the garden, *he began to be ſore amazed, and very heavy*: A wonderful expreſſion to be uſed of the Son of God, that the perſon that was God ſhould be *amazed*; yet being conſidered as man, he was ſo. Luke ſays, Chap. xxii. 44. that *being in an agony, he prayed more earneſtly*: there is a ſore exerciſe, and ſad ſoul-travel indeed, when the ſword of God's juſtice awaked againſt the man that was *God's fellow*, and when he hath the curſe that was due to all the elect to encounter and meet with; this was ſuch a combat, the like whereof was never in the

world, and the effect of it is, *His ſweat was as great drops of blood falling down to the ground.* When there was no hand of man ſtirring him, nor any man to trouble him by him; but God, as a ſevere, and holily rigid exactor, putting him to pay the debt, which he had undertaken to pay, according to his obligation; the inward preſſure of his ſoul preſſed great drops of blood from his body. And if we will yet look a little forward to Mat. xxvii. 46. we will find him brought to that extremity on the croſs, that he cries, *My God, my God, why haſt thou forſaken me?* Which though it ſay, that there was ſtill faith in the Mediator, in adhereing to the Father as his God; yet it ſets out that great horror which he had inwardly to wreſtle with, when there was ſome reſtraint on the ſenſibly comforting influence of the Godhead: now, when all the evangeliſts concur ſo maſſily, emphatically, and ſignificantly to expreſs this, wealing out, and pitching upon ſuch weighty words to ſet it forth by; we may ſee it to be deſignedly holden forth, as a ſpecial truth, that the faith of the people of God may be ſtrongly confirmed therein.

To confirm it yet further, put theſe four together. 1. The eſtate that the elect are naturally lying in, for whom Chriſt undertakes; they are naturally under ſin, liable to the curſe of God for the tranſgreſſing of his law, which had ſaid, *The ſoul that ſins ſhall die;* and, *Curſed is every one that continueth not in all things written in the book of the law to do them.* 2. Add to this, the ſuppoſition of Chriſt's undertaking to be the elects cautioner, and to ſatisfy for their debt; whereby he ſteps into their room, takes on their debt, and (as the word is, 2 Cor. v. *ult. Becomes ſin for them*) is content to be liable to, and to be purſued by juſtice for their debt: and though here there be a relaxation in reſpect of the perſons of the elect, for whom the cautioner ſtands good, yet, in reſpect, of the curſe and death due to them, there is no relaxation, but the ſame thing due to them is laid on him; as it is, Gal. iii. 14. *He hath redeemed us from the curſe of the law, being made a curſe for us:* In every thing he was put to pay the equivalent, for making up the ſatisfaction due to juſtice. And theſe two being put together, that elect ſinners were obnoxious to wrath, and that our Lord came in their room, he behoved, to be put to ſad and ſore ſoul ſufferings. 3. Conſider God's end in the work of redemption, which is to point out the inconceivableneſs of his wonderfully condeſcending grace and mercy, in exacting of ſatisfaction from the cautioner, and in ſetting the ſinner free, that his grace may be ſo glorified, as there ſhall be a proof given of his juſtice and ſovereignty going along with it: and infinite wiſdom being ſet on work to glorify infinite grace and juſtice, there is a neceſſity, for the promoting of this end, that the Mediator ſhall thus ſatisfy; and the more full the ſatisfaction be, the more conſpicuouſly do the grace and juſtice of God ſhine forth, and are glorified, according to that word, Rom. iii. 26. *To declare his righteouſneſs, that he might be juſt, and the juſtifier of him that ſhall believe in Jeſus.* This is the end of Chriſt's being made a propitiation, that God may be manifeſted to be ſpotleſs and pure in his juſtice, as well as free and rich in his mercy and grace, who, having given a law to man, will not acquit the tranſgreſſion thereof, without a condign ſatisfaction 4. Conſider, that it is indeed a great thing to ſatisfy juſtice for one ſin, that it is more to ſatisfy juſtice for all the ſins of one perſon, which all the angels in heaven, and men on earth, cannot do; and therefore the puniſhment of the damned in hell is drawn out to eternity's length, and yet there is never a compleat equivalent ſatisfaction made to juſtice: but it is moſt of all, to ſatisfy juſtice for all the ſins of all the elect; who, tho' they be few in compariſon of the reprobate world, yet ſimply conſidered they are many, yea, even innumerable. And our Lord having taken all their ſins on him, he is peremptorily required to ſatisfy for them all: and if this withal be added, that he is to ſatisfy for all the ſins of all the elect at once, in a very ſhort time and hath the curſe and wrath of God due to them, muſtered, and marſhalled in bat-

battallie againſt him, and, as it were, in a great body, in a moſt formidable manner marching up towards him, and furiouſly charging him; and all the wrath which they ſhould have drunken through all eternity, which yet would never have been drunk out, nor made leſs, put in one cup, and propined to him, as the word is, Pſal. cx. 7. *He ſhall drink of the brook in the way;* the wrath of God running like an impetuous river, muſt be drunk up at once, and made dry by him: theſe, being put together, do clearly, and convincingly ſhew, that it could not be but an inexpreſſible and inconceivable ſoul-travel and ſuffering, that our Lord Jeſus was put to.

The *Uſe* of this doctrine is large, and the *1ſt uſe* is this, that ye would take it for a moſt certain truth, which the ſcripture doth ſo frequently and ſignificantly hold forth, that our Lord Jeſus, in performing the work of redemption, had much ſad ſoul-travel and ſorrow: the faith of this is very uſeful to demonſtrate the great love of God, and of the Mediator; for doubtleſs, the more ſuffering be undergone by the Mediator, the more love kythes therein to the elect. 2. It ſerves to hold out the ſovereignty and juſtice of God, and the horribleneſs of ſin. 3. In reſpect of God's people, it is uſeful, that they may be through and clear in the reality and worth of Chriſt's ſatisfaction; he having no other end in it, but to ſatisfy juſtice for their ſin. 4. It is uſeful to ſhew the vanity and emptineſs of mens ſuppoſed and fancied merits, and of any thing that can be alledged to be in man's ſuffering, or doing, for the ſatisfying of divine juſtice, ſeeing it drew ſo deep on Chriſt to the cautioner. And here two groſs *errors* come to be refuted and, reprobated; one of the Socinians, who ſeek quite to overturn Chriſt's ſatisfaction; and another of the Papiſts, that diminiſh his ſatisfaction, and extenuate and derogate from the great privilege of the pardon of ſin, as if any thing could procure it, but this ſatisfaction of Chriſt by his ſoul-travel; both which are abundantly refuted by this text.

But to ſpeak a word more particularly to the *firſt*, For clearing of which, ye will aſk, What could there be to affect the holy human ſoul of our Lord? Or what was that, wherein his ſoul-ſufferings did conſiſt? but, before we ſpeak to this, we would premiſe this word of advertiſement in the entry, that there are two ſorts of puniſhments, or penal effects of ſin: the *1ſt* ſort, are ſuch as are ſimply penal and ſatisfying, as proceeding from ſome extrinſic cauſe. The *2d* ſort are ſinful; one ſin, in the righteous judgment of God, drawing one another: and this proceeds not ſimply from the nature of juſtice, but from the nature of a mere ſinful creature, and ſo from an intrinſic cauſe of a ſinful principle in the creature. Now, when we ſpeak of the ſoul-ſufferings of Chriſt, which he was put to, in ſatisfying for the ſins of the elect; we mean of the former, that is, ſufferings that are ſimply penal; for there was no intrinſic principle of corrupt nature, nor ground of challenge in him, as there is in ſinful creatures: and therefore we are to conceive of his ſoul-ſufferings, as of ſomething inflicted from without; and are not to conceive of them, as we do of ſinful creatures, or that have ſin in them, whereof he was altogether free.

Having premiſed this, we ſhall ſpeak a little to theſe two, *1ſt*, To that wherein this ſoul-ſuffering did not conſiſt. *2dly*, To that wherein it did conſiſt. For the former, wherein it was not, 1. We are not to ſuppoſe, or imagine any actual ſeparation betwixt his Godhead, and his manhead, as if there had been an interruption of the perſonal union; not ſo, for the union of the two natures in one perſon remains ſtill; he was God and man ſtill, though, as we hinted before, there was a ſuſpenſion of ſuch a meaſure, at leaſt, of the ſenſible comforting influence of the divine nature from the human, as had wont to be let out thereto; and yet there was even then a ſuſtaining power, flowing from the Godhead, that ſupported him, ſo that he was not ſwallowed up of that, which would have quite and for ever ſwallowed up all creatures, as is evident in his crying, *My God, my God, why haſt thou forſaken me?* Which ſhews, that though the union and relation ſtood firm, yet a comfortable influence was much reſtrained. 2. There was no ſinful fretting,

no

no impatiency, nor carnal anxiety in our Lord, all along his ſufferings; for he did moſt willingly undergo them, and had a kindly ſubmiſſion in them all; as is evident by theſe words, *But for this cauſe, came I into this hour;* and, *Not my will, but thy will be done.* 3. There was not in him any diſtruſt of God's love, nor any unbelief of his approbation before God, neither any the leaſt diffidence as to the outgate; for, in the ſaddeſt and ſharpeſt of all his conflicts, he was clear about his Father's love to him, that the relation ſtood firm, and that there would be a comfortable outgate; as his prayer before ſhews, wherein he ſtiles God, *Father;* and theſe hardeſt like words uttered by him on the croſs, *My God, my God, why haſt thou forſaken me?* do alſo ſhew, wherein twice over, he confidently aſſerts his intereſt, *My God, my God;* though he was moſt terribly aſſaulted, yet the tentation did not prevail over him. 4. Neither are we to conceive, that there was any inward confuſion, challenge, or gnawing of conſcience in him, ſuch as is in deſperate ſinners, caſt under the wrath of God, becauſe there was no inward cauſe of it, nor any thing that could breed it; yea, even in that wherein he was cautioner, he was clear, that he was doing the Father's will, and finiſhing the work that was committed to him, and that even under the greateſt apprehenſions of wrath: therefore all ſuch things are to be guarded againſt, in our thoughts, leſt otherwiſe we reflect upon our innocent and ſpotleſs Mediator. But, 2*dly*, To ſpeak a word to that wherein it doth conſiſt? 1. It did conſiſt, as we hinted before, in the Godhead's ſuſpending its comfortable influence for a time from the human nature: though our Lord had no culpable anxiety, yet he had a ſinleſs fear, conſidering him as man; and that the infinite God was angry, and executing angerily the ſentence of the law againſt him, (though he was not angry at him, conſidered as in himſelf, but as he ſtood in the room of the elect, as their cautioner, of whom he was to exact the payment of their debt) he could not but be in a wonderful amazement, as the word is, Mark xiv. 35. *He was ſore amazed;* and, Heb. v. 7. it is ſaid, *When he had offered up prayers, and ſupplications, with ſtrong cries and tears, unto him that was able to ſave him from death, he was heard in that which he feared;* which looks to his wreſtling in the garden. 2. He had an inexpreſſible ſenſe of grief; not only from the petty outward afflictions that he was under; (which may be called petty comparatively, though they were very great in themſelves) but alſo from the torrent of the wrath flowing in on his ſoul: that cup behoved to have a moſt bitter reliſh, and an inconceivable anguiſh with it, when he was a drinking of it, as appeared in his agony. O as he was pained and pinched in his ſoul! the ſoul being ſpecially ſenſible of the wrath of God. 3. It conſiſted in a ſort of wonderful horror, which no queſtion, the marching up, to ſay ſo, of ſo many mighty ſquadrons of the highly provoked wrath of God, and making ſo furious and formidable an aſſault on the innocent human nature of Chriſt (that, conſidered ſimply in itſelf, as a finite creature) behoved neceſſarily to be attended with: hence he prays, *Father, if it be poſſible, let this cup depart from me;* intimating, that there was a ſinleſs lothneſs, and a holy abhorrence to meddle with it, and to adventure upon it. Though we have not hearts rightly to conceive, nor tongues ſuitably to expreſs theſe moſt exquiſite ſufferings, yet theſe things ſhew that our Lord Jeſus was exceedingly put to it, in his holy human ſoul.

The 2*d Uſe* ſerves to ſtir us up to wonder at the love of God the Father, that gave his own Son, and exacted the elects debt off him; and made the ſword of his juſtice to awake againſt him; and to wonder at the love of the Son, that engaged to be ſurety for them, and humbled himſelf ſo low, to lift them up: it was wonderful, that he ſhould ſtoop to become man, and to be a poor man, and to die; but more, that he ſhould come this length, as to be in an agony of ſoul, and to be ſo toſſed with a tempeſt of horrible wrath, though he was not capable of toſſing as mere creatures are: this, being well conſidered, would heighten exceedingly the

the praiſe of grace in the church, and very much warm the hearts of ſinners to him. And for preſſing this *uſe* a little, and for provoking to holy wondering at this love; conſider theſe four, 1. Who it was that ſuffered thus? Even he that was *without guile*; he that was *God's delight*, his *Father's Fellow*, the *expreſs image of his perſon*, he *that made all things*, and who will one day *be Judge of all*; it is even he that thus ſuffered. 2. What he ſuffered? Even the wrath of God, and the wrath of God in ſuch a degree and meaſure, as was equivalent to all that the elect ſhould have ſuffered eternally in hell; which preſſeth forth from him theſe expreſſions which we hinted at before. 3. For whom all this was? which makes it appear to be yet more wonderful: it was for a number of loſt ſtraying ſheep, that were *turned every one to his own way*, as it is verſe 6. for dyvours and debauched bankrupts, that were enemies to, and in tops with him: ſome of them ſpitting in his face, ſome of them upon the conſultation of taking away his life, as may be gathered from Acts ii. Yea, take the beſt of them, for whom he ſuffered, even thoſe whom he took to the garden with him, to be witneſſes of his agony: and we will find them ſleeping, when he is in the height of it, and is thereby caſt into a top-ſweat of blood; and out of caſe to watch and to bear burden with him, but for one hour. It had been much for him to have ſuffered for righteous perſons; but, as it is Rom. v. *God commends his love to us in this, that while we were yet ſinners Chriſt died for us*. 4. The manner how he ſuffered, to wit, moſt willingly and patiently; though he eaſily could have commanded more than *twelve legions of angels* to reſcue him, yet he would not, but would needs be apprehended by a number of poor worms, that will, with many more, one day crawl at his footſtool; that being the overword of every article of the covenant of redemption on the Mediator's part, both as to the undertaking and performance, *I delight to do thy will, O my God*; and now, for what end are all theſe things ſpoken? Is it, think ye, only, that we ſhould ſpeak, and that ye ſhould hear of them, and no more? Surely no; it is a wonder, that this, which concerns us ſo nearly, is not more affecting to us. Are there any here that have any hope of benefit from Chriſt's ſufferings, or that have win comfortably to apply them? Do not ye behold a depth of love here, that cannot be founded? Is it ſuitable, think ye, that ſinners, who have the hope of heaven through Chriſt's ſufferings, ſhould be ſo little moved at the hearing and reading of them? he ſuffers much by ſinners, when his love ſhining forth in his ſufferings is not taken notice of. I would poſe you, when was your heart ſuitably affected with thinking on them? Or, when did ye make it an errand to God purpoſely to bleſs him for this, that he ſent his Son to ſuffer, and that the Mediator came and ſuffered ſuch things for you ſinners? This is a part, and a conſiderable part of your duty; and gratitude ſhould conſtrain you to it: and you ſhould not minch nor derogate from the juſt eſteem of his love; though, through your own fault, ye be not ſure of your intereſt in it, yet his condeſcending grace is not the leſs.

Uſe 3. Behold here, as upon the one ſide the exceeding ſeverity of juſtice, and terribleneſs of wrath: ſo upthe other ſide, the exceeding abominableneſs, and deſperateneſs of ſin. Would ye know what ſin is, what wrath is, how juſt and ſevere the law is? read all theſe here, even in what is exacted by juſtice off the cautioner, for the elects ſins. The moſt part of men and women, alas! do not believe how evil and bitter a thing ſin is, and therefore they dally and play with it; they know not what wrath is, and therefore they dare hazard on it; they know not how ſtrick the law is, and therefore they promiſe themſelves *peace, though they walk in the imagination of their own hearts, and add drunkenneſs to thirſt*: but, O ſecure ſinners! what mean ye? have ye, or can ye have any hopes, that God will deal more gently with you; than he dealt with his own Son, when he was but cautioner, and the ſinner only by imputation; ye are finite creatures, and drink in ſin as the ox drinks water, and have an inward ſinful principle, and an evil conſcience, filled with

juſt

juſt grounds of many challenges. Conſider with yourſelves, what a deſperate condition, under inevitable and intolerable wrath, ye have to look for who have no ground to look otherwiſe on God than as an enemy: when wrath was ſo horrible to innocent Jeſus Chriſt, who had no ſin, no challenge, no doubt of an intereſt in God, what will it be to you? Certainly the day is coming, when many of you will think ye have greatly beguiled and cheated yourſelves, in thinking, that juſtice would be ſo eaſily ſatisfied as ye did: O then ye will be made to know to your coſt, the nature of wrath and juſtice, and the nature of ſin, who would never ſuffer theſe things to light before. The caſe of the rich glutton in hell, may perſuade many that the law is ſtrick, and that ſin is an ill and bitter thing, that wrath is fore to bide: therefore let me intreat you, asye would eſchew the wrath of God, and the laſh of his revenging juſtice; beware of ſin, dally not with it, as ye would not have it aggravated by this circumſtance, above many, that ye hazarded to commit it, upon the conſideration of God's goodneſs, that in reaſon ſhould have led you to repentance.

Uſe 4. See here the abſolute neceſſity that lies on ſinners, who hear this goſpel, to receive Chriſt by faith, and to improve his ſatisfaction for obtaining of life through him: for one of theſe two muſt be reſolved on, either to come to this reckoning with juſtice yourſelves, or to endeavour the removal of wrath by the ſatisfaction of Chriſt; there being no other way to come to freedom from guilt, and from the wrath that guilt draws on: that Chriſt Jeſus ſuffered thus, as ſinners cautioner, it ſays, that wherever ſin is, God will exact ſatisfaction; and where he exacts, he does it ſeverely, though moſt juſtly; and if he exact it ſeverely off the cautioner, what will he do with the dyvour debtor, eſpecially when he hath ſlighted the cautioner, and deſpiſed the grace offered through him? and therefore, not only in reſpect of the command, but of the conſequent that will follow the diſobedience of it, be exhorted, if ye mind not to take your hazard of wrath, to endeavour, in God's way, to get your intereſt in this ſatisfaction which the cautioner hath made well ſecured. There is here a ſolid ground for faith, to expect that this ſatisfaction will do the turn of all them who will make uſe of it; and a moſt preſſing motive, to engage them that are lying under ſin, to embrace, to cleave with, and to reſt upon this offered ſatisfaction, that this grace be not received in vain: is there not a teſtimony in your conſciences of the former, and why do ye not make uſe of the latter? Will ye but once be prevailed with to put yourſelves to it thus, what if I be made to reckon for my own ſins? what horrid wrath will I meet with, when the Mediator had ſuch ſore foul travel; even when there was a covenant-relation ſtanding ſtill, not doubted of, betwixt the Father and him; when formidable wrath ſhall be ſeen palpably purſuing me the ſinner, having no covenant relation to ſupport me? We would not put it to your choice, whether ye will count or not; for that muſt be, and ſhall be, whether ye chooſe or refuſe: *It is appointed for all men once to die, and after to come to judgment; and we muſt all appear before the judgment ſeat of Chriſt:* But that which we would put to your choice, is the way of coming to this judgment and reckoning; and there are but two ways, either ye muſt ſtep to at your own hand, or ye muſt betake you to Chriſt's righteouſneſs, as being thoroughly convinced of the neceſſity of it, and that it will do your turn. The day of the Lord will diſcover that many have ſpoken of their faith and repentance, that never really exerciſed the ſame. I ſhall now ſay no more; only remember, that *it is a fearful thing to fall into the hands of the living God;* who, when his wrath is kindled but a little, can cauſe the ſtouteſt and proudeſt of his enemies to periſh in the midſt of all their deſigns and projects; they will all then be found to be happy *who have put their truſt in him.*

SERMON

SERMON XLV.

ISAIAH liii. 11. *He ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied: by his knowledge ſhall my righteous Servant juſtify many; for he ſhall bear their iniquities.*

ALL *ſcripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs; that the man of God may be made perfect, throughly furniſhed unto all good works;* and that his people may be *made wiſe unto ſalvation:* Yet theſe ſcriptures, wherein our Lord Jeſus is holden forth more clearly, are eminently uſeful; he being the foundation and ground of all, to whom the law and the prophets bear witneſs, and they are only profitable to us, in the eſtate wherein we are, in ſo far as they relate to him, and point him out to us. And we may further ſay, that theſe ſcriptures, wherein his ſufferings and death are holden forth, in the richneſs and fruitfulneſs of them, are ſingularly ſo; that being the very life of the covenant, and the very door, by, and through which we ſtep from death to life; and whatever they be to others, ſure they have a ſpecial ſweetneſs in them to ſenſible ſinners: and therefore the ſum of the goſpel, and of ſaving knowledge, is by the apoſtle, 2 Cor. ii. 2. compended in *the knowledge of Chriſt, and of him crucified;* which unfolds his very heart and bowels to us.

The prophet hath been pointing out this in ſeveral verſes, and hath hinted at the effects of his ſufferings in the former verſe: and now, in theſe words, he put a new title on them, calling them the *travel of Chriſt's ſoul;* not only to ſet out the exceeding greatneſs of them, but with reſpect to the foregoing words, wherein it is ſaid, *he ſhall ſee his ſeed;* which is repeated here, when it is ſaid, *he ſhall be ſatisfied:* ſo that, as a mother is in travel, for bringing forth of a child; ſo, ſays he, Chriſt ſhall be put to ſoul-travel, for bringing life and immortality to the ſeed given him, to be ſaved by him; and ſeeing he is put to travel, he muſt needs bring forth, and *ſee his ſeed.* Here we may allude to that of Iſaiah lxvi. 9. *Shall I bring to the birth, and not cauſe to bring forth? ſaith the Lord: ſhall I cauſe to bring forth, and ſhut the womb? ſaith my God.*

We have ſpoken of the nature and greatneſs of theſe ſufferings: now, ere we proceed to any more obſervations we would ſpeak a word further to the *uſe* of this; it being indeed an eater out of which comes meat; and a ſtrong, out of which comes ſweet; theſe pangs having calmed and quieted the pangs and ſhowers, to ſpeak ſo, of many travelling ſouls, and brought forth a birth at laſt.

And therefore, beſide what I ſpake to in the *uſe* the laſt day, I would add this, that we would endeavour to have the ſolid faith, not only of his ſufferings, but of the greatneſs of his ſufferings, imprinted deeply on our hearts; that, I ſay, the ſufferings of a dying blood-ſweat-Chriſt, wreſtling and ſtruggling, even to his being in an agony with the wrath of God, and putting up ſtrong cries with tears, may be born in on our hearts; and that we may thoroughly be perſuaded of the greatneſs of the work of redemption, and that it was a moſt dear and coſtly bargain to Chriſt: for it was not gold nor ſilver, it was not kingdoms, nor viſible worlds, nor angels, that were given as a price for elect ſinners; but it was the precious blood of the Son of God; nay, it was the bitter and ſharp ſoul-travel, ſadneſs, ſorrow, and agony of our Lord Jeſus, which, to ſpeak comparatively, was beyond the ſhedding of his blood: and what a price do ye think this to be? That he, that made all, and preſerved all in their being, and was before all things, ſhould come thus low, as to be a man, and a mean,

ſorrowful, ſuffering and dying man, yea, to be a curſed man, and to go out of this life, as being under a curſe, yet being always the beloved Son of the Father, and being even then, when at his loweſt *the Prince of the kings of the earth*, and ſhining forth glorioufly in the power, and riches, and freeneſs of his love and grace? Sure this wonderful low ſtooping, and humbling of himſelf preacheth out the love that ſtraitened and conſtrained him to run upon that which was his own death, there being no hands that could have taken away his life, had he not willingly laid it down, which he did with delight: could we make uſe of this, there is much here to be ſaid for our uſe.

We ſhall draw what we would ſay on it, to theſe four heads. 1. To ſomething for inſtruction. 2. To ſomething for conſolation. 3. To ſomething for exhortation. 4. To ſomething for reproof, and expoſtulation.

I ſay, 1*ſt*, It ſerves for *inſtruction*; and ye would from it be inſtructed in ſeveral things. 1. How to think aright of the great ſeverity of the juſtice of God, and of the horror of wrath, and of the dreadful conſequents of ſin, which it will moſt certainly have following on it. May it not make your ſouls to tremble to think upon, and conſider, that our Lord Jeſus was brought to ſuch a paſs, as to be in ſuch an *agony*, to be ſo *exceeding ſorrowful*, and even *amazed*; to be ſo troubled in ſoul, that he was thereby made to *ſweat great drops of blood*, and to be wreſtling with ſomewhat, that his holy human nature had a ſcarring at? O the deſert and wages of ſin, is dreadful! when the law purſues its controverſy, and when juſtice exacts what a broken covenant deſerves. Alas! the moſt of men believe not this; but it is here that may convince us, what an evil thing ſin is, and what a dreadful thing it is to fall into the hands of an angry God. O that ye would think upon it, that ye may beware of ſin by all means, and may always be minding that word which our Saviour hath, *If theſe be done in the green tree, what ſhall be done in the dry?* If it was ſo done with him, who in the action, if I may ſo call it, was performing his Father's will, and giving an admirable proof of his reſpect to the honour of God; what will he do to the dry ſticks, the damned reprobate, who have ſlighted the offer of his grace, deſpiſed the ſufferings of a Mediator, and diſdained to be reclaimed? Hear it, and tremble, and be perſuaded that the horror that ſin ſhall bring upon the ſinner, when God comes to reckon with him, is inexpreſſible. 2. Be inſtructed, and ſee here, how great the difficulty is of making peace with God, when once his law is broken; a thing that is little believed by moſt, who are diſpoſed to think that they will get God ſooner pleaſed and pacified than they will get their neighbour or maſter pacified and pleaſed; which ſays, that either they think nothing or but very little of his wrath, or that they will ſoon get it put by, that a word will do that: hence it is, that they think, that an equivalent price is not neceſſary for ſatisfying the juſtice of God, and for preventing of his wrath; but if it be ſo eaſy a thing to pacify God, and to ſatisfy his juſtice, why did our Lord undertake the debt? why did he become ſo low, and pay ſo dear a price, to procure a diſcharge of it? why was his ſoul put to ſuch travel, when no ſhame nor reproach, nor pain of his bleſſed body could do it, but his ſoul, in the ſore travel thereof, behoved to be made a ſacrifice for ſin? Sinners groſly ignorant miſtakes of the juſtice of God, appear palpably in this: there was never a perſon that was called to it, and did undertake to remove God's wrath from others, but our Lord Jeſus; and ye ſee here what it coſt him: and what do ye imagine will be the lot of others, who ſhall ly under it eternally? 3. See here the worth and weight of a ſoul, and the great moment of the ſalvation of a ſoul, immortal ſouls are of much worth; and though men often ſell them at a cheap and eaſy rate, yet our Lord bought ſouls dear: it is very true, ſouls, conſidered in themſelves, are not worthy of the price laid down for them; but being conſidered with reſpect to the end for which they are deſigned, to wit, the glorifying of the riches of the grace and

and mercy of God, and their enjoying of him, they are of much worth. Ah that men ſhould ſell their ſouls ſo very cheap, when our Lord bought ſouls ſo very dear! 4. See here, the ſolidity, fulneſs, and ſatisfactorineſs of the price that Jeſus Chriſt gave to juſtice, for the ſouls of his people: it cannot ſure but be a fully ſatisfying price, that ſuch a perſon ſhould ſuffer, and ſuffer ſo much, even to be put to ſoul-travel, for which there could be no reaſon, neither could it have any other end, but the ſatisfying of divine juſtice for the ſins of the elect: and conſidering theſe his ſufferings in the degree of them, which was ſo very high; and in the riſe of them, which was God's purpoſe and decree; and in the end of them, which was to ſatisfy the juſtice of God, and to make his grace glorious, it cannot but be a moſt ſolid, full, and ſatisfying price; ſo that a ſoul may have here a ſufficient ground to build its ſalvation upon: and the more low that the Mediator was brought by his ſufferings, the more ſolid and ſicker is the ground of our faith; yea, this is the end why he came ſo low. See here, how greatly we are in Chriſt's debt, that when juſtice was provoked, and ſinners had loſed themſelves, and when nothing elſe could be admitted, but all other ſacrifices were rejected, he was graciouſly pleaſed to yield himſelf to be the ſacrifice, by his extreme and moſt exquiſite ſufferings, moſt pleaſantly and heartſomely, ſaying, *Lo, I come, in the volume of thy book it is written of me, I delight to do thy will, O my God; by the which will*, ſaith the apoſtle, Heb. x. *we are ſanctified*, and by it we have acceſs to eternal life. It had been much, if he had made a new world for believers to dwell in, nay, it had been much, if he had provided angels to mollify and mitigate their ſufferings, and to give them drops of water to cool their tongues in hell; but that he, his own bleſſed ſelf, ſhould decline no ſoul-travel, beſide bodily ſufferings, to redeem them from the curſe; how much, how unſpeakably much are they obliged to Jeſus Chriſt! If we were ſuitably ſenſible of our hazard, and clear as to our intereſt in theſe ſufferings, it could not be, but our ſouls would leap ſomeway within us, as the babe did in Elizabeth's womb, on this conſideration, that a cautioner and Saviour hath come, and paid the price that was due by us, to the juſtice of God; this is a greater obligation than his making of the world for an habitation to ſinners; nay, a greater obligation than his giving of heaven to us, if abſtracted from Chriſt: O! ſo well as it would become us in reading of theſe words, to ſtand and pauſe, and to ſay, Is it ſo indeed, that Chriſt gave himſelf thus for ſinners, and for me? This is it which opens the door of acceſs to God, and makes a bridge over the gulf, that is betwixt God and ſinners; he was ſmitten, that by his ſtrokes and ſtripes health might be brought to us; he was content to undergo ſore ſoul-travel, that thereby life might be brought to us.

That which we mainly aim at, in this branch of the *uſe*, is, that ye would look to the mercy purchaſed by his ſoul-travel, as your great obligation, and at what a rate you have the offer of grace, and acceſs to heaven: when he made the world, heaven and earth, ſun, moon, ſtars, *&c.* he ſpake the word, and it was done; there needed no more, but *Let ſuch a thing be, and it was*; but the work of redemption was of another ſort, and brought about at a high and dearer rate: therefore, among all the things which the goſpel holds out, put a ſpecial price on theſe things that are fruits of Chriſt's ſoul-travel; and conſider what a ſlight it will be, and what guilt it will involve you in, that he ſhould purchaſe redemption ſo dear, and make offer of it ſo freely, and ye ſhould care little or nothing for it. 6. Be inſtructed anent the abſolute neceſſity of being in Chriſt's debt for the uſe-making and application of his purchaſe: is there any man that can merit it, or render him a recompence for it? If not, and if there be a neceſſity of heaven and ſalvation, then ſure there is a neceſſity of being in Chriſt's debt, and of making uſe of his purchaſe, for the attaining of that which he hath purchaſed; and men are not hardly dealt with, or ill come to, when this bleſſed neceſſity is impoſed upon them, not to ſatisfy for themſelves (for, what can they bring that will be an equivalent price:) but

to acquieſce in his ſatisfaction made to juſtice for them, and the rather, that they cannot bind him to make application of it. Folks are very readily given to one of theſe two, either to miſken and paſs by the Mediator, and ſo to preſume to make a new bargain for their peace, by offering to drink themſelves, for themſelves, of that cup which Chriſt drank of, for that only was the price of ſouls: or, if they eſteem of Chriſt's ſatisfaction, they think to oblige him, and to procure from him the application of his purchaſe, by their prayers and good living; but what is there in this, more than is in the former? what price is there that can be given to him, that is equivalent to his ſufferings? It muſt therefore of neceſſity come to this, that as it was freely purchaſed, ſo it is freely applied: and it were very ſuitable for ſinners to carry the faith of this along with them in their boſom; if he procured heaven to us, by his ſoul-ſuffering and travel, we cannot procure it to ourſelves, and therefore a neceſſity lies on all that would be at heaven, to be in Chriſt's common for it: and this is the upſhot of all that dyvour ſinners may know, that they are in his common, as for his purchaſe, ſo for the application of it.

Uſe 2. This doctrine yields much conſolation, and it is the fountain and riſe of it; his ſoul-travel brought it all, and makes way to the bringing of us to the poſſeſſion of it: and, in many reſpects, our conſolation depends on it; we ſhall look upon it; as the riſe thereof, more generally, in theſe reſpects, 1. That, to a poor ſinner lying under the curſe, there is a poſſibility of getting it put by, and kept off; that heaven is not deſperate, and that the fear of coming before the tribunal of juſtice is not abſolute: for our Lord hath ſatisfied juſtice; the price that he laid down was not for nought, but levelled at this very ſcope, as the apoſtle hath it, 2 Cor. v. ult. *He was made ſin for us, that knew no ſin that we* ſinners *might be made the righteouſneſs of God in,* or through *him?* And what ſtrong conſolation is this, for a ſinner, under the curſe of God, to have this word ſpoken to him, though thou cannot ſatisfy juſtice for thyſelf, yet there is a way laid down to ſatisfy it for thee? The Mediator having the price that was required, propoſed to him, did not ſtick at the terms, but held the bargain, and hath accordingly actually performed it. 2. It is a conſolation in this reſpect, that not only is there a compleat ſatisfaction given to juſtice, but a willing Saviour, ready to make that ſatisfaction forthcoming, and to make it forthcoming freely. Can there be a greater proof of our Lord Jeſus his love to ſinners than this, that when they were conſidered with all their debt lying on their heads, he undertook this ſoul-travel for them, to procure them ſalvation from wrath and juſtice? This is more than his giving them his word for it, tho' that had been enough; it is more than the giving them his oath, thus to commend his love, as it is, John xv. 13. *Greater love hath no man than this, that a man ſhould lay down his life for his friend: but.* ſays the apoſtle, Rom. v. 8, 10. *God commends his love to us, that while we were yet ſinners, yea enemies, Chriſt died for us;* this good Shepherd laid down his life for his ſheep. 3. It is a conſolation in this reſpect, that there is alſo a willingneſs in the Lord Jehovah, the provoked party, to accept of this ſatisfaction, and to abſolve the elect, on account of this ſatisfaction: for what, I pray, was all this ſoul-travel that the Lord underwent, but Jehovah his transferring of the debt of the elect on him, according to the tranſaction that had paſt in the covenant of redemption? He would never have made the ſword of his juſtice to awake againſt the man that was his fellow, if he had not been content to accept of his ſatisfaction for them that ſhould make uſe of it: for we have not only the Mediator, and his *ſatisfaction,* to look upon in this ſoul-travel; but alſo the contrivance of the covenant, called in the former words, *The pleaſure of the Lord,* who, while we were enemies, gave his Son, and was content to want him for a time, to ſpeak ſo, and to be a diſtinct party to purſue him. Is not this then a good bargain, when we have a willing Mediator, and merchant, content to give the price and ſatisfaction; and a gracious and willing God, content to accept of this ſa-

ſatisfaction; and both of them content to make the application of it to us freely? as it is, Rev. iii. 18. Here is matter of ſtrong conſolation, the ground whereof will not fail, to wit, the Mediator's ſoul-travel; and the Lord Jehovah will not caſt the bargain, when the poor ſinners ſay, I have nothing to pay; but there is a price in Chriſt's ſatisfaction offered in the goſpel, and the judge ſays, or admits for the ſinner that lays claim to it, as if the ſinner had never ſinned, or had actually paid the price himſelf.

But, 4. Look a little further, and we will find more conſolation, though this be much. Conſider a ſinner in a tempted condition, and under ſad ſoul exerciſe, that wots not what to do with unbelief, with the devil, and with the wrath of God, all which are like to over-whelm and ſwallow him up, and the heart is like to ſink; here is the native and kindly fountain for ſuch a ſoul to drink at, that our Lord Jeſus ſuffered more, and that it was another ſort of cup that he drank of, and drank out, and for theſe ends, (1.) To take away the ſting and bitterneſs of thy cup. (2.) To procure and meritoriouſly to purchaſe a freedom and outgate from theſe temptations to thee. (3.) Alſo, that he might be a ſympathizing high prieſt, and the more compaſſionate towards the perſon that ſhould be ſo tempted, according that, Heb. ii. ult. *For that he himſelf hath ſuffered, being tempted he is able alſo to ſuccour theſe that are tempted:* he was tempted, that he might have kindly ſympathy with tempted ſouls; and therefore, when ſuch are ready to fall aſwoon, he dauts and dandles them, as it were, on his knee; and when they are in hazard to turn their back on the conflict, he comes up with freſh ſtrength and recruits them: So Heb. iv. 15. *We have not an high-prieſt which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without ſin;* we have ſuch an high-prieſt, as was not only mocked and ſcorned of men, and ſome way deſerted of God, but who was tempted, though not from ſin within, (for he was without ſin,) yet to ſin; for he was aſſaulted by the Devil, and tempted to unbelief, and other groſs ſins, as is clear, Mat. iv. tho' as he ſaith himſelf, *The prince of this world had nothing in him.* And he was not only tempted to ſin, but, as if he had actually ſinned, he met with wrath from all: there is a ſweet and ſtrong ſympathy flowing from ſuch bowels, as one brother hath towards another; yea, inconceivably beyond the tendereſt bowels, that the moſt warmly loving brethren in all the world have one towards another; and therefore he knows well what apprehenſions, temptations riding thick, to ſpeak ſo, will attempt to beat in upon poor ſouls, and can from experience ſympathize with them. It is not ſo to be underſtood, as if there were any additional degree made to his kindneſs, ſkill, and grace, as he is God; theſe being infinite in him, as ſo conſidered: yet being man as well as God, or having a human nature, he hath from his perſonal experience a ſympathy, and that in a human way, though infinitely above what we can conceive, with his own, under their temptations, and ſad ſoul-exerciſe. And ſeeing the ſcripture holds out ſuch a thing as this, that our high prieſt is a man that hath bowels of ſympathy, it may ſufficiently warrant a believer to expect much good, this and other ways from Chriſt; he having grace infinite in him as God, and a tender heart as man, to befriend them, and to communicate and let out of that grace unto them: and this is great ground of conſolation to believers, under any croſs and piece of hard exerciſe, to know that we have a Mediator, who knows in experience, though the ſinfulneſs that accompanies theſe hard exerciſes in us, yet what theſe fears are of being ſhut out from God, and how dreadful a thing it is, to be at controverſy with him, and is like to theſe, who having come thorow a ſad trial, and piece of exerciſe themſelves, are thereby the more ready to ſympathize with others under it. (5.) and laſtly, The conſideration of this may comfort believers even in their outward afflictions: it had been another ſort of croſſes that they would have been made to meet with, if he had not taken this cup of wrath and drunken it for them; and therefore they would be comforted, and bleſs God, who hath taken this ſoul travel,

from

from off them, and made way for a retreat and ſhelter for them in him: and it ſhould even ſhame believers, who are ready to think ſo much of any little bit of inward exerciſe, or of outward affliction; ſeeing our bleſſed Lord Jeſus endured ſo much, not only outward and bodily affliction, but alſo ſo much inward trouble and ſoul travel, that thereby their burden might be made light, and their yoke eaſy.

Uſe 3. For exhortation. Seeing our Lord Jeſus was put to ſuch ſore ſoul-travel, ſure it lays a great obligation on them, for whom he ſuffered, to endeavour to make ſome ſuitable and grateful return; ſeeing therefore we are ſo much in his common and debt, we ſhould give him a friendly meeting in theſe four, which this calls for; 1. It calleth for love to him that vented ſuch love to us. 2. It calleth for faith, that ſeeing he gave ſuch a price for us, we ſhould truſt our ſouls to him. 3. It calleth for holineſs and obedience, even living to him, and to the glorifying of him that hath bought us: this argument will ſure weigh with you, who on ſolid grounds lay claim to his purchaſe. 4. It calleth for thankfulneſs and praiſe, in magnifying his grace and love, that hath ſo loved us: and are not all theſe very ſuitable and becoming, that ſinners ſhould love him; and that theſe who love him not, ſhould be *Anathema Maranatha*, accurſed to the coming of the Lord; that ſinners ſhould believe on him, and to be obedient to him, and thankful?

If ye believe this truth, this comfortable and ſoul-raviſhing truth, let me exhort you, and be exhorted and prevailed with, to love our Lord Jeſus Chriſt, and to give him that anſwerable reſpect, meeting, and welcome, that becomes; if we may plead for any thing from you, ſure we may plead for this. If it be true that he engaged in ſuch a bargain, in which, if he had not engaged himſelf, we had inevitably gone to the pit; and if he hath actually paid the price which he undertook to pay; let your conſciences ſpeak, if it ſhould not melt the hearts of ſuch, to whom the benefit of this is offered, with love to him? And if ye have the faith of the doctrine, can ye deny, but this obligation lieth upon you? look into your conſciences and hearts and ſee if ye be able to ſhift it: and if ye had ſuitable palaces for entertaining him in, if ye be not bound to open to him, and give him patent entry to them; and if your eyes were fountains of tears, if it would not become you to waſh his feet with them, and to wipe them with the hair of your heads? Would to God that you were under the ſuitable impreſſion of this, and that ye were by the goſpel, and the privileges ye have by it, conſtrained to love the Lord Jeſus Chriſt! It may be ſome of you think, If this be all that is called for; he ſhall not want it. We aſſure you it is called for; *My ſon*, ſaith he, *give me thine heart*. But we are afraid, that though ye will confeſs, that this is your duty, and that ye ſhould have love to him; yet the moſt part of you want it: for when we ſpeak of love to Chriſt, it is not a pretext or apprehenſion of love, that will be taken for love; but ſuch love, as hath theſe qualifications; 1*ſt*, If Chriſt be loved, he will be eſteemed of, as the moſt excellent thing, or perſon, the moſt excellent bargain, the moſt kind friend, the moſt loving huſband, and as the moſt full, compleat, and abſolute ſufficiency, or ſufficient one; as he is ſpoken of, and eſteemed of by the ſpouſe, Cant. v. *His countenance is like Lebanon, excellent as the cedars, his mouth is moſt ſweet, he is altogether lovely:* The heart is brought to eſteem of him, and to prefer him beyond all that it can ſet the eye upon. It were indeed ſomewhat, if ye were brought under a conviction, and thorow perſuaſion of this, that Jeſus Chriſt is the incomparable beſt thing that a ſinner can have a title to: but, alas! *He is deſpiſed, and rejected of men*, though he be *the chiefeſt of ten thouſands*; and men play the fool egregiouſly, in preferring other things to him, who is infinitely worthy of the preference unto, and of the pre eminency above them all. A 2*d* evidence of love is, the heart's longing and panting after the enjoyment of him, and after the enjoyment of him, as the moſt excellent object, quite ſurpaſſing all other objects; and when the thirſt and longing of the ſoul is ſo carried out after him, as it cannot

cannot be ſatisfied without him, which is to be *ſick of love for him*, as it is, Cant. ii. 5. and v. verſe, 8. to be in a manner ſwooning and fainting becauſe of his abſence, and even greening, to ſpeak ſo, for his preſence; to have the bent of the ſoul's deſigns and deſires towards making of that glorious conqueſt, whereof the apoſtle ſpeaks, Philip. iii. *Even to count all things to be but loſs and dung;* and to caſt all things as it were over board, *to win to him, and to be found in him;* to count of him as *the pearl of price*, and *as the treaſure hid in the field*, for the ſake of which, ye would ſtrip yourſelves to the ſkin, and ſell all that ye have to buy it. 3*dly*, This love to Chriſt Jeſus hath in it a ſatisfying delight in him, and the ſoul's bleſſing of itſelf in him, its contenting itſelf with him, and its rejoicing in that ſweatneſs which it findeth to be in him, as being the only attractive object, that hath ſuch a lovelineſs in it asbreeds ſatisfaction, which ſatisfaction begets a kindly warmneſs in the heart to him again, even till the ſoul be put in a holy lowe or flame of love to him. More of this love would make Chriſt and the goſpel much more ſweet, and would make every one of theſe words, that expreſſeth his love in his ſufferings, to be like marrow and fatneſs, and would alſo make the promiſes to be like breaſts full of conſolation; it would withal cauſe, that there would not be ſuch miſtakes of Chriſt, nor ſuch gaddings and whorings from him, and ſuch preferring of idols to him, as, alas! there are. Where this love is not, there can be no other thing that will be acceptable. We ſhall ſay no more for the time, but only this, that we do appeal to your conſciences, if there be not here an excellent and non-ſuch object of love, and if there be not here much reaſon to be in love with that object? A very heathen will return love for love; and ſhould not we much more do ſo in this caſe? God himſelf kindle this love in us, and make us know more the great advantages of it.

SERMON XLVI.

ISAIAH liii. 11. *He ſhall ſee the travel of his ſoul, and ſhall be ſatisfied: By his knowledge ſhall my righteous Servant juſtify many; for he ſhall bear their iniquities.*

THE work of redemption is a buſineſs that was very gravely and very ſeriouſly contrived and proſecuted, in reſpect of God, and of the Mediator; there was much earneſtneſs in it as to them, and yet notwithſtanding, which is a wonder, men, whom it concerns ſo much, whoſe ſalvation depends on it, and to whom the benefit of it redounds, are but very little ſerious in their thoughts of it: our Lord Jeſus was in travel, ſoul-travel, ſore ſoul-travel to bring about this work, and that the goſpel might be preached to ſinners, that they might have thereby a ground to their faith, to expect life and remiſſion of ſins through him; is it not then ſad that we ſhould ſpeak and hear of it, and be, in a manner, like the ſtone in the wall, no more, or little more affected with it, than if it were a matter that did not at all concern us? The reading and hearing of theſe words will doubtleſs be a great conviction to ſecure ſinners, that our Lord Jeſus was at ſuch pains, and put to ſuch ſore ſoul-travel and ſuffering, and that yet ſuch ſinners were never ſtirred, nor made ſerious, to have the application of this purchaſed redemption made to them.

The ſcope of theſe words is to ſhew the great inward ſoul-travels, conflicts, and ſtraits that our bleſſed Lord Jeſus had and was put to, in throughing of the work of redemption, and in paying the price due to the juſtice of God for the ſins of the elect. It is a wonder that ever we ſhould have it

to

to ſpeak of, and that ye ſhould hear of this ſubject, which is the very text, to ſay ſo, and ſum of the goſpel; and therefore before we leave it, we ſhall ſpeak a little more to the *uſe* of it: and truly, if we make not uſe of this doctrine, we will make uſe of none; though I confeſs it is a great practique, how to draw it to uſe, and to conform ourſelves in our practice to the uſe of it.

We propoſed ſome things the laſt day, which we could not then proſecute; as, 1. Something for exhortation, 2. Something for reproof and expoſtulation; which riſing clearly from the doctrine drawn from the words, we may now inſiſt a little on them.

1*ſt*, For exhortation. Conſidering Chriſt's ſufferings, and the extremity of them, and that they were undergone for ſinners, we would exhort you to love him as ye ought. There is a ground and warrant here to require it of you, ſeeing that love in his boſom came to ſuch an height, that he was content to lay down his life, yea, ſeeing he was in ſuch a hot flame of love, that the cup of wrath did not quench it, but his love drank and dried it up, *Greater love than this hath no man:* it is a moſt wonderful love, conſidered with all the circumſtances, whereby it is heightned; and there is ground here to excite and ſtir you up to give him a kindly meeting, and to welcome his love with love; it will ſure be a great ſhame, if our Lord's love ſtood at nothing, ſo that he might do the Father's will, and finiſh the work committed to him, which was the perfecting of the work of ſinners redemption, the redemption of his loſt ſheep; if every triſle, or any triſle, ſhall quench love in our hearts to him. O what a ſhame will it be in the day of judgment to many, when this man ſhall be brought forth loving this idol, and another man loving that idol more than Chriſt; this man loving his luſt, that man his eaſe, and another man his wealth or honour, and preferring them to Chriſt; and when it ſhall be found, that they would not quit nor part with their right eye nor their right hand (which are not worth the name of *members*, being called ſo, becauſe they are members of the body of death) out of love to him! think folks what they will, that native impreſſion of the obligation that lies upon them to love Chriſt, is wanting, and that divine and ſoul-raviſhing influence, that his love ſhould have on hearts. It is true, ye all think that ye love him, unleſs it be ſome of them who indeed love him; but, if ye could reflect upon yourſelves, ye will find that ye have little or no love at all to him indeed: and therefore, for undeceiving of you, beſide what we ſaid the laſt day, take two or three characters of kindly love to Chriſt, 1. This love is never ſatisfied with any degree or meaſure that it hath attained, ſo as to ſit down on it: It hath theſe two things in it, a deſire be further on in love, and a weightedneſs that it cannot win at growth in him: The loving ſoul is diſpoſed to think, that its love to Chriſt is not worthy to be called love; and it breathes after it, even to have itſelf warmed therewith to him, and to be brought to a further nearneſs to him; as we may ſee through the Song of Solomon, and particulary Chap. vii. at the cloſe, *There will I give thee my loves;* and Chap. viii. *O that thou wert as my brother, that ſucked the breaſts of my mother!* Kindly love to him, puts the ſoul to long for an opportunity to vent its love towards him. 2. Where this love is, the ſoul will be ſerious in praying for it, that it may attain it, as if it wanted it; and it will be much affected for the want of the lively exerciſe of it, and will be as much challenged for coming ſhort in it, as it will be for any other ſin: there is no benefit that it ſeeks more after, than to have the heart circumciſed to love him; and, O but it will be accounted a great benefit to get love to Chriſt! And as it is one of the things that it ſeeks in prayer, ſo it is one of the things that it eyeth in repentence; it is much affected with the want of it, confeſſes it to him, aggravates the ſin thereof, againſt itſelf, from this ground that it loves not Chriſt as it ſhould. I know not if there be much of this among us: many will be ſorry if they fall in drunkenneſs, or in any other groſs ſin; but, O how few repent of their want of love to Chriſt, and that he gets not his own room in the heart!

heart! 3. Where this love is, it is ever ſuſpicious and jealous, leſt the heart cliver and cleave to ſome other thing, and give it room, to the prejudice of Chriſt: it is a ſad thing, when folks let their affections, go out at random, and are not afraid, leſt they out ſhoot themſelves in loving the world, their pleaſures, their credit, *&c.* but rather they are like the whore in the Proverbs, who ſays, *Come, and let us take our fill of loves.* Love to Chriſt hath a weanedneſs from theſe things, and a jealouſy leſt they uſurp a room in the heart, that is not due to them; becauſe, as John ſays, there it not a conſiſtency betwixt the love of God, and the love of the world in the heart: and therefore it is the watchful care of a poor believer, to keep out inordinate love of the world, and of theſe things that the heart is given to go a whoring after; hence David prays, Pſal. cxix. *Incline my heart to thy law, and not to covetouſneſs;* and, *Turn mine eyes from beholding vanity.* There is in too many a ſort of rooted confidence that they love Chriſt, and they never ſuſpect themſelves of the contrary, when yet ſome other thing hath his room.

2dly, There is ground here to exhort you to believe on him, as the prince of life, and the Saviour, that is well fitted and qualified to give repentance and remiſſion of ſins: and this is the very native uſe that flows from this doctrine, even to lay a ſolid ground of faith to a ſoul lying under the ſenſe of ſin, to ſtep forward to God's bar, with confidence, conſidering Jeſus Chriſt crucified, and put to ſoul-travel for elect ſinners, who ſhould betake themſelves to him; which if it had not been, there had not been any ground for faith: and the lower he came in his ſufferings, we have the more native and broad ground of faith, and the ſtronger motive to draw us to take hold of him, and to found and fix our faith on his ſatisfaction. To clear this branch of the uſe a little, 1. Conſider here a ground for faith, in a fourfold reſpect; and, 2. The force of the motives that ariſe from theſe grounds, preſſing a ſenſible ſinner to exerciſe faith on them, or on him by them; and 3. The neceſſity that we are under, ſo to do.

For the firſt. 1. In general, there is ground here to bring the heart to be thorough in the hiſtorical faith of what is ſpoken concerning the truths of the covenant; for, doth not this ſoul travel of our Lord ſay, that men are lying naturally in a ſinful condition, and obnoxious to wrath; that there is a covenant paſt betwixt the Father and the Son, for delivering of elect ſinners out of that condition, and that by the ſufferings of the Mediator; and that, by our betaking of ourſelves to him, we may be freed from ſin and wrath? Otherwiſe, why did the Mediator come thus low, except it had been true that man was under a debt that he could not pay? And why did the Father ſend his Son, except he had been really minded that he ſhould offer himſelf up a propitiatory ſacrifice to God for man's ſin? And his accepting of the ſatisfaction tells plainly, that he was content that the cautioner's payment ſhould ſtand for the principal debtors. All this ſuppoſeth a covenant, which is as real, as if we had ſeen, and had been ear-witneſſes of the reading over of the covenant in all the articles of it. We wiſh that many were come this length, as to be confirmed in the hiſtorical faith of the general truths of the goſpel, ſummed up in Chriſt's ſufferings: and there cannot be any ſerious reading or hearing of Chriſt's ſufferings, but there muſt alſo be ſome conſidering of their riſe and end; if it be otherwiſe, we do but ſuperficially run over them. 2. As this ſhews the Lord's ſeriouſneſs in preſſing the offer of redemption on ſinners, ſo it calleth you to be ſerious in accepting of it; according to that in John xii. *When I am lifted up, I will draw all men after me;* where Chriſt's lifting up is made an attractive to draw loſt ſinners after him. And can there be a greater ground of faith, or a ſtronger motive to perſuade a ſinner to be reconciled to God, and to reſt upon Chriſt's ſatisfaction, in order to that, than this, that Jeſus Chriſt hath purpoſely laid down his life, and undergone ſuffering, even to ſuch an extremity, to bring it about. 3. When we ſay that Chriſt's ſoul travel calls for faith; it requires this, and gives ground for it, that

they that betake themſelves to Chriſt for juſtification before God, may confidently commit themſelves to his guiding in all other things: For, will he not be tender of them in theſe, when out of reſpect to them, when there was not a covenant betwixt him and them, (though they were mentioned in the covenant of redemption) he laid down his life, and ſuffered ſuch things for them? May we not, from this, reaſon, as the apoſtle doth, Rom. viii. *He that ſpared not his own Son, but gave him to the death for us, how ſhall he not with him alſo freely give us all things?* Can there be a greater ground for ſinners, that fear to give him credit, to truſt him with all things that concern them, than this, that he ſuffered ſo much for them? 4. Having betaken ourſelves to him, it ſerves to confirm our faith, and to bring us to the quieting of ourſelves in reſting on him, and acquieſcing in him: for, what more could we require for our ſettlement and quieting than this, that he who hath come ſo low, and condeſcended ſo far for the behoof of poor ſinners? Therefore, in all theſe reſpects, let me exhort you, and in his name, *who was made ſin for us, that we might be made the righteouſneſs of God in him*, obteſt you, not to keep at a diſtance from him, but take with your ſin, by faith to flee unto him, and to the efficacy of his blood; O yield yourſelves by faith to him, for uſe-making of him for your juſtification. And a little more particularly, let me here ſpeak a word to two ſorts of perſons, 1. To them that are yet ſtrangers to God. 2. To them that are looking towards Chriſt. And (1.) For you that are ſtrangers to God, whoſe hearts were never yet affected with the conviction of the neceſſity of believing, who can ly down, and riſe up, without ſerious thoughts of your ſoul's eſtate, or of the neceſſity of making ſure your peace with God; I beſeech you, lay to heart your condition, and beware of trampling the blood of the covenant under your feet; let not the grace that is offered to you in this goſpel be heard and received in vain; but, by the acknowledgment of ſin, and of God's juſtice to which ye are liable for the ſame, timeouſly betake yourſelves to Chriſt's ſufferings, for a ſhelter from the wrath of God, that will be as a ſtorm againſt the wall. This we preſs as the great uſe of this doctrine upon you, that ye improve the cup of wrath that the Mediator hath drunken, for your exempting from the curſe that is due to you, and that cup that ye deſerved to have drunken eternally. (2.) For you, who, under the conviction of ſin, are looking towards Chriſt; let me intreat you not to ſtay on this ſide of the *city of refuge*, but ſtep forward, and improve the ſoul-travel of the Lord for your ſpiritual eaſe, ſettlement, quiet, and comfort, as well as for keeping you from wrath, otherwiſe it will bring bitterneſs in the end: if ye make not uſe of Chriſt's ſufferings, if ye betake not yourſelf to him, and do not truſt him for juſtification and life, ye will make yourſelves guilty of his blood, and will be found treaders of it under foot.

And therefore, let me here ſpeak a word to the ſecond thing propoſed, that is, the grounds, or reaſons, or motives, that ſhould preſs you to make uſe of theſe ſufferings; and of the grounds of faith, that they hold out unto you. And, 1*ſt*, In general, let me aſk, is there not need that ye ſhould do ſo? is there not guilt, and hazard of wrath becauſe of guilt? And if ſo, why ſtand ye at a diſtance from the Saviour? If it were ſinleſs ſaints and angels that were exhorted to make uſe of him, it would be the leſs wonder, that there were ſo little thinking of a Mediator; but when it is ſinners that are called upon, and ſinners in ſuch eminent hazard, it is indeed a wonder that there is not greater flocking unto him, and preſſing on him: if there had not been need, would the Father have ſo purſued the Son? Or, do ye think that it was for a complement that he laid down his life? which ſure he would not have done, if ſalvation could have been had any other way. 2*dly*, And more particularly, as ye would conſider the marvellous grounds that he hath laid down for faith to reſt upon, ſo ye would conſider the many motives that ye have to preſs you to reſt on theſe grounds

grounds, which we ſhall draw to theſe four. 1. The fulneſs and ſufficiency of the ground that is given to faith in Chriſt's ſufferings; which, the deeper they draw on his ſoul, faith hath the fuller and better ground to make uſe of them. 2. The power and ability that are conſpicuouſly in him, to make application of his purchaſe: he hath encountered wrath, and hath overcome; he is abſolved and juſtified before God, and *is exalted to be a Prince and a Saviour, to give repentance to Iſrael, and remiſſion of ſins*; and, having, ſatisfied juſtice, and defeated the devil, and being thus exalted, he can bring through, and land fair, ſuch ſinners as betake themſelves to him: and theſe two, to wit, a ſufficient price paid for the debt of the elect; and a ſufficient Prince and Saviour, able to ſave to the uttermoſt all that come unto God through him, and who is exalted, and ſitteth at God's right hand to make interceſſion for us, as they are a ſolid ground for faith to reſt on, ſo a ſtrong motive to preſs believing. 3. The great faithfulneſs of God, that brightly ſhines, and wonderfully appears here, who, according to the covenant, ſends his Son, and purſues the quarrel againſt him, and in ſo doing keeps the promiſe made to Abraham; and the great faithfulneſs of the Mediator, in coming and performing all that he undertook for the elect: Both of them are ſo faithful in performing all that was covenanted, to the leaſt *tota* thereof; as is evident by what our Lord ſays, *I have finiſhed the work which thou gaveſt me to do*. Seeing therefore there is ſuch exact faithfulneſs in keeping, and fulfilling of all that paſſed in the covenant of redemption, and of all that was promiſed to the fathers; and ſeeing the Mediator hath ſaid, that *of all that come unto him, he will caſt out none*, nor put them away; is there not here a ſtrong motive to believing? Will not the Lord Jeſus be as faithful in keeping the promiſes made to comers unto him, as the Father and he have been in performing of what was covenanted concerning their redemption? The *4th* is the great love of God and of the Mediator, that eminently ſhine here, in their willingneſs to make the application: as he is faithful, ſo is he willing to be employed; and what greater evidence of love would we have than this, that our Lord Jeſus hath delighted ſo much in the ſalvation of ſinners, that he laid down his life, and endured much ſore ſoul-travel, for this very end? *We beheld*, (ſays John, chap. i. 14.) *his glory, the glory as of the only begotten Son of the Father, full of grace and truth*: In his humiliation, he was glorious in both theſe; glorious in his truth, making his faithfulneſs to ſhine, in exact keeping of what was agreed upon and promiſed; glorious in his grace to poor ſinners, in making application of his purchaſe, freely and fully: yea, the more that he was obſcured by his humiliation, the more did his grace ſhine forth: how much more glorious will he be in theſe, when he is now exalted? *3dly*, If theſe two perſuade you not to believe on him, to wit, the grounds that he hath given for believing, and the powerfully preſſing motives to make uſe of theſe grounds; conſider the abſolute neceſſity that ye ly under of making uſe of theſe grounds, without which ye will never be able to ſhift the wrath of God. Is there any that can give God a recompence? *The redemption of the ſoul is precious, and ceaſeth for ever*, as to you: or, if any could have been able, why did the Mediator come thus low? And where ſhould have been the glory of grace and truth, that hath ſhined ſo radiantly in his ſufferings? and therefore, from all theſe be exhorted to give him the credit of your ſalvation, by making uſe of his righteouſneſs, and by founding your plea before God on his ſufferings, as ever ye would have your ſouls ſaved: otherwiſe ye can expect nothing, but to fall under the rigour of juſtice, and to be made to ſatisfy for your own debt to the uttermoſt farthing; and when will that be? Dare the moſt innocent amongſt you ſtep in to ſatisfy juſtice for themſelves? if not, is there not a neceſſity to make uſe of his ſufferings for that end, which he hath made attainable by his tearing the vail of his own fleſh, that ſinners may ſtep in with humble boldneſs to the holy of holies? This is the end of our preaching, and of your hearing, which,

when it is not ſingly aimed at, and endeavoured to be reached, we are uſeleſs in both.

And therefore, *2dly*, May we not expoſtulate with you, that are hearers of this goſpel, and yet continue ſtrangers to Chriſt; that can hear of his ſufferings, and of his having been in agony, for this very end, that ſinners might have a warrant to their faith, and yet have never to this very hour actually fled unto him to find ſhelter? I know that many will not take with this; and therefore, in more cloſe application of this uſe (ſeeing here lieth the great treaſure of the goſpel, which, if it be not, what can be improven to any purpoſe?) We ſhall ſpeak a word to the generality of hearers, who are ſtrangers to the right uſe-making of Chriſt's righteouſneſs: and though ye may think this to be a hard charge, and cannot well endure to be expoſtulated with as unbelievers; yet let me aſk you, 1. Do you think that all of you will go to heaven? If not, but that it is a truth, that the moſt part of the hearers of the goſpel will periſh; then ſure all are not believers; for all believers will go to heaven, and not one of them ſhall periſh: and though ye will not now believe this, the day is coming, when ye ſhall, if grace prevent not, ſee and find it; when believers will be taken in with Chriſt, and others ſhut out. Many of you may think that this doctrine is needleſs; the more needleſs that many of you think it to be, it is ſo much the more needful, and uſeful to be inſiſted on with you. 2. If ye ſay, ye have faith; I aſk you, Whence came it, and how got you it? I know, many of you will ſay, we believed always ſince we had underſtanding to know good by ill: yet, when ye are put to tell what it is, ye know not how to anſwer, nor can ye give the leaſt ſatisfying account of it; and yet ye queſtion not but it will be well with you, and never once feared to go to hell: and is that faith, think ye? Alas! no, it is a plain counterfeit, and a very cheat. Others are ready to ſay, we believed not always, yet we believe ſometimes, to wit, when we do ſome duties, and abſtain from groſs evils; but when challenges come from the neglects of duties, and for the commiſſion of ſins, we want it, and have nothing of it; and when death comes, ſuch are forced to ſay, we fear we have been beguiling ourſelves; whence comes this? but even from this ground, that they would never ſuffer it to light, but they had faith; which yet will never be accounted to be faith, becauſe it hath not Chriſt's righteouſneſs for the ground of it; and therefore, when any challenge is awakened, it is a ſeeking and quite gone: whereas true faith will, in ſome meaſure, ſtand it out againſt a challenge, and will abide the trial of a challenge, on the account of Chriſt's righteouſneſs fled to. 3. We ask you this queſtion, Are you ſure of your faith? Ye will ſay, we hope ſo, and believe ſo; and this is all ye can ſay: which in effect comes to this, we groundleſly preſumed ſo. And it is obſervable, that if ye be put to a ſecond queſtion, what ground have ye for your faith? Ye have none at all: if ye be asked, whether ye be certain that ye are believers? Ye will anſwer, no body is certain, God knows that. Is not this ſtrange? and hath it not in it an utter inconſiſtency, that men and women ſhould confidently aſſert and maintain their faith, and yet, when they are put to prove it, they will tell you that they are uncertain, and that none can be certain of it? therefore, think it not ſtrange that we expoſtulate with you, that ye have been ſo long hearing of Chriſt, and that yet ye have little, or rather no faith at all in the uſe-making of his righteouſneſs. But to make this the more convincingly clear, we ſhall give you four characters, whereby true faith may be tried and known; which will ſerve alſo to diſcover the unſoundneſs of the faith of many. (1.) It may be tried by the ground that it leaneth upon; ſolid faith hath for the ground of it Chriſt's righteouſneſs and ſatisfaction, his ſufferings, the price that he paid to juſtice for ſinners debt; that *He, who knew no ſin, might become ſin for us*, as it is, 2 Cor. v. ult. Ye that ſay, ye hope to come to heaven, and will aſſert ſtrongly that ye believe: try it, I beſeech you, by this, what is it that warrands you to believe;

lieve? or, whereon is your faith founded? Is it Chriſt's righteouſneſs that gives your faith a ground? Ye will ſay, Yes, and who do otherwiſe? are there any, but they expect life through Chriſt? But deceive not yourſelves, there are many that have ſome ſort of reſpect to Chriſt, who do not at all rightly reſpect his ſufferings: many will look upon Chriſt as a ſovereign, and as one that can pardon them their ſins, and will pray to him for pardon of them; who yet never ſeriouſly lay the weight of their obtaining pardon on his death, but expect pardon immediately, without an interveening ſatisfaction; yea, they never look upon that as needful. Others again look only to Chriſt's ability to ſave, and will pray to him as to an able Saviour; and here alſo, by ſuch, his righteouſneſs and merit is ſhut out, as if it were ſuperfluous and unneceſſary. A third ſort look to his mercy, and think that he is very kind and gracious, and that as one man forgives another, ſo will he forgive them; and do not reſpect his righteouſneſs, nor found their faith and expectation of pardon upon him, as upon one that hath ſatisfied juſtice by the travel of his ſoul, that pardon might come to them who come to him. But, where true faith is, the ſoul begins to look on itſelf, as arraigned before the tribunal of juſtice, and libelled, as unable to pay its own debt, judges itſelf, and hath not only ſome piece of exerciſe to be freed from a challenge, which is all the faith that many have, but hath ſerious exerciſe, how to have the challenge anſwered, by betaking itſelf to Chriſt's ſatisfaction: from theſe grounds, that a ſatisfaction is given, that this ſatisfaction is made offer of in the goſpel, and that the ſoul is content to make uſe of it, it draws the concluſion anent pardon: it hath interveening, betwixt the conſideration of its guilt, and its application of pardon, both the covenant of redemption on God's ſide and the covenant of reconciliation on the ſinner's ſide, which the ſoul doth eye, as that which gives it warrant to lay hold on Chriſt's ſufferings; which the other, who preſumes, doth not: the believing ſoul ſays, If this ſatisfaction had not been, I could never have expected mercy. (2.) In the ſolid faith of a believer, there is an uſe-making of Chriſt crucified, allenarly, as the meritorious cauſe of juſtification and life; ſo he is exerciſed in this, to be allenarly, ſettled on him as ſuch: as for preſumptuous ſouls, as they find it eaſy to believe, and to reſt on him only. But as the true believer hath it for one piece of exerciſe to him, how to win to Chriſt; ſo it is a ſecond piece of exerciſe to him, to get him reſted on only, and to get him, as crucified, made the ground of his faith; as the apoſtle inſinuates, when he ſays, 1 Cor. ii. 2. *I determined to know nothing among you, but Chriſt Jeſus, and him crucified:* Where we have three grounds of ſaving faith, or knowledge. 1. Jeſus Chriſt; 2. Him as crucified; and, 3. A determining to know no other thing, but him; to reſt upon for life and ſalvation: it is in this reſpect that the apoſtle, Philip. iii. 8. doth count all things to be but loſs and dung, and caſt as it were, all overboard that he may win Chriſt, and be found in him. Many find it no difficult buſineſs to reſt on Chriſt only and to keep out other things from being joined with him, and never once ſuſpect themſelves in this by any thing; but the believer, as I juſt now ſaid, hath here an exerciſe and difficulty to get Chriſt alone reſted on, ſo that nothing elſe be in the leaſt reſted on, becauſe he knows nothing elſe to be a ſure foundation, and becauſe he knows that it is natural to him to reſt on other things beſide Chriſt. (3.) The true believer is taken up, not only to have a ſure ground to build on, but alſo to have his own gripping at, and building, on that ground, made ſure: it is his exerciſe to have it out of queſtion, that his faith is true faith, and not preſumption or gueſſing; to have the grace of faith actually and really taking hold of, or apprehending Chriſt: whereas another that preſumeth, and hath only an opinion or conjecture, in place of faith; as he is in his own opinion eaſily brought to Chriſt, ſo he finds it eaſy to exerciſe believing on him; he will it may be, grant that he cannot ſanctify the Sabbath day, and yet he can believe, as if believing were leſs difficult than to ſanctify the Sabbath: ſo many will grant

grant, that they cannot pray, and therefore do decline the worſhipping of God in their families; who yet will confidently ſay, they can believe, and that they do believe always, as if believing were leſs difficult than to pray for a quarter, or half a quarter of an hour: but, where ſolid faith is, the exerciſe of it is a difficult thing; and the perſon that hath it, hath a holy jealouſy of it; and the experience of many others, and of himſelf, ſometime telling him, that he may be miſtaken, he is often trying it, and doth not, nay, he dare not truſt much to it, and is put often with that man ſpoken of, Mark ix. to cry, and ſometimes with tears, *Lord, I believe, help my unbelief:* he dare not truſt much to his own grip, and therefore hath recourſe to Chriſt to get it ſickered, and to have him taking and keeping the grip of his grip, as it was with the apoſtle, Phil. iii. 12. (4.) When believers have betaken themſelves to Chriſt, they have a new exerciſe, to know that it is ſo indeed. It is not only an exerciſe to them how to ground their faith right, how to quit all other things, and to betake themſelves to Chriſt only, and to caſt their burden on him; but it is an exerciſe to them, to be clear that it is Chriſt indeed that they reſt on, or to be clear that they have reſted on him. It is no good token, when folks are ſoon ſatisfied with their believing, and never put it to the trial; and this is it that makes many go on gueſſing, till they come to death, which makes a divorce betwixt them and their fancied faith, and diſcovers it to be but a deluſion: whereas it is believers work, to try whether they have, and to know that they have believed, which they win not ſoon to know; and the reaſon is, becauſe the ſenſe of ſin, the apprehenſion of wrath, and their love to God, and to Chriſt the Mediator, with their deſire to enjoy him, ſuffer them not to be quiet till they be ſicker. We may ſee all the four together, Phil. iii. 7, 8, 9, 10. where the apoſtle, ſpeaking of his caſe when he was *a converted Chriſtian*, in oppoſition to what it was when he was a Phariſee, and thought himſelf to be very well, and a ſtrong beliver, ſaith, *What things were gain to me, I counted loſs for Chriſt: yea, doubtleſs I count all things to be but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things; and do count them but dung that I may win Chriſt, and be found in him, not having mine own righteouſneſs*, &c. The object he would be at, is *Chriſt:* the manner how, is, *Not having mine own righteouſneſs;* the mean through which is *faith* in him; this is it that brings him to union with him: and then he would know experimentally, that he doth know him ſavingly, as a believer in him, by finding *the power of his reſurrection*, by having *fellowſhip in his ſufferings*, and by being *made conformable to his death*; whereby he would prove, and make out, to his own quieting and conſolation, that he is indeed a believer. The believer is never right till he be in Chriſt, and it is his exerciſe to be quite rid of all other things, and to reſt upon him alone; neither doth he reſt here, but he muſt be clear that he is in him, and that he hath fellowſhip in his ſufferings, and conformity to his death: this we would recommend to you as your main ſtudy as ever ye would comfortably evidence to yourſelves, your believing in him.

SERMON XLVII.

ISAIAH liii. 11. *He ſhall ſee the travel of his ſoul, and ſhall be ſatisfied: By his knowledge ſhall my righteous Servant juſtify many; for he ſhall bear their iniquities.*

THE bargain of redemption is a great bargain; and we may ſay that it is a good bargain, wherein the greateſt things that ever were imagin-

ed

ed tranſacted: The ſum whereof is in theſe two, 1. What ſhall be the ſatisfaction that muſt be given to the infinite juſtice of God? Or, what ſhall be the amends that muſt be made to God for the ſatisfying of his juſtice for the ſins of all the elect? And that is compended in theſe words, *The travel of Chriſt's ſoul.* That is the condition, or theſe are the terms, on which only the Lord Jehovah will tryſt, (to ſpeak ſo); and he will tryſt on no other terms. 2. What ſhall be the ſatisfaction that the Mediator ſhall have for all his ſufferings, and ſoul-travel? And this is ſummed up in theſe words, *He ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied;* upon which two ſtands the covenant of redemption: And hence it is, that all things relating to the ſalvation of the elect, are ſo ſicker and firm, that there is no poſſibility of the miſgiving or failing of whatever is here tranſacted upon.

We having ſpoken ſomewhat of the price, which the Son, the Mediator, was to give; and of the ſoul-travel which he underwent in the paying of it: We ſhall now ſpeak of the words, as they hold out the promiſes made to the Mediator; and it is twofold, 1*ſt*, *He ſhall ſee of the travel of his ſoul:* Which words being an explication of the former, and looking alſo to theſe which follow, there is a word to be ſupplied, which will take in both, and it is *fruit, He ſhall ſee the fruit of the travel of his ſoul;* that is, He cannot but have a ſeed, and a numerous offſpring, becauſe of his ſoul-travel, in bringing them forth: And ſo the promiſe, in this reſpect, ſhews the certainty of the effect, that is, that he ſhall moſt certainly bring forth in his travelling. The 2*d* promiſe is, That he *ſhall ſee* the fruit of his ſoul-travel, or his ſeed: it is much to have a ſeed, but it is more to ſee it; it is not only this, that Chriſt ſhall have a numerous iſſue, but that he ſhall out-live death, to ſee and overſee, and be a tutor to them, though by his death he purchaſe life to them.

We ſhall from the firſt promiſe take two obſervations: the 1*ſt* is this, *That our Lord Jeſus, by his ſuffering and ſoul-travel, ſhall certainly attain the fruit he aims at in it; his death and ſuffering ſhall not be fruitleſs, but ſhall certainly have the intended fruit.* Whatever we take the fruit to be, whether we take it out of the former words, it is a *ſeed that he ſhall ſee,* or have; or whether we take it out of the following words, it is the *juſtifying of many;* both theſe come to the ſame thing, and it ſhall certainly come to paſs, and be made effectual in the up-ſhot of it; as the Lord himſelf ſaith, John xii. 24. *Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit;* where he compares his own death to the ſowing of ſeed, which, when ſown, doth rot, and then ſprings up, and hath fruit; ſo, as if he had ſaid, My death ſhall be a ſeed, or ſeed-time, whereon abundant fruit ſhall follow, for the good and ſalvation of many. This doctrine ſuppoſes, 1*ſt*, That our Lord Jeſus had a reſpect, in the laying down of his life, to the ſalvation of his own elect people; or thus, That our Lord Jeſus, in the laying down of his life, had a deſign and purpoſe to ſave the elect, as often he ſaith, *I lay down my life for my ſheep;* and here they are called a *ſeed,* and *fruit,* and ſuch as are *juſtified* in due time. 2. That this purpoſe ſhould by his ſufferings be certainly made effectual; this being the Father's promiſe to him, *He ſhall ſee his ſeed,* or *the travel of his ſoul, and he ſhall be ſatisfied,* it cannot be fruſtrated. And we may further confirm it from theſe grounds, 1. Becauſe it is a covenanted and tranſacted buſineſs betwixt the Father and the Son, and is here promiſed: if therefore there cannot be a failing of the tranſaction and bargain, it muſt certainly have the full effect. 2. Becauſe the Mediator hath faithfully fulfilled his part of the covenant; and if he hath been ſo faithful on his ſide, then Jehovah, on the other ſide of the covenant, who hath in it promiſed ſatisfaction to him for the travel of his ſoul, cannot but perform his part alſo: the Mediator performed his part, even till it came to theſe ſweet words, uttered by him on the croſs, *It is finiſhed;* and therefore, as I ſaid, the other part, that *he ſhall ſee the fruit of his ſoul-travel,* muſt alſo be performed. 3. It is alſo clear from the end and deſign

ſign of the covenant of redemption betwixt the Father and the Son, and of Chriſt's laying down his life, which was to bring about life unto, and to make it forth-coming for all them that the Father had given him; and to, and for no more; nor to, and for no fewer; Therefore he ſaith, *All that the Father hath given me, ſhall come unto me;* and *I give them eternal life, and will raiſe them up at the laſt day.* Now, this being the end of the covenant, and of Chriſt's death, and the mean whereby the glory of grace is manifeſted, that life might not only be purchaſed to the elect, but alſo actually conferred on them according to the Father's and the Mediator's deſign in the covenant; Chriſt Jeſus cannot but have the promiſe made good unto him, there being an engagement of, and on the Godhead, to ſpeak after the manner of men, as to the reality, certainty, and ſucceſs of the performance, and for making out this promiſe to the Mediator.

The 1ſt *Uſe* ſerves for inſtructing and clearing of us in ſeveral things controverted by unſound men: For if this be a truth, that our Lord's ſufferings and ſoul-travel cannot but have fruit, and the fruit that he aimed at therein; then, 1. There is a definite, particular, and certain number elected, to partake of the benefit of Chriſt's ſufferings; becauſe there is only ſuch a particular number that is given to Chriſt to be redeemed by him, and that do actualy partake of the benefit of his ſufferings, which cannot fail. 2. That Chriſt's ſufferings are not intended as a price and ſatisfaction for the ſins of all and every one; for ſo he ſhould not ſee the fruit of the travel of his ſoul, but ſhould in a great part miſs and loſs it, if he had intended that the travel of his ſoul ſhould have been undergone for Judas as well as for Peter. 3. There is here a ground for the certainty and efficacy of the grace of God in converting elect ſinners: For Chriſt Jeſus cannot loſe theſe who are committed to him to be redemeed, more than he can loſe the fruit of his ſufferings; then ſure faith is not left pendulous on man's free-will, but it is put out of queſtion as to all his own, through his undertaking: As he ſaith, *No man can come to me, except the Father draw him;* ſo he ſaith, *theſe that are given me ſhall* and muſt *come to me*; there is a putt, or a powerful draught of the Spirit of God, which is nothing elſe but the efficacy of his grace, by which this is made infruſtrably ſure, and not left contingent. 4. See here the truth of perſeverance of the elect and regenerate ſaints, who are appointed to be the fruit of his ſoul-travel, and ſatisfaction to him for the ſame; for if they ſhould fail, and not perſevere to the end, the promiſe made to the Mediator ſhould be caſt looſe, and not be neceſſarily performed and fulfilled. 5. See here how the ſalvation of elect ſinners depends on the engagement betwixt God and the Mediator: their redemption depends on his paying of the price, and their attaining the benefit of it depends on God's engagement to the Mediator; therefore we are ſaid, 1 Pet. i. to be *kept by the power of God through faith unto ſalvation.* It ſerves withal to clear the ſovereignty of God, and the freeneſs of his grace, when ſinners cannot pretend to have any hand in the work, to mar the beauty and efficacy of grace that ſhine therein.

Uſe 2d. There is here, 1. Something for the encouragement of ſuch as would fain believe in Chriſt. And, 2. Somewhat for comfort to, and for confirmation of them, who have betaken themſelves by faith to Chriſt. 3. It ſerves withal to encourage them who would be at believing, and find difficulty in the way, while they are breathing after him: it is certainly promiſed, that *He ſhall have a ſeed*, and *ſhall ſee of the fruit of the travel of his ſoul:* ſuch therefore may expect that they ſhall come ſpeed, who would fain be at that which is the fulfilling of God's engagement to the Mediator; for it was tranſacted in the covenant of redemption, that his ſuffering ſhould be for the good of elect ſinners, and that the Father ſhould make application of his purchaſe made thereby to them. I ſay, it ſerves to comfort, encourage and confirm ſuch as are fled to Chriſt, and find their own difficulty how to win thro'; for they have a good cautioner to make out their faith, and what concerns

cerns their ſalvation: God's promiſe to the Mediator ſhall not be for nought, nor in vain, but ſhall have its accompliſhment. If poor ſinners were left to their own guiding, the bargain ſhould never take effect, nor be made out; but it may encourage, and comfort the poor believer, though it ſhould alſo humble him, that the buſineſs is put in another and better hand than his own: this hath ſtrengthened the wavering hearts of many believers before, that both ſides of the covenant, as to their forthcoming and performance, depend on the Father, and on the Mediator; the Mediator undertaking the payment of their debt, and the Lord Jehovah undertaking to draw them in to the Mediator, and by his power to bear them through, till they get all that the Mediator hath purchaſed for them, conferred on them.

2dly, Obſerve, *That all the benefits and advantages, that any have ever gotten, or ſhall get that lead to life eternal, and which concur to promote the work of their ſalvation, are the fruits of Chriſt's purchaſe, by his ſoul-travel.* Is a ſinner brought to believe? It is a fruit of his ſuffering: is a ſinner glorified? It is a fruit of the ſame: and therefore, when in the one word it is ſaid, *He ſhall ſee his ſeed;* It is ſaid in the next word, *He ſhall ſee of the fruit of the travel of his ſoul*; to ſhew that a ſoul's engaging to Chriſt by faith, whereby the perſon becomes one of his ſeed, flows from his ſufferings, and is a fruit of the travel of his ſoul, as it is, 2 Cor. v. ult. *He was made ſin for us, who knew no ſin, that we might be made the righteouſneſs of God through him*, or in him; where our *righteouſneſs*, and what conduces to our juſtification, is derived from his being made ſin, or a *ſin-offering* for us: and Gal. iii. 13. it is ſaid, that *Chriſt hath redeemed us from the curſe of the law, being made a curſe for us, that the bleſſing of Abraham might come on us Gentiles;* whatever is comprehended under that bleſſing, as taking in both the end and means by which we come by it, flows from his being *a curſe for us*, and from his being brought under ſad ſuffering, and ſore ſoul-travel for us. In this *doctrine* ye would conſider ſomething for clearing of it, or rather take the doctrine itſelf ſeveral ways, and it will help to clear itſelf. (1.) Then, when we ſpeak of the fruit of Chriſt's ſufferings, we mean, not only that our juſtification, the pardon of our ſins, and our entry into heaven, are fruits of it; but that our believing, repentance, holineſs, and every thing that leads thereunto, are fruits of it alſo: therefore it is promiſed to Chriſt, Pſal. cx. 3. *Thy people ſhall be willing in the day of thy power.* And that theſe that are given to Chriſt ſhall come, is a promiſe; as well as it is a promiſe, that theſe that come ſhall be juſtified: and the one follows upon Chriſt's engagement, as well as the other. (2.) If we take the doctrine thus, That there is nothing that a ſinner gets, that leads to life and ſalvation, but it is a fruit of Chriſt's purchaſe; we get neither repentance, nor faith, nor holineſs, nor any other ſuch thing, but on account of Chriſt's ſatisfaction. Or, (3.) Take it thus, whatever is needful for compleating of them that are Chriſt's ſeed, whom he hath purchaſed, whatever they want or ſtand in need of, whether righteouſneſs, holineſs, repentance, faith, hope, *&c.* all are purchaſed by him, and are the fruits of his death and ſoul-travel; this riſeth clearly from the words, *He ſhall ſee of the fruit of the travel of his ſoul*; That is, he ſhall ſee ſinners believing on him, and repenting for ſin, as well as he ſhall ſee them glorified: which will be clear, if we conſider theſe two reaſons, 1. The nature of the covenant, wherein all the promiſes concerning ſinners ſalvation are comprehended: there being but one covenant of redemption, and that being a promiſe of this covenant, to *circumciſe the heart to love God*, and to *write his law in it*, as well as to pardon ſin; and all the promiſes of the covenant depending on Chriſt's ſtipulation, and theſe things in the promiſes flowing from the covenant betwixt God and the Mediator; ſinners can have no right to any thing that is promiſed, but by a covenant; neither can they have any acceſs to them, but thro' Chriſt's ſuffering. 2. It is clear, from the end of the covenant, that whatever ſinners ſtand in need of, they muſt

be in Chriſt's common for it: now, if we had faith, or repentance, or any other grace, from ourſelves, or on our own account, we ſhould not be in his debt or common for all that we need, as indeed we are, according to that, 1 Cor. i. 30, 31. *He is made of God unto us, wiſdom*, to be our guide and teacher; *righteouſneſs*, to be our juſtifier, and the meritorious cauſe of it; *ſanctification*, to be the worker and procurer of it; and, in a word, compleat *redemption*: and this is ſubjoined as the reaſon of all, *That he that glories*, or rejoices, *may glory*, or rejoice in *the Lord*; that is, whether there be a looking to faith or repentance, or any other grace, there may be no cauſe to be vain or proud of it, but that knowing theſe to be from Chriſt, and fruits of his purchaſe, all the praiſe of them may be to him alone.

The *uſe* of this is large; it ſpeaks ſomething more generally to them that are ſtrangers to Chriſt, and who think that they would be at him; and ſomething to them that are in him; and ſomething to both. And the 1*ſt* thing that it ſpeaks is this (which we have often heard of, but cannot hear of it too often) even the great and glad tidings, and very good news, which we have to ſpeak of through Jeſus Chriſt, that redemption is purchaſed by him to poor ſinners; and that through him there is acceſs to life, and peace and reconciliation with God, from which through ſin we had fallen, and run ourſelves under a forfeiture of, and from which we had been barred up eternally, except he had ſuffered: there was a wall of ſeparation and partition ſtanding betwixt God and us, which by his ſufferings was demoliſhed and broken down, and thereby a door of acceſs to God ſtruck up, even *through the vail of his fleſh*. Theſe ſhould be refreſhing and freſh news to us every day, as indeed they would be, if we rightly knew, and believed the benefit of God's friendſhip, and what were our hazard in nature, and what the price that Chriſt laid down, to purchaſe for ſinners friendſhip with God, and delivery from his curſe; that it behoved to coſt him ſore ſoul-travel, ere any ſpecial grace could be beſtowed on ſinners; and that this ſame goſpel that is preached to you, it a fruit of the travel of his ſoul: and that, in making the covenant of redemption, this ſame was a part of the indenture, to ſpeak ſo, that theſe good news might be publiſhed in this ſame place, and theſe glad tidings ſpoken of among you. And therefore, 2*dly*, Put a great price on the means that may further your ſalvation; on repentance, faith, holineſs, peace with God, *&c.* for they are the fruits of a very dear purchaſe, and the reſults of a great and ſore conflict, which the Mediator had with the juſtice of God, ere there could be acceſs for a ſinner to any of them: there was not ſo much paid to get the world created, as was paid to buy faith, repentance, acceſs to God, and an entry to heaven, to run-away ſinners; nothing was paid for the one, but a mighty great price for the other. And therefore, 3*dly*, We would expoſtulate with many of you, how it comes to paſs, that ye think ſo little of theſe things that Chriſt hath purchaſed; and that ye think ſo little of faith in him: and that ſo many of you take a counterfeit for it, try not if you have it, trouble not yourſelves though you want it; and that other things of little value are much eſteemed of, and overvalued by you. Is there any thing comparable to that, which Chriſt hath put ſuch a price on, that he gave his own life for it; and that God hath put ſuch a price on, that he promiſed it to Chriſt, as a part of the ſatisfaction for the travel of his ſoul? and yet it is lightly valued by many, yea, by moſt men and women: the day will come, when ye will think faith to be of more value, and will think the pardon of ſin, and an intereſt in Chriſt's blood, to be valuable above the whole world, tho' ye had it, when ye ſhall be brought to reckon with God for the ſlighting thereof. And therefore, 4*thly*, Seeing this is a truth, that every thing that leads to life eternal, is a fruit of Chriſt's purchaſe; take the right way to attain it. The exhortation implies theſe two; 1. That ye make a right choice of, and put a juſt value on theſe things, that ye ſhould chooſe and value. 2. That ye take the right way for attaining of theſe things. (1.) Then, would ye know what is to be va-

valued and choſen? It is certainly theſe things, that God and the Mediator eſteem of, and that the congregation of the firſt-born eſteem of: the things that Chriſt hath purchaſed, and which are the fruits of the travel of his ſoul, are moſt excellent; and therefore mind, ſtudy, and ſeek after theſe things, that may lead your ſouls in to life eternal; ſeek after faith and repentance, to have your peace made with God, to have the heart purified, to be of a meek and quiet ſpirit, *which in the ſight of God are of great price*, as the apoſtle Peter ſpeaks; to have pardon of ſin, and holineſs, for adorning the goſpel of God; and to have glory, that ye may ſee God and enjoy him: theſe things are the beſt things, this is undoubtedly *the better part, which will never be taken from them*, whoſe choice through grace it is. God will give great eſtates, countries, and kingdoms in the world, to men, to whom he will not give ſo much faith as is like a grain of muſtard ſeed, nor a drahm of true holineſs, becauſe he thinks much leſs of the one than the other, and becauſe the one is not ſo like God, nor will it have ſuch abiding fruit as the other.

(2.) What way may folk win to make this choice, and to attain theſe beſt and moſt valuable things? No other way, but that which this doctrine holds out: if all things that lead to life and ſalvation be fruits of Chriſt's purchaſe, then ſure it is by virtue of Chriſt's purchaſe alone, that ye muſt come by them; pardon of ſin comes by the blood of ſprinkling; peace with God, grace, and more grace, the exerciſe of grace, and growth in holineſs, faith in all its exerciſes and advances, and every other grace, comes by his ſufferings, as alſo doth glory, becauſe he hath purchaſed theſe graces of the Spirit, as well as pardon of ſin, and heaven. Often Chriſt is miſkent, and paſſed by here; many think they ſhall obtain pardon of ſin, and go to heaven without him; others, though they will not own that, yet fall in the ſecond, and would make uſe of him for pardon of ſin, and for paying of their debt, if they could repent and believe in him; but till they find theſe in themſelves, they fear to come unto him: whereas the ſinner that is convinced of ſin, and of his hazard would lay down this as the firſt ſtep of his way in coming to Chriſt. Any repentance, and believing, and the making of the heart willing to cloſe with, and to cleave to him, is the fruit of Chriſt's purchaſe, and I muſt be in his common for it, for there is no other poſſible way to get it. The firſt airth, to ſpeak ſo, that a wakened and ſenſible ſinner ſhould look for pardon and peace, for repentance, faith, and all things be to Chriſt, and his ſufferings, whence all theſe come. Sinners at firſt are diſpoſed to take too far a look, and ſo miſtake in the order of things; therefore when the ſenſe of ſin pinches them, and they ſet about to believe, and find that their hearts are very averſe from believing, and can hardly be brought to it, then they are fainted, when they conſider and find, that if it ſtood but on this, even to conſent to take Chriſt, they cannot do it: but then, and in that caſe, the Lord minds that they ſhould be much in his common, for faith, and repentance, and for a ſoft and tender heart, and that they ſhould ſeek theſe from him, as well as pardon of ſin, conſidering that all this is Chriſt's purchaſe, and that there is a poſſibility to win to it this way, when they can win to it no other way; if ye would take this way, even to eye and look to Chriſt as the author and finiſher of faith, and be in his common for it, through his grace it ſhould go better with you: this is it which the apoſtle hath, Heb. xii. where he calls, to *lay aſide every weight, and the ſin that eaſily beſets us, and to run the race with patience that is ſet before us*; and if it ſhould be ſaid, How ſhall that be done? even by *looking unto Jeſus the author and finiſher of our faith*; and then follows, *Who for the joy that was ſet before him, endured the croſs and deſpiſed the ſhame*: thus leading folk into his ſufferings, as the ſolid foundation of their faith.

Uſe 2. See here ground for quaſhing the natural pride that is amongſt men and women, as to ſpiritual things: how ſo? where is the ground for this? here it is, becauſe all is Chriſt's purchaſe; which may alſo give a check to theſe, who, becauſe they have nothing in themſelves, think not that they ſhall come ſpeed upon this ground; as it doth to

theſe others, who have gotten ſome thing, and are proud of it. To clear it a little, we would conſider, that there is a pride in folk, ere they come to Chriſt, they cannot well endure to be in Chriſt's debt for every thing; they will take pardon of ſin from him, but they would have faith and repentance of themſelves, as ſome money in their purſe to bring with them to him, that they may buy it: but where will you, I pray, get faith, or repentance, if not from him? are they not his gifts, and fruits of his purchaſe? Which, if it were well conſidered, there would be no acceſs to the proud reaſonings of unbelief: Dare ye ſay but theſe things are the fruits of Chriſt's ſufferings, and his gifts? and if ſo, muſt ye not be in his common for them? And as it ſilenceth the reaſonings of unbelief, ſo it ſtops the mouth of the ſinner, and humbles him much more than if he had theſe things in, or from himſelf, and were only to be in his common for righteouſneſs and juſtification. 2. We would conſider, that there is often ſome pride and conceit in them that have faith, diſpoſing them to think themſelves to be better than other folks: but, if ye have faith, whence is it? or who hath made you to differ; Is it not a fruit of Chriſt's purchaſe? and will ye be vain or conceity of that which is the purchaſe of another? This is a ſpiritual poor pride, that ſtinks in the noſtrils of the holy Lord, ſo to abuſe his goodneſs, as to be proud becauſe he hath bought and beſtowed that which ye could never have procured nor attained yourſelves: if then folks have nothing, it is good to mind this, that Chriſt hath purchaſed what ſinners ſtand in need of, and that it may be had in and from him; and if folks have any thing, they ſhould not be proud or conceity of it, but mind that what they have is a fruit of Chriſt's purchaſe, and that therefore there is no ground to be proud of it.

The 3*d Uſe* ſerves to ſhew what great obligation lies on ſinners, that get any ſpecial good from God: It is Chriſt that hath purchaſed all and therefore they ought to improve all that they have gotten for him who hath bought all; as it is, 1 Cor. vi. 20. *Ye are not your own, ye are bought with a price, and therefore glorify God in your bodies and in your ſpirits, which are God's:* Whatever ye have of faith, of repentance, of holineſs, or of ability to ſerve and honour God in your ſtation, it is bought with a price, and a dear price; and therefore glorify God in the right uſe-making, and managing of it. We would think it no little progreſs and advancement in religion, if ye were brought to walk under the ſuitable impreſſion of your engagement to Chriſt, as holding all that ye have, and all that ſerves for your through-bearing of him; for what do we, or can we do? It is Chriſt that buys all, and that conſers all, we can do nothing of ourſelves but abuſe his purchaſe: And, were it not that the ſickerneſs and ſtability of our covenanting depends on the firſt covenant, even the covenant of redemption, tranſacted betwixt theſe two reſponſal Parties, Jehovah and the Mediator, we would quite mar and break all the bargin betwixt God and us, and caſt all looſe every day, if not every moment.

The other promiſe is, that *he ſhall ſee his ſeed:* And, as we hinted before, it is one thing, to have *a ſeed*, and another thing *to ſee a ſeed*; the former promiſe looks to his *having* of a ſeed, and this to his *ſeeing* of that ſeed: Whence obſerve, *That not only is there a ſeed promiſed to Chriſt, but alſo the ſeeing of a ſeed; not only fruits, but the improving and managing of theſe fruits:* Or thus, *That not only is there a ſeed promiſed to Chriſt, but the overſeeing of that ſeed is alſo promiſed.* He ſhall have no other tutor, to ſpeak ſo, to leave his children to, but to himſelf; he ſhall die, and ſhall by his death beget a ſeed, and yet by his death he ſhall become the overſeer of that ſame ſeed, that by his death is begotten: there is much of the dignity of Chriſt's office, and of the comfort of believers here, that Jeſus Chriſt is not only the procurer of our life, but the overſeer of it; hence is that concluſion of the apoſtle, Heb. vii. 25. *Wherefore he is able to ſave to the uttermoſt all that come unto God by him, ſeeing he ever liveth to make interceſſion for them:* He hath not only purchaſed life, and many good things for believers, but he is living to make the application of his purchaſe to them; and therefore is able to ſave to the uttermoſt

all

all that come unto God by him: indeed, if he had been prevailed over by death, there might have been great hazard and doubt, if not utter deſpair of ever attaining his purchaſe, and a great crack, to ſay ſo, or breach in our conſolation; but when he is executor of his own Teſtament, and by his Spirit makes the application, what is, or can be wanting? We ſhall ſay no more, but that here it is clear, that we have a living Mediator, as himſelf ſays, Rev. i. 18. *I was dead, and am alive, and live for evermore;* and therefore ſinners, ſtep forward to his ſufferings, and ſeek the application of his purchaſe, ſince he lives to make it: it will no doubt be great ground of challenge againſt you, who ſlight his ſufferings, and keep at a diſtance from him ſince he is alive, and ſince what is much accounted of by him, even the fruits of his ſufferings, is by you ſet at nought, who neglect, refuſe, or deſpiſe him, and the benefit of his ſufferings. O what an aggravation of your guilt will this be, when he is looking on, to ſee what comes of the fruit of his ſufferings, and ſoul-travel, to be found thus to ſlight, and in a manner to affront him! He knows, and takes notice of the breathings of faith, where they are, and is well pleaſed with them, and with the leaſt mintings at it; he knows alſo, who deſpiſe him, and refuſe to believe in him, and hath all put on record. God give us wiſdom to make the right choice.

SERMON XLVIII.

ISAIAH liii. 11. *He ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied: by his knowledge ſhall my righteous Servant juſtify many; for he ſhall bear their iniquities.*

AS it is a moſt wonderful work that our Lord Jeſus hath in hand, and a mighty great bargain, that coſt him the travel of his ſoul; ſo it may be thought, that it muſt be a very great price that our Lord Jeſus hath to expect, as his ſatisfaction for all that ſore labour and travel: This is it that the text holds forth, *He ſhall ſee of of the fruit of the travel of his ſoul;* which in ſum is this, he ſhall ſee poor ſinners getting good of him, juſtified by his grace, and admitted to friendſhip with God, and that to his ſatisfaction, as the words following clear, *he ſhall be ſatisfied*, to wit, as to that fruit, and ſhall acquieſce in it, as his ſatisfaction for all the travel of his ſoul.

We told you, that there were three things in theſe words, 1. The price that is called for from the Mediator, in performing the work of redemption, and making reconciliation betwixt God and ſinners, to wit, *the travel of his ſoul*, the ſad and ſorely pinching ſtraits and preſſures that he was put to, and brought under, not only in his body, but alſo in his ſoul. 2. The promiſe made to him, upon his undertaking and paying of the price, *he ſhall ſee of the travel of his ſoul*, that is, the fruits and effects of his ſoul-travel; it ſhall not be for nought, but ſhall certainly have fruit, he ſhall have a numerous iſſue. 3. There is here holden forth the Mediator's acquieſcence in the bargain ſo propoſed, that he undertaking the condition of laying down his life, on theſe ſame terms that he ſhall ſee a ſeed, he requires no other ſatisfaction, and therefore he accepts of it, and acquieſces in it, as the reſult of this deſign, *and ſhall be ſatisfied.*

Having ſpoken of the former two, we come now to ſpeak of the third; and we may conſider it in theſe three reſpects, 1. As it looks to Chriſt's deſign, who is like to one that is running a race, and hath the prize before him, and in his eye; and this is implied here, that he hath ſomething before him,

him, in laying down his life, which he ſhall not miſs, but ſhall reach and be ſatisfied in it: ſo many are given him, for whom he enters cautioner, or on condition that his righteouſneſs ſhall be made forthcoming to them, and that none of them ſhall be without, or want it. 2. As it looks both to the number, and certainty of the effects and fruits, in reſpect of them that are given to him; *He ſhall be ſatisfied*, he ſhall have, though not all men and women, yet a ſufficient number, even as many as ſhall ſatisfy and content him; and whatever was intended by him, in the laying down of his life, he ſhall want nothing of it, but ſhall be ſatisfied in it; and thus the words are to be actively underſtood, to wit, of God's actual performing of that which ſhall be ſatisfying to the Mediator. 3. It may be looked on as the effect and conſequent following upon the former promiſe; and ſo it is to be underſtood paſſively, for the delight that he takes in the fruit of his ſufferings, and in the ſeeing of ſinners getting the good of them; and ſo the meaning is, that he ſhall be fully contented, and thoroughly well ſatisfied with, yea, even delighted, and, to ſpeak ſo, comforted in this, for all the travel of his ſoul, when many ſhall be brought to believe in him, and to get good of him.

To clear it further, we may take the words as alluding to ſeveral ſimilitudes, as, 1. To that of hungry and thirſty perſons, who are ſaid to be ſatisfied, when their hunger and thirſt are removed, by meat and drink; which implies, that Jeſus Chriſt, in his purſuing and performing the work of redemption, had a holy hunger and thirſt, and this his hunger and thirſt is ſatisfied in their ſalvation, and what leadeth to it; as himſelf ſaith, John iv. 32. (where he makes uſe of this ſame ſimilitude) *I have meat to eat that ye know not of.* 2. It may allude to a man's taking pains in planting of a vineyard, or orchard, to whom it is a ſatisfaction when all the trees grow, thrive well, and bear fruit; and ſo the meaning is, that our Lord Jeſus ſhall be at vaſt expence, and great labour and pains, in making ſinners to become trees of righteouſneſs; but that all theſe for whom he ſuffered, and was at all this expence and pain, ſhall hold ſo well, and be ſo fruitful at length, that he ſhall be fully ſatisfied in them, and think all well beſtowed: or, 3. We may take it in alluſion to a woman in travel, who is ſaid, John xvi. 21. *to have ſorrow while her pains are upon her; but ſo ſoon as ſhe is delivered, ſhe no more remembers her ſorrow, for joy that a man-child is born:* And this ſimilitude is here eſpecially alluded unto; therefore our Lord's ſufferings are called *travel*, becauſe of the pains that he was put unto in them, and becauſe the end of them was to bring forth children, before called *his ſeed:* As if the prophet had ſaid, Our Lord Jeſus ſhall be put to great ſorrow in ſuffering, but he ſhall bring forth, and, as a woman hath joy in the man child brought forth, ſo ſhall he have more comfort and delight in the bringing forth of believers, than he had ſorrow in the procuring of life to them, though that was very great.

From the words, thus conſidered and explained, take theſe *two obſervations*, 1. *That our Lord Jeſus is exceedingly delighted, ſatisfied, and well-pleaſed with poor ſinners making uſe, and getting good of his ſuffering: It is a thing moſt ſatisfying, and well pleaſing to him.* 2. *That ſeeing our Lord Jeſus is ſo well pleaſed with ſinners making uſe of him, there is all equity and reaſon for it, that he ſhould have this ſatisfaction.* And this follows not only on the former, but clearly riſeth from the words; for this ſatisfaction is allowed him for his ſoul-travel: And as it is juſt, that they that labour ſhould partake of their labour, and that the hireling ſhould have his hire; ſo it is not only ſatisfying to Chriſt, that ſinners get good of him, but it is juſt, he having purchaſed it at ſo dear a rate.

For the firſt of theſe, That our Lord Jeſus is exceedingly delighted and ſatisfied with ſinners making uſe, and getting good of him; if there were no other ſcripture to confirm it, this ſame is ſufficient: Would ye then know what Chriſt aims at in his ſufferings, what will content and ſatisfy him, as a recompence for all his ſoul-travel? it is even this, to *ſee of the fruit of the travel of his ſoul*, to have ſinners

ſinners getting good of him, and ſaved by him; and there is nothing but ths that will ſatisfy him: It were a great matter to have the faith of this ſettled and rooted in our hearts; if we could rightly take up what he hath ſuffered, how low he hath condeſcended to come, even to be a Man, and a *Man of ſorrows and acquainted with grief*, to be reproached and mocked, to take on him the curſe, and to be in pain and ſoul-travel; and then, if we could rightly take up what he aimed at, and deſigned in all this, and what he accounted to be a recompence to him for it all; even this, that when his goſpel is preached, ſuch and ſuch poor ſinners, under hazard of wrath, and challenges for ſin, ſhould through cloſing with him, be brought to anſwer all their challenges by this; our Lord Jeſus hath ſatisfied juſtice for ſinners; And when poor ſinners are under the ſenſe of a hard heart, that they ſhould caſt their eye on the ſame ground for a remedy of that ſpiritual malady and plague, even his ſufferings, which have purchaſed the mollifying of the heart, as well as juſtification, and pardon of ſin; and when a ſinner is diſconſolate and dejected, becauſe of ſin and divine diſpleaſure, that he ſhould be cheered and comforted in his ſufferings this, even this, is refreſhing, and is delightſome to him: We ſay, it were much to get this thoroughly believed, that ſinners are not half ſo fain to come in under his ſufferings for ſhelter and refreſhing, as our Lord Jeſus is (to ſpeak with reverence) to ſee them ſheltered, refreſhed, and thriving; the very mentioning of this ought to be *as marrow to the bones*.

But, for further clearing of it, we would ſpeak, a word, 1. To what this delight and ſatisfaction is; 2 To ſome grounds, to confirm the truth of it, that our Lord Jeſus is indeed delighted to ſee poor ſinners coming to him, and getting good of him.

For the *firſt* of theſe, we did, when we was ſpeaking of theſe words, ver. 10. *The pleaſure of the Lord ſhall proſper in his hand*, ſhew how it was a delightſome thing to Jehovah: and now, ſpeaking of it from the 11th verſe, in reference to the Mediator, we ſhall take it up in theſe particulars,

1*ſt*, There is in our Lord Jeſus, not only a delight in ſinners getting good of him, as it is a thing he calls for, and is agreeable to his revealed will, and as being required of them as their duty, in which reſpect it is acceptable to God, and cannot but be acceptable and well pleaſing unto him: Neither, 2*dly*, Is this delight only in reſpect of the end of his ſufferings, which were undergone to make a way for, and to ſtrike open a door to the throne of grace, through the vail which is his fleſh, that poor ſinners might come to the fountain and waſh, and have acceſs to God through him; which being the end he had before him; in his death, cannot but be acceptable to God, becauſe it was his end in giving of his Son to die; and ſo it is delightſome to the Mediator: but alſo, 3*dly*, It is ſo in theſe two reſpects further; ſinners coming to him, reſting on him, and getting good of him, is his delight, 1. In reſpect of the honour that is done unto him; when a ſinner believes on him, he counts it the putting of the crown on his head, as it is Cant. iii. 11. See alſo, to this purpoſe, John v. 23, 24. And though there could have been a poſſibility of honouring God before, yet there is no honouring of the Mediator, till folk make uſe of his ſufferings by faith, and it is on this ground that Chriſt complains, when he is not made uſe of: and therefore when ſinners give him credit, by committing the ſaving of their ſouls to him, and by making uſe of his offices for that end, and for his performing in them that wherefore they were appointed, it cannot but be acceptable and well pleaſing to him. 2. In reſpect of that ſympathy, that our Lord Jeſus hath with his own members; for though the Mediator be now glorified in heaven, yet he hath a human heart and affection ſtill, though inconceivably glorious, and ſo a kindly ſympathy with them and is ſome way affected with both their good and their ill: and, conſidering him thus, he hath a delight in the good and welfare of his people; and their being delighted in, and ſatisfied with him, proves a delight and ſatisfaction to him.

For the *next* thing, to wit, the clearing

clearing and confirming of it, it might be cleared and confirmed from many grounds, but we ſhall only touch on ſome, that may make it out moſt convincingly, that it is moſt delightſome to Jeſus Chriſt to ſee ſinners making uſe of him, and getting good of his ſufferings: and this his delight may be drawn from eternity, and carried on to eternity. 1. In the making of the covenant of redemption, it was delightſome to him to enter in it, as is clear, Pſal. xl. *I delight to do thy will, O my God:* The bargain was no ſooner propoſed (if we may ſpeak ſo to that which is eternal) but heartily it was cloſed with by him; and this is confirmed, Prov. viii. 30, 31. where the ſubſtantial wiſdom of the Father is brought in, ſaying, *Then I was by him, as one brought up with him; and I was daily his delight, rejoicing in the habitable parts of his earth, and my delights were with the ſons of men:* Our Lord Jeſus, before the world began, was delighted in the ſore thought that ſuch a thing was a coining, that in ſuch and ſuch parts of the world, ſuch and ſuch poor ſinners ſhould be called by his grace, and get good of his ſufferings; as a man in a long journey or voyage, may be delighted in the foreſight of the end of it, before he come at it. 2. Look forward to his executing of his office of Mediator, and to his going about the work of redemption, and we will find that he does it with delight. Therefore, John iv. when he is ſitting on the well ſide, and is weary with his journey, and hath neither to eat nor to drink, he falleth a preaching to a poor ſinful woman; and when the diſciples would fain have refreſhed him with that which they had bought, he ſays to them, *I have meat to eat that ye know not of;* and when they did begin to wonder what that could be, he ſays further to them, *It is my meat to do my Father's will, and to finiſh his work:* And what was that? A poor whoriſh woman is ſpoken to by him, and brought, by his ſpeaking, to acknowledge him to be the Meſſiah, and to accept of him as ſuch; and by that bleſſed work, his hunger and thirſt were ſatisfied: ſo, Luke xxii. 15 he ſaith to his diſciples, *With deſire have I deſired to eat this paſſover with you, before I ſuffer:* And, Luke xii. 50. *I have a baptiſm to be baptized with, and how am I ſtraitened till it be accompliſhed?* Though the drinking of that cup was terrible to him, and though mockings and reproaches were not pleaſant in themſelves; yet the love that he had to ſinners good, maſtered all the bitterneſs that was in theſe, and made them ſweet. 3. There is nothing that he more complains of, nothing angers and grieves him more, than when he is not made uſe of. *Ye will not* (ſaith he, John v.) *come unto me, that ye may have life;* to ſhew that the beſt entertainment that they could give him, was to come and get life from him: and it is told us, that *he was angry and grieved for the peoples unbelief and hardneſs of heart;* yea, *he weeps* over them becauſe of this, Luke xix. all which prove the great delight that he had and hath ſtill, in ſinners getting good of him. And frequently in the Song, as chap. ii. and 6. he is ſaid to *feed among the lillies;* there is all his entertainment that he gets in the world, he feaſts on the fruits of his own Spirit in them that welcome him. I ſhall name but one place more, and that is, Pſal. cxlvii. 10, 11. *He delights not in the ſtrength of a horſe, nor in the legs of a man, but in them that fear him;* the following words clear it more, what it is that delights him, *In them that hope in his mercy;* that is, in them that draw in to him by believing, he delights in thoſe beyond all the world.

Uſe 1. It were a deſirable thing to be believing this. Are there any ſo profane, but are ready to think, that if they knew what would pleaſe God, or Chriſt, they would do it? The queſtion is here anſwered, that this is pleaſing and only pleaſing to him; if this be wanting, there is nothing that will pleaſe him, even that ye make uſe of Chriſt's ſufferings, and employ him in his offices, for getting the good that may be had by them: this is it that ye are called to, and which delighted him; and if this be not, though ye would give *him thouſands of rams, and ten thouſands of rivers of oil, yea, the firſt-born of your body for the ſin of your*

your ſouls, it will not ſatisfy him, nor be accepted; becauſe this alone is the ſatisfaction that he will have for his ſoul travel.

I ſhall a little explain this, and then proſecute the uſe of it. Ye will aſk then, What is the fruit of Chriſt's ſoul travel that ſatisfies him? I anſwer, That we take in under it, not only, 1. That ye ſhould aim to be at heaven; neither, 2 this, That ye be ſerious in the duties of holineſs, as if theſe were well pleaſing to God, without reſpect to Chriſt's ſufferings; but it is the uſe-making and improving of Chriſt's ſufferings for attaining of theſe: when folk by this mids, by this new and living way, ſtep forward to heaven, and ſeek to be ſerious in the ſtudy of holineſs; when they that could not walk in the way of holineſs, do now walk in it, *leaning on their Beloved*, and ſtudy to live by faith in him; this is it mainly wherein his delight and ſatisfaction doth ly, even when a poor ſinner is brought to make uſe of him for peace and reconciliation with God, for throughbearing in all called for duties. for his conſolation, and for his admiſſion to heaven in the cloſe: and therefore they do not only fail here, who are profane, living ſecurely, never minding heaven, their peace with God, nor the ſtudy of holineſs, neither only theſe, who caſt the law and its reproofs behind their backs, theſe are lothſome to God and Jeſus Chriſt, but by this, theſe are alſo reproved, that do not improve the ſufferings of Chriſt for peace and reconciliation with God, for righteouſneſs and for ſtrength, for comfort and encouragement, and who hope not in his mercy; the reaſon is, becauſe, though it were poſſible they could make progreſs in holineſs, and attain to comfort and peace that way, yet it would not be thus the fruit of the travel of Chriſt's ſoul, he being paſt by, and ſo could not be ſatisfaction to him: but where a poor ſinner ſees that he cannot come to God of himſelf, cannot make his peace, nor can he walk in the way of holineſs, ſo as to pleaſe God, and ſo flees to Chriſt for refuge, and makes uſe of his purchaſe; there lieth Chriſt's delight, to ſee ſuch a ſinner come and hide himſelf under the ſhadow of his ſufferings: and in this reſpect, the more hardly a ſinner is put at, it is the more ſatisfaction to him, that he in his death and ſufferings be made uſe of, becauſe, this way, the ſinner's life is more intirely the benefit of his ſufferings; and that ſuch a perſon hath any ſtrength, comfort, or peace, and is admitted to heaven, it is allenarly through the travel of his ſoul, which is his great ſatisfaction.

And therefore we would, *2dly*, Commend to you, that as ye would do Chriſt a favour, (to ſpeak ſo with reverence; and, O what a motive is this for vile ſinners, the duſt of his feet, to be put in a capacity to do him a pleaſure) endeavour this eſpecially, that, as to you, Chriſt may ſee the fruit of the travel of his ſoul, and be ſatisfied, and that all his kindneſs offered to you may not be fruitleſs: this is the great hinge of the goſpel, as to that which is preſſed upon you; and this is the wonderful motive that is given to preſs it, that it is delightſome to Chriſt, and therefore ye ſhould believe on him: it were encouragement enough that it is profitable to yourſelves; but if ye had hearts of ſtone, this ſhould move you to it, that our Lord Jeſus ſeeks no more ſatisfaction from you, for all his ſoul travel, but that ye make uſe of his ſufferings, that ye do not receive this offer of his grace in vain, nor be fruitleſs under it. In a word, we have here laid before us, and think upon it, the moſt wonderful, inconceivable, and inexpreſſible ſuit and requeſt of him who is the Creator, to us poor ſinful creatures; and what is it? I have been (ſays he on the matter) in ſore travel and pain for you; now, I pray you, let it not be for nought, let me ſee the fruit of it: and (to ſpeak it with reverence of the Majeſty of God) it would ſay this to you, let not our Lord Jeſus rue of his ſufferings; for as many as hear of this offer, and do not credit him with their ſouls, they do what they can, to make him repent that ever he became man, and ſuffered ſo much, when he is thus ſhifted, and unkindly requited by them, to whom he makes the offer: and this is a very home and urgent preſſing of the neceſſity of making uſe of him, when ſuch an argument is

made uſe of; for thus it ſtands with you, and his offer ſpeaks this, either make uſe of Chriſt, and of his ſoul-travel, for ſaving of your ſouls, that ſo he may be ſatisfied; or if ye ſlight him, ye not only deſtroy and cauſe to periſh your own ſouls, but ye refuſe to ſatisfy Chriſt for his ſoul-travel, and do what in you lies to mar and defeat the end and deſign of his ſufferings; and is not this a great and ſtrongly puſhing *dilemma?* The reſult of your receiving or rejecting of Chriſt will be this, if ye receive him, ye ſatisfy him; if ye reject him, ye ſay, ye are not content that he ſhould be ſatisfied: and what can be expected to come of it, when Chriſt ſuffered ſo much, and when all that was craved of you, was to make uſe of him, and when it was told that that would ſatisfy him, and yet that was refuſed? What a horrible challenge will this be in the great day? And therefore, to preſs this *uſe* a little, we ſhall ſhew you here, 1. What it is that we exhort you to; and, 2. What is the force of this motive. 1*ſt*, We would commend to you in general, that ye would endeavour the ſalvation of your own ſouls; this is it he cries to you, Prov. i. 22. *How long, ye ſimple ones, will ye love ſimplicity, and ye ſcorners delight in ſcorning? Turn ye at my reproof*, &c He aims at this, that ye ſhould get your ſouls ſaved from wrath; and this ſhould not be prejudicial, nor at the long-run unſatisfying to yourſelves, and it will be very ſatisfying to him. 2 It is not only to aim at ſalvation ſimply, but to aim at it by him; to aim at pardon of ſin, and juſtification through his righteouſneſs and ſatisfaction; and that ye would bring no other argument before God to plead upon, for your peace with him, but this; and that ye would aim at holineſs, as a fruit of his death, *He having purchaſed a peculiar people to himſelf, to be zealous of good works*, as it is, Tit. ii. 14 and that ye would aim to do holy duties, by his ſtrengthening of you; and that ye would live by faith in him, which is *your victory over the world*, and the very ſoul of the practice of all holy duties. And, 3. That ye aim to have a comfortable, refreſhful, and chearful life in him, and by what is in him, as if it were your own, it being legally yours by faith in him; to be ſtopping your own mouth, as having nothing in yourſelves to boaſt of, and (as I juſt now ſaid) to be clearing and delighting yourſelves from that which is in him; and as it is, Pſal. cxlvii even to be *hoping in his mercy*. In a word, it is to be ſtudying peace with God through him, to be ſtudying holineſs in his ſtrength, and to be ſtudying a comfortable and chearful walk, thro' the grounds of joy that are given you in him, which is very reaſonable. Would ye then do him a favour, and have him delighted and ſatisfied, do but this, give him your ſouls to be ſaved by him, in his own way; come to him, ſenſible of ſin, and founding your peace on him, though weak in yourſelves, yet ſtrong in him, *on whom, as the mighty One, God hath laid help:* and ſtudying holineſs in his ſtrength, drawing virtue from him only, to mortify your luſts; that it may be known that Chriſt hath died, and is riſen again, becauſe grace ſhines in ſuch a perſon: and be comforted in him; *He that glorieth let him glory in the Lord*, having given up with creature comforts and confidences, with your own gifts, parts, duties, &c. and having betaken yourſelves to the peace, ſtrength, and conſolation that are in a Mediator, and which run through the covenant of grace, and flow forth from him, as the fountain from whom all the graces and comforts that come to us are derived. 2*dly*, For the force of the motive, conſider ſeriouſly, if this be not a pinching ſtrait that ye are put to: if this be it wherein our Lord's ſatisfaction lies, and wherein the ſalvation and edification of your own ſouls conſiſts; we poſe you, if it be any great difficulty, or unreaſonable thing, that is called for from you? And if the motive whereon it is preſt be not moſt juſt and reaſonable, that theſe who have or profeſs to have the faith of this, that it will be ſatisfaction to him for all his ſoul-travel, that ſinners make uſe of him, ſhould yield it to him? And whether, in the day of the Lord, will it not be a moſt hanious, ſhameful, and abominable guilt, that when the buſineſs of your own ſalvation ſtood on this, even on your

ſatisfying

ſatisfying of Chriſt by yielding, ye refuſed, diſdained, and ſcorned it, and would not make uſe of him for your peace, and would not in his ſtrength ſtudy holineſs, though your own ſouls ſhould never be ſaved, nor he ſatisfied for his ſoul-travel? This, of all other challenges, will be the ſharpeſt and moſt biting; and upon the other hand, it may be moſt comforting to a poor body that is ſenſible of ſin, and afraid of wrath. Is there, or can there be hazard to do Chriſt a pleaſure by believing on him? It is a thing delightſome to him; and therefore, let this be one great motive to preſs believing in Chriſt, among the reſt, which tho' it be croſs, and thwarting to the unbelieving heart, and may look like preſumption to look a promiſe in the face, and to offer to make application of it, to the poor ſinner's-ſelf; yet ſeeing it is a thing ſo pleaſing to Chriſt, that it ſatisfies him for all his ſufferings, eſſay it upon this very account, remembring always, that *he delights in them that hope in his mercy;* and to him be praiſe for ever.

SERMON XLIX.

ISAIAH liii. 11. *He ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied: By his knowledge ſhall my righteous Servant juſtify many; for he ſhall bear their iniquities.*

IT is a great work that our Lord Jeſus hath undertaken, in ſatisfying the juſtice of God for the ſins of the elect, and he hath at a dear rate, and with great expence and travel, performed it: now, it is but reaſon that he ſhould again be ſatisfied, that ſo Jehovah's ſatisfaction, and the Mediator's ſatisfaction may go together; and that is the thing that is promiſed here in theſe words. What this ſatisfaction is which is promiſed to him, as the great thing in which he delights, and by which he is ſatisfied, in the undertaking and performing of the work of redemption, it is alſo ſet down here, *He ſhall ſee of the fruit of the travel of his ſoul, and ſhall be ſatisfied:* which, in a word, is this, he ſhall ſee many, who had periſhed, if he had not ſuffered, getting good of his ſufferings, and to be benefited by them: who, by his taking on him the curſe, and by his undergoing his ſoul-travel, ſhall be freed from the curſe, and made to partake of the benefits, priveleges, and comforts that he hath bought by ſo great and precious a price.

We propoſed this as the main doctrine from the words the laſt day, *That it is great ſatisfaction to our Lord Jeſus, to ſee ſinners making uſe of, and getting good of his ſufferings.* Or thus, *That ſinners making uſe of Chriſt's ſufferings for their good, is his ſatisfaction, for all the ſoul-travel and ſufferings that he endured. He ſhall ſee of the fruit of the travel of his ſoul, and ſhall be ſatisfied.* I ſhall inſiſt no further in clearing and confirming this, but come cloſe to the uſe of it; and if any point of doctrine have uſe, this may have, and hath it, to the gladning and making joyful and fain the hearts of loſt ſinners, that our Lord Jeſus ſhould ſuffer ſo much, and ſeek no more ſatisfaction for it all, but to ſee ſinners improving his ſufferings for their good, to have a ſeed brought forth by his ſoul-travel, and to have them getting life by his death, and the bleſſing by his bearing of the curſe; and yet this is it that this doctrine bears forth.

We may draw the *1ſt uſe* to theſe *four*, from and by which we may learn and know in ſome meaſure, how to anſwer this queſtion. Seeing we have heard ſo much of Chriſt's ſuffering and ſoul travel, what ſhall we give to Chriſt for all that? How ſhall we ſatisfy him? If there were any affected ſuitably with thankfulneſs from the hearing of Chriſt's being brought ſo low by his ſad ſufferings, this would

be, and could not but be their queſtion. Here is an anſwer to it, That our Lord Jeſus ſeeks no more as a ſatisfaction for all his ſufferings, but that ye improve them for your good: This will delight and ſatisfy him, ye cannot do him a greater pleaſure, nothing will be more acceptable; nay, nothing will be acceptable to him, nor taken off your hand, but this, even to ſee you coming in to him, and making uſe of his ſufferings for your own good, that as to you in particular, his ſufferings may not be in vain, and for nought, but that ye improve them, and ſo improve them, as that ye may not live and die in the caſe that ye would have been in for ever, had he not ſuffered, that is, under the dominion of ſin and Satan, under the wrath and curſe of God, in an anxious heartleſs life, without God, and without hope in the world? It is even this in a word, That hearing of his ſad ſufferings, and of the deſign of them, ye may betake yourſelves to him for pardon of ſin, for ſanctification in both the parts of it, and for conſolation, and that in the end ye may get your ſouls ſaved, on the account of his ſufferings, and by virtue thereof. *1ſt*, then, Ye would ſeek to be reconciled to God, as the apoſtle, 2 Cor. v. 20, 21. exhorts, *We as ambaſſadors for Chriſt, and in his ſtead, beſeech you to be reconciled to God;* and the argument whereby it is preſſed, is the ſame that the doctrine holds forth, *For he was made ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him;* hence it follows alſo, chap. vi. 1. *We beſeech you, receive not this grace of God in vain.* Are there any of you who are convinced that Chriſt ſhould be ſatisfied, and that he ſhould not be at all this travel and pains for nought, and that think ye would fain ſatisfy him, if it were in your power? Behold, our Lord hath told you what will ſatisfy him; it is not thouſands of rams, nor ten thouſand rivers of oil, but that his ſufferings be ſo improven by you, as the native fruits of them may follow and be found in you; that, conſidering the woful caſe ye are in by nature, ye may make uſe of his ſatisfaction to divine juſtice, as the alone atonement, and may by faith take hold of it as the ground of your peace: if this be not, Chriſt will be to you as if he had never ſuffered. *2dly*, It calls for holineſs and mortification of ſin: this is much preſſed, Rom. vi. from verſe 2. to 14. and by this ſame argument, to wit, That ſeeing Chriſt died for believers, we ſhould die with him; that being it wherein the power of his death kythes, even in the mortification of our luſts, which he came to deſtroy: but when folks live as they had wont to do, in their profanity and looſeneſs, there is nothing of the fruit of the travel of his ſoul to be ſeen in them. *3dly*, Chriſt travelled for the conſolation of his people: and this is another fruit of his death and ſufferings, that theſe who have betaken themſelves to Chriſt, may comfort themſelves on this ground, That once, and that ere long, they will get the maſtery over a body of death, and will get both Satan and it bruiſed under their feet through him, *who was delivered for our offences, and roſe again for our juſtification, and who hath blotted out the hand-writing of ordinances that was againſt us, nailing it to his croſs*, and that *through the vail, which is his fleſh, there might a way be made patent to us unto the moſt holy;* and that with confidence we might approach to God, and in his ſufferings drown all our challenges. And indeed believers are behind, and greatly at a loſs, who have betaken themſelves to Chriſt, and yet live as anxiouſly and uncomfortably, as if they had not a ſlain Mediator to comfort themſelves in, who, by his ſufferings, ſoul-travel, and death, hath made a purchaſe of ſo great things for them. And, in a word, the upſhot of his ſufferings is, to get the ſouls of believers in him, carried into heaven, and keeped there perfect, till the body be raiſed, and in a perfect ſtate reunited to the ſoul, at the great day; according to that of the apoſtle, Eph. v. 26, 27. *He gave himſelf for his church, that he might ſanctify and cleanſe it, and preſent her to himſelf a glorious church, without ſpot and wrinkle, or any ſuch thing*: and when ſouls are not taking the right way to heaven, he hath nothing of the tar-

vel

vel of his ſoul from ſuch, more than if he had not undergone it, nor ſuffered at all.

Uſe 2. If this be Chriſt's ſatisfaction for all the travel of his ſoul, that he ſee ſinners getting good of his ſufferings; then, if any motive be weighty to move people to give him their ſouls to ſave, this muſt ſure have weight with them, even that thereby he may have ſatisfaction for his ſoul-travel: And therefore we would exhort you, on this ground, to give him your ſouls to be ſaved by him, in order to his ſatisfaction. And what is ſpoken in common, take it as ſpoken to every one of you in particular men and women, old and young, rich and poor; if ye would do Chriſt a favour and pleaſure, give him employment for pardon of ſin, for peace with God, for ſanctification, for conſolation, and for acceſs to heaven: Or, if ye would know what motive we would uſe to perſuade you to make uſe of this goſpel for all theſe, take this for one, and a main one, That it will ſatisfy, and even (to ſpeak ſo with reverence) comfort Chriſt for all the travel of his ſoul, and for all the hard labour that he endured; even as it ſatisfies a wooer for all his pains and patience, in waiting on after many refuſals and ſlights, when he gains the woman's conſent, and when the match is made up: So it will ſatisfy him, when he ſees ſouls, by virtue of his ſufferings, brought to believe on him, and to lay the weight of their ſalvation upon him; for then he ſees it was not for nought that he laid down his life: And truly, if this motive prevail not, I know not what motive will prevail.

But, to make it the more clear and convincing, conſider theſe things, 1. What it is that Chriſt ſeeks, when he ſeeks ſatisfaction for the travel of his ſoul; he even ſeeks your benefit and good: If he had ſought that which would have been painful to you, ye would, I ſuppoſe, have judged yourſelves obliged readily to have gone about it, had it been (as we uſe to ſpeak) to have gone through the fire for him; but now, when this is all that he ſeeks, that by making uſe of his ſufferings ye may be juſtified, made holy, comforted in your life, and brought to heaven at your death, ſhould it not much more engage you to give him this ſatisfaction? 2. Who ſeeks this ſatisfaction, and to whom is it to be given? Is it not to our Lord Jeſus Chriſt? There is very great weight in this part of the argument, that by believing on him, and making uſe of his ſufferings, we not only ſatisfy and ſave ourſelves, but make glad the heart of our Lord Jeſus Chriſt, who, being conſidered as God, needs no ſatisfaction, neither is capable of any additional ſatisfaction from creatures, he being infinitely happy, and fully ſatisfied in the enjoyment of his own all-ſufficient Self; nothing from without can be added unto him; Yet he having condeſcended to become Man, and Mediator betwixt God and man, to reconcile loſt ſinners to God, he is graciouſly pleaſed to account it ſatisfaction to him for all his ſoul travel, to have ſinners making uſe of him for their good; and if there be any weight in the ſatisfaction of one that is great and good, and good to us, this hath weight in it, that our doing ſo will ſatisfy him, that is matchleſly great and good, and ſuperlatively ſo to ſinners. 3. Conſider the ground on which this ſatisfaction is pleaded for, and it will yet add more weight to this argument; it is ſatisfaction to him for his *ſoul-travel:* and can any find in their hearts to think but he ſhould be ſatisfied on this account? Is there not reaſon for it? *Who*, as the apoſtle ſays, 1 Cor. ix. 7. *goeth a warfare on his own charges? who plants a vineyard, and eats not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?* Ah! ſhould our Lord Jeſus beſtow all this labour and pains for nothing? And further, 4. Whoſe ſatisfaction is it that is ſought? (This conſideration is ſomewhat diverſified from the 2*d*, and would not therefore be looked on as any tautology.) Is it not his, who is Lord of all, and who will one day be judge; when, if we had all the world, we would give it to pleaſe him; and who will pronounce the ſweeteſt or the ſaddeſt ſentence upon us, according as we have ſatisfied him, in this, or not. Conſidering that it is he who deſires this ſatisfaction from us, ſhould there not be an holy diligence, eagerneſs, and zeal to get that performed,

performed, that will pleaſe and ſatisfy him; eſpecially when the improving of his ſufferings may do it? But, 5. From whom requires he this ſatisfaction? Is it not from them, who like ſheep have gone aſtray? From theſe, who have many iniquities lying on them, and are lying under the curſe of God by nature? From theſe, who muſt either be healed by his ſtripes, or elſe they will never be healed, but will die of their wounds: may not this make the argument yet the more ſtrong, that he is not ſeeking this ſatisfaction of ſtrangers, but of his own people, nor of righteous folk, but of ſinners, who are lying under the curſe, and whoſe happineſs lies in giving him this ſatisfaction? And when it is thus with you, that either your ſins muſt be taken away by him, or elſe ye muſt ly under them for ever; that either he muſt bear the curſe for you, or ye muſt bear it yourſelves; if theſe things be obvious as indeed they are, O! give him the ſatisfaction that he calls for, and let him not be put to ſay, as it is, Iſa. xlix. 4. *I have laboured in vain, and ſpent my ſtrength for nought, and in vain.*

2dly, To preſs this yet a little more, although it ſhould be ſad to us, that there ſhould be need to preſs that ſo much on us, which is ſo profitable to us, and ſatisfying to him) even that we would make uſe of him for our ſpiritual good and advantage; theſe conſiderations will add weight to the argument, 1. What eſteem Chriſt hath of it; he thinks it as it were to be payment, and a ſort of compenſation for all his labour and ſufferings: the price was not gold nor ſilver, nor any ſuch thing, which he gave for ſinners; but it was his precious blood, his own life, who was the prince of life, and the prince of the kings of the earth: and, O what a vaſt and infinite diſproportion is there betwixt his life, and all our lives! and yet he accounts it a ſufficient reward, if we will but give him ourſelves to be ſaved by him in his own way, and will make uſe of his death and ſufferings for that end: and if it were poſſible, that we could think little of our own ſalvation, and much of Chriſt's ſatisfaction for his ſoul-travel, ought we not to think much of our own ſalvation, in reference to his ſatisfaction? And now, when he hath joined theſe together, ſo that we cannot pleaſe nor ſatisfy him, except we give him our ſouls to ſave, and cannot ſatisfy him, but that, in doing ſo, our ſouls ſhall be ſaved; ſhould it not induce us to make uſe of him for that end: if he had commanded us to run here and there, and to undergo ſome long and very toilſome voyage, or ſome hard piece of labour, or to beſtow of our means and ſubſtance, yea, all of it, to pleaſe him; it had been very reaſonable on his part to have demanded it, and moſt unreaſonable on ours to have refuſed it: but our Lord lays weight on none of theſe things, as ſeparated from the laying the weight of our ſouls on his righteouſneſs; the reaſon is, Becauſe the making uſe of his righteouſneſs, and the improving of his ſufferings for our juſtification and ſalvation, ſhews that he in his ſufferings is eſteemed of, and he ſeeks no more but that. 2. Conſider how good reaſon ye have to ſatisfy Chriſt, and yield to him, and to improve his ſufferings for your own ſalvation: is there any that dare ſay the contrary? Will not hiſtorical faith ſay, that there is good reaſon for it? If there be any love to him, or to your own ſouls, will it not plead for this? if ever ye think to be pardoned, is there any other name given, whereby ye can expect it? Is there any holineſs or comfort but from him? any hope of heaven, but through him, and will not this bind the conſcience of any, that is not deſperate, to judge, that he from whom all this comes ſhould be ſatisfied? 3. Conſider at what a rate he hath purchaſed theſe benefits of the pardon of ſin, of peace with God, of ſanctification, and of the hope of heaven, *&c.* and how he hath brought them about: did he not engage in the covenant of redemption? and hath he not performed all that he engaged for, in taking on our nature, in being in an agony, in ſweating drops of blood, in being buffeted, mocked, reproached, and in dying, to procure life and peace to ſinners? If we could rightly diſcern his ſufferings, and the benefits that we have by them, it would ſay, that there is good reaſon, that he ſhould have a kindly meeting, who hath done and ſuffered

ſo

ſo much to obtain theſe to us. 4. Conſider the chearful way of his ſuffering, and of his laying down of the price, how well pleaſed he was to undergo all for his people; ſo that he ſaith, John x. *No man taketh my life from me, but I lay it down of myſelf, and take it up again;* Pſal. xl. *I delight to do thy will, O my God*: and Luke xii. *I have a baptiſm to be baptized with, and how am I ſtraitned till it be accompliſhed?* and Luke xxii. *With deſire have I deſired to eat this paſſover before I ſuffer: he opened not his mouth*, in order to his delivery, ſo well did he love the ſalvation of ſinners. Now, what if a mere and ordinary man had done ſomething to the hazard of his life for you, would it not plead with the moſt carnal perſons, having the leaſt meaſure of natural or moral ingenuity, to give him a meeting? Very heathens will love thoſe that love them, much more ought ye to ſatisfy him in what he requires, who hath done ſo much for ſinners. 5. Conſider what he ſeeks as a ſatisfaction, hinted at before, if it were a great matter, or which were to your prejudice, there might be ſome ſhadow of a ground to refuſe; but when it is no more but to make uſe of his ſufferings for your own good, how can it be refuſed? It is in this caſe, as if the patient's health would ſatisfy the phyſician, as if a poor man's receiving of a ſum of money would ſatisfy the rich friend, who is pleaſed to beſtow it; or, as one that is naked would ſatisfy another, by putting on the clothes laid to his hand by him: what reaſon is there to refuſe ſuch offers? And yet this that Chriſt calls for, is, even as if the phyſician ſhould ſay to his dying patient, I will be ſatisfied greatly, if thou wilt take this potion that is for thy recovery, health, and cure; and will not be content, if thou take it not, though the ingredients ſtand myſelf very dear; beſides that, it is for thy good, and will recover thee: or, as if the Father ſhould ſay to the child, I will not be content, if thou put not on ſuch a fine ſuit, that ſtood me ſo much money; in a word, that which makes the dyvour ſinner happy, is that which ſatisfies him. 6. Conſider, if Jeſus Chriſt get not this ſatisfaction, what will become of it: if ye pleaſe him not in this, he will be highly diſpleaſed, no other thing will ſatisfy him, though ye ſhould pray and weep an hundred years, and do many good works; if he get not this fruit of his ſoul-ſufferings, to wit, that ye improve them for your ſoul's good and ſalvation, he will be continually diſpleaſed: therefore it is ſaid, Pſal. ii. *Kiſs the Son leſt he be angry;* And that is nothing elſe, but to make uſe of him in his offices; and it ſays, that there is no way to pleaſe him and to eſchew his anger, but this: and indeed, if ye anger him, ye anger him that can be your beſt friend and your greateſt foe. 7. Conſider further, how our Lord Jeſus ſeeks, and preſſes for this ſatisfaction from you; he ſends forth his friends and ambaſſadors, to woo in his name, and to beſeech you to be reconciled, and to tell you, that it will not be thouſands of rams, nor your firſt-born, that will do the buſineſs; but that ye muſt humble yourſelves, and walk with God, which neceſſarily ſuppoſeth the uſe making of Chriſt: If there had been no pleading with you in his name, there had not been ſuch ſin, in not improving his ſatisfaction; but when he pleads ſo much and ſo often for this, and entreats every one in particular to ſatisfy him, ſaying, as it were, Let me ſee of the travel of my ſoul, let me have this much ſatisfaction for all my ſufferings, that ye will make of my righteouſneſs; and when he is ſo very ſerious in beſeeching and intreating, it ſhould, no doubt, make us more willing to grant him what he ſeeks. 8. Ye would upon this, not only as a diſcourſe in the general to ſinners, but ye would alſo look on it, as addreſſed to every one of you in particular; and therefore remember, that ye will all be called to give an account of this matter, and it will be aſked you, What became of ſuch and ſuch an offer of grace, and whether ye gave him the ſatisfaction that he called for, or not; according to that word, Acts xvii. 31. *He hath appointed a day, wherein he will judge the world in righteous, by that Man whom he hath ordained, whereof he hath given aſſurance to all men, in that he hath raiſed him from the*

the dead. He would have judged the world, tho' Chriſt had not come; but he will have a day wherein he will call all the hearers of the goſpel to an account, eſpecialy as to this, to wit, What welcome they have given to Chriſt? And ſeeing ſuch a day is coming, when folk will be called to an account, what uſe they made of him; with what face will many come before him, when it ſhall be told them, that he craved no more ſatisfaction from them for all he ſuffered, but that they would have improved his ſufferings for their own good, and that yet they would not give him that much? Doth not this ſay, that there is need that we ſhould look well what fruit there is of his ſufferings that there may be more than if he had not ſuffered at all? 9. Conſider the great weight that will be laid on this ſin, of refuſing to believe, and to ſatisfy him in this, to wit, in improving of his ſufferings, above all other ſins: This is a ſin that will be found to be againſt equity, thankfulneſs, and ingenuity, that when he had done and ſuffered ſo much, he ſo ill requited; yea, it will be found to be a wilful and malicious ſin, that, when your good and his ſatisfaction were joined together, ye would rather chooſe to deſtroy yourſelves, than to ſatisfy him, in ſaving yourſelves, through uſe making of his ſufferings. There are two remarkable words to this purpoſe, Heb. vi. x. in the 6th Chap. it is ſaid of ſuch, that *they crucify to themſelves the Son of God afreſh, and put him to an open ſhame;* that is, they do diſpleaſe and anger him, and do what in them lies to caſt reproach upon him, as if he were no Saviour at all, or an inſufficient Saviour, to put him to ſuffer over again, in his wanting of ſatisfaction for his ſufferings, as it is a great pain for a mother to be in travel, but it is another, and, in ſome reſpect, a greater pain, if the child die in the bringing forth: In the 10th Chap. verſe 28. it is called, a *treading under foot the Son of God, and an accounting the blood of the covenant to be an unholy thing;* and in the 16 verſe before it is ſaid, *There remains no more ſacrifice for ſin, but a certain fearful looking for of judgments:* and it is upon this very account, (as we did, at another occaſion, make uſe theſe of two ſcriptures to a like purpoſe, and did this caution our application of them againſt miſtakes) for what greater indignity can be put on him than, when his ſatisfaction depends on the improving of his ſufferings, yet people will not do it? As nothing pleaſes him better than to improve his ſufferings, ſo on the contrary, there is no ſin that doth diſpleaſe him more, than when they are not improven: and if ye will not now believe this to be a truth, yet, when the Lord ſhall call you to account for it, ye will find it to be a moſt certain and ſad truth, that he called you to believe, and that ye would ly ſtill in your unbelief, ignorance, and profanity; that ye deſtroyed your own ſouls, and made his ſufferings as uſeleſs, as to you, as if there had never a door been opened to ſinners to heaven, by them. Is there any of you that will be able to anſwer to this challenge: if not, then let him have this ſatisfaction, by improving of his ſufferings, that he may find, to ſay ſo, that his death hath not been for nought, as to you: ſtudy to have him great in your eſteem, and to have yourſelves ſaved by the virtue and efficacy of his ſufferings, otherwiſe the challenge will be unanſwerable; conſidering, that he declared that this would ſatisfy him, and ye knew that it would have pleaſed him, and removed the quarrel, and ſaved yourſelves; and that withal, by this means, a comfortable ſentence at judgment might have been procured to you, and that yet ye diſdained to do it: and therefore, ſince it ſtands ſo with you, be intreated to make earneſt, and greater earneſt of believing and of the great work of getting your own ſouls ſaved, which he hath thought ſo much of, elſe it had been better for you that ye had never had a delightſome hour in the world; and ſad will the encounter be, that ye will have with him, and with your own conſcience in that day, when it ſhall have this to tell you, that ye cannot now expect any good or favour from the Judge, becauſe when he would have ſaved you, ye would not have it ſo, but would needs run on your own damnation. And therefore we

ſay

ſay again, either give him ſatisfaction, by improving of his ſufferings, and by making earneſt of the buſineſs of your ſalvation; or, reſolve to meet with a moſt terrible purſuer of the quarrel againſt you: the wrath of God is dreadful, but much more the vengeance of the Mediator, who, becauſe ye would not give him his will in your ſalvation, he ſhall have it in your ruin and deſtruction.

4. There is here a ſweet word of conſolation to poor ſouls, that fain would have ſin taken away, and are afraid to preſume: our Lord will never be angry, that ye make uſe of his ſufferings for your own good; nay, he accounts it a ſatisfaction to him, that ye improve them; that, when ye find yourſelves arreſted for ſin, ye put it on his ſcore, and draw a bill on him to pay your debt; that, when you find yourſelves under that, which, to you, looks like the dominion of ſin, ye look to his croſs for virtue to crucify, kill and ſubdue it: if therefore (as I have often ſaid) ye would do him a favour or pleaſure, make uſe of him; be aſſured, that the more weight ye lay on him, ye do him the greater pleaſure; and this is all the amends that he ſeeks for all the wrongs ye have done to him, and all the ſatisfaction that he ſeeks for all the good turns he hath done to you, that ye come to him, thus to make uſe of him; and it is good reaſon, even all the reaſon in the world, that he get this amends made to him, and this ſatisfaction granted to him.

SERMON L.

ISAIAH liii. 11. *He ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied: by his knowledge ſhall my righteous Servant juſtify many; for he ſhall bear their iniquities.*

THERE are two things of great concernment for men to know, for ſinful men to know; (if any thing be of concernment,) the one is, How the juſtice of God that is provoked may be ſatisfied? or what it is, by which provoked juſtice is ſatisfied? And the other is, what the way is, how we come to get that ſatisfaction applied to us? or, what is the way to get the benefit of it made ours? And both of them are anſwered in this verſe clearly and ſhortly: the firſt is holden out in the firſt part of the verſe to be the *travel of Chriſt's ſoul*, which hath a ſpecial look to the covenant of redemption, and to the condition on which it is accompliſhed and performed, that is, his *ſoul-travel*, under which all his ſufferings are comprehended: the other is in the latter part of the verſe, *by his knowledge ſhall my righteous Servant juſtify many, for he ſhall bear their iniquities*; this holds forth in ſhort the goſpel-way, how a ſinner may be brought to get the benefit of Chriſt's ſatisfaction; theſe two being the ſum of the goſpel, to wit, Chriſt's purchaſe, and the application of it to ſinners.

In this laſt part of the *verſe*, we have theſe *five* things to be conſidered, which expreſs this, 1. The great benefit that flows from Chriſt's ſufferings, and it is *juſtification*; which in a word is this much, to be abſolved, acquitted and ſet free from the guilt of ſin, and from the curſe of God; *juſtifying* here being oppoſed to *condemning*: ſo that, when it is ſaid, *They ſhall be juſtified*; the meaning is, that theſe that were before obnoxious to the curſe, and that were by the law to be condemned, (according to that word, Gal. iii. 10. *Curſed is every one that abides not in all things written in the law to do them,*) ſhall now, through the benefit of Chriſt's ſufferings, be declared free, and ſet at liberty, even as a debtor is ſet free by the interveening of a reſponſal caution. 2. The parties made partakers of the benefit, and they are called, *many*; though they are few,

being compared with the world, yet in themſelves they are many: *They ſhall come*, or many ſhall come, *from the eaſt, and from the weſt, and from the ſouth, and from the north, and ſhall ſit down with Abraham, Iſaac and Jacob in the kingdom of heaven.* And, comparing this word with the laſt words of the verſe, it ſays, that they are as many as theſe are whoſe iniquities he bare, and the payment of whoſe debt he undertook. It is not to be taken univerſally for all, but for ſome ſingular ſelected perſons, whoſe iniquities he bare. 3. The fountain from which, or from whom this benefit flows to many: it is the Lord's *righteous Servant, he ſhall juſtify many;* where the effect is attributed alone to him. 4. The way how Chriſt juſtifies: it is not ſimply, by forgiving, (as he indeed hath power to forgive ſins) but *meritoriouſly*, to wit, by his ſatisfying for them; therefore it is added, *For he ſhall bear their iniquities;* he ſhall take on their ſins, and pay their debt: and therefore, when they come before the tribunal of God, the guilt of their ſins is taken off them through his merit. 5. The great mids, or mean, by which this benefit is derived to theſe many: it is *by his knowledge;* which is not to be taken *ſubjectively*, for the knowledge that he hath, but *objectively*, that is, he, by making himſelf known by believing: or, it is *by his knowledge*, not *actively*, but *paſſively* taken; not his knowledge, whereby he doth know, but that whereby he is known; it is in a word, by faith, according to that, Phil. iii. 8, 9, 10. *I count all things*, ſaith the apoſtle there, *loſs for the excellency of the knowledge of Chriſt Jeſus my Lord*, &c. and he expones what that is in the next words, *That I may be found in him, not having my own righteouſneſs, which is according to the law, but the righteouſneſs, of God, which is by faith of him.* Theſe may afterward be more fully cleared, as we come to ſpeak of them more particularly.

There is here then a brief compend of the goſpel, and of the way of ſinners reconciliation with God; ſo that if ye would know, (1.) How a ſinner is juſtified, or wherein it conſiſts? Here it is, it conſiſts not in the infuſing of grace, nor in the ſanctifying, or making of a profane perſon holy, though that doth accompany always and follow juſtification; but in the abſolving of a ſinner from the guilt of ſin, or in acquitting the guilty. 2. Would ye know the ground on which this goeth, or how it comes to paſs, that the juſt God can juſtify an ungodly ſinner? It is becauſe of Chriſt's righteouſneſs, and of his ſatisfying juſtice, or paying of the ſinner's debt. 3. Would ye know how it comes that this man, and not another, comes to get Chriſt's ſatisfaction made his, and hath his debt thereby taken off? It is by his knowledge, and by faith in him: (called *knowledge* here, becauſe it neceſſarily preſuppoſes the knowledge of him) it is by acknowledging of him in his offices, and by ſubmitting and betaking ourſelves to him by faith; becauſe it is articled in the covenant of redemption, that his righteouſneſs ſhall be made forthcoming to all them that by faith betake themſelves to him for ſhelter: ſo that hereby the ungodly are declared righteous, becauſe, through the cautioner's payment and ſatisfaction, their ſin is not imputed to them; and they are declared free, becauſe of his paying of their debt for them. 4. Would ye know the reaſon of this, how it comes that faith juſtifies in its reſting on Chriſt? It is not becauſe of any worth in itſelf, nor becauſe of any account that is made of its worth, but becauſe it reſts on Chriſt's righteouſneſs, and takes hold of the benefit of Chriſt's purchaſe: therefore it is added, *Becauſe he ſhall bear their iniquities*, becauſe by faith they take hold of his ſufferings and ſatisfaction; whereby their ſin is taken away, and God becomes well pleaſed with them for his ſake. This then is a moſt material place of ſcripture, and we had need, in entring upon it, to have an eye to this *righteous Servant*, that he would be pleaſed to make the meaning of it known to us, and to give us the right underſtanding of this great myſtery.

Firſt, In general, obſerve here, in what eſtate men are naturally, and as abſtracted from Chriſt: they are unjuſtified, and lying under God's curſe, ob-

obnoxious to his wrath; this is ſuppoſed: conſider men then in their natural eſtate, this is it, they are even obnoxious to the wrath and curſe of God, which is ready to ſeize upon them for their breach of God's covenant, and for provoking of him by ſin; if men thought ſeriouſly on this, how could they ſleep, or have peace, not knowing when they may be arreſted, and put in priſon, till they pay the uttermoſt farthing, which will never be? O that ye knew and believed this who are ready to defy any that will offer to charge you with one penny of debt, and who walk up and down without all fear of your hazard? Lay your natural eſtate to heart, and ye will have quite other thoughts of yourſelves.

2dly, Obſerve the way how freedom from this debt of ſin, and from liableneſs to the curſe is derived; and to this, many things concur, each of which hath its own place. 1. The Mediator and his ſatisfaction; this is the ground of the freedom. 2. The covenant of redemption, and the promiſe made to the Mediator in it, *He ſhall ſee his ſeed*, &c. *He ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied; by his knowledge ſhall many be juſtified*, &c. wherein it is articled, that theſe for whom he ſuffered ſhall be pardoned and ſet free: and it is this that gives ſinners acceſs to expect the benefit of Chriſt's ſufferings: otherwiſe, though Chriſt had ſuffered, they had not been the better of his ſufferings, if this covenant had not been, which gives them warrant to lay hold on the ſame: ere faith can act on Chriſt's ſufferings, it muſt have this ground laid down, That it hath a warrant by vertue of this covenant to lay hold on them. 3. The knowledge and offer of this myſterious contrivance of grace, is alſo neceſſary, and doth concur to bring about the freedom: this muſt be manifeſted, that there is ſuch a Saviour, ſuch a ſatisfaction, and ſuch a covenant, wherein the ground is laid down, and a warrant given by virtue of this covenant to make uſe of Chriſt's ſatisfaction, and to come by the benefit of it; this is implied in that word, *His knowledge*: ſo Rom. x. it is ſaid, *How ſhall they believe in him, of whom they have not heard?* which ſays plainly, that there cannot be faith, except knowledge preceed. I obſerve this the rather, becauſe many think to come to heaven without knowledge, and ſo continue ſtill in their ignorance: but ere there can be found faith, there muſt neceſſarily be ſome meaſure of knowledge of theſe things that are neceſſary to be known; as that we are ſinners, and that we are loſt in ourſelves, that Jeſus Chriſt is the alone propitiation for ſin, and that, according to the covenant of grace, they that believe on him ſhall be abſolved and ſet free. 4. There is a concurring of faith, for taking hold of this benefit of offered ſalvation through Chriſt: how faith concurs with Chriſt's ſatisfaction, in order to the making of our peace with God, we ſhall not now ſtand to ſpeak particularly; only in general, it is by his knowledge that it juſtifies: for, tho' he have ſufficient righteouſneſs, and though the covenant give warrant to take hold of it, yet if there be not an actual taking hold of it, it will not profit us; therefore, Rom. iii. 22. and ix. 30. it is called, *The righteouſneſs which is by faith in him*; and Rom. iv. 5. the apoſtle ſaith, *To him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted to him for righteouſneſs*. It is not faith without its object Chriſt, nor the object Chriſt without faith; but it is faith taking hold of him as its object, by which we have acceſs to plead for abſolution: without Chriſt, our faith will do us no good; and without faith, Chriſt will not profit us; for without faith, we have no title to Chriſt: and each of theſe would be put in their own room and place; Chriſt in his room, and faith in its room, as the condition on which his purchaſe is made offer of to us.

More particularly let me, *Firſt*, conſider the title that Chriſt gets in theſe words; he is called the Lord's *Servant*, and his *righteous Servant*.

1ſt, As for *Servant*, It looks to him as Mediator, as this whole chapter, with chapter xlii. 1. and lii. 13. do abundantly clear: Chriſt Jeſus then, as Mediator is, the Lord's Servant: or he, in performing the office of Mediator, is his Father's Servant: ſo the Lord calls him, Pſal. lxxxix. 19.

when he ſays, *I have laid help upon One that is mighty, I have found* David *my Servant*, &c. For he is there ſpeaking of Jeſus Chriſt, with whom the covenant of grace, as with the head of the confederated party is principally made. It imports theſe *four*, which may be as ſo many reaſons of this deſignation. 1. An humiliation, and inferiority in reſpect of God, as it is ſaid, Phil. ii. *He humbled himſelf, and became of no reputation:* In which reſpect, he himſelf ſays, that *the Father is greater than he;* and that *he is ſent*, that he *came not to do his own will, but the will of him that ſent him.* This holds forth a great wonder in the diſpenſation of grace, that the Father's fellow and equal, he that was Lord and Maſter of all, ſhould become a Servant in the work of redemption, for the ſaving of ſouls; This muſt ſure be a great work, wherein the Son becomes a Servant, as it muſt be a greater wonder, that grace ſo far condeſcended, as to make him, who is the Prince of life, to become a ſervant: and we would look at it as a much greater, and far more momentuous buſineſs, than we uſe to do, to get a ſoul ſaved. 2. It imports his prerogative, as being ſingularly and eminently God's ſervant; he is called, Heb. xiii. 20. *The great ſhepherd;* ſo may he be called the great ſteward and deputy over all the Lord's houſe; ſo then, he is a ſingular, choice, and non-ſuch ſervant; *Behold*, ſays Jehovah, Iſa. xlii. *my ſervant whom I uphold, mine elect in whom my ſoul delighteth:* though all be God's ſervants, yet in this reſpect, he is ſingularly, and ſolely a ſervant, as he is great Lord deputy, made head over all things to the church, who was before all things, and is preferred to all things. This is very comfortable to believers, to conſider, that though our Lord Jeſus be a ſervant, yet he is a choice and ſingular ſervant, adminiſtrator and ſteward for their good, it being for them that he becomes a ſervant. 3. It imports the particular taſk or work that is laid on him, and the commiſſion that he hath gotten to follow forth and proſecute that work; which is the main reaſon of this deſignation of a ſervant, becauſe he is intruſted with carrying on the great work of the redemption of elect ſinners: therefore he ſays, *I came not to do my own will, but the will of him that ſent me, and to finiſh his work;* and, *I have finiſhed the work which thou gaveſt me to do:* becauſe he is particularly intruſted with the bringing about of that work. He hath gotten ſo many given him to redeem and ſave, to whom he is appointed a ſhepherd, a head, and overſeer or biſhop? Therefore he calls himſelf the *good ſhepherd*, and is called by the apoſtle, the *ſhepherd and biſhop*, or overſeer, of ſouls: and of all that are given him he loſeth none, but maketh account of them all. And this is yet more comfortable, when we conſider that Chriſt is not a ſervant ſimply, but a ſervant commiſſionate to gather in ſouls, to bring home the loſt ſheep of the houſe of Iſrael; this is his office and ſervice, even to ſatisfy for the ſins of ſuch, to deſtroy the power that the devil hath over them, and ſo ſubdue ſin in them. 4. It imports this, that the work which he performs, in the redeeming of ſouls, is ſo acceptable to God, and doth ſo mightily concur, and co-operate, to the promoting of his deſign, that the Lord owns every thing that he performs, as performed by his great ambaſſador, and by him, who hath the truſt of all the affairs of his houſe committed to him; ſo that our Lord Jeſus, in performing the work of redemption, cannot but be acceptable to Jehovah, becauſe it is a performing of that with which he hath intruſted him: therefore John iv. he ſays, that *it is his meat to do his Father's will, and to finiſh his work;* and to this purpoſe, he ſays to his ſuppoſed father, and to his mother, Luke ii. 49. *Wiſt ye not that I muſt be about my Father's buſineſs;* It is his buſineſs, becauſe it is ſo on the matter, it is ſo accounted of, and comes to be ſo in the end; and therefore in the 10th verſe of this chapter it is ſaid, *The pleaſure of the Lord ſhall proſper in his hand.*

2*dly*, As for his being the Lord's *righteous ſervant;* he is not only a ſervant, but an excellent ſervant; not righteous ſimply, as he is God only; nor righteous ſimply as he is man; but righteous, in the adminiſtration of his

his offices, and in the diſcharge of the great truſt committed to him. Whence obſerve, *That our Lord Jeſus in performing of the office and work of mediation and redemption, is moſt truſty and faithful.* There is not any the leaſt fault or failing in his performing of it: he is the Lord's ſervant, that never wronged his maſter, who never miſcarried in his commiſſion, nor miſmanaged it in the leaſt; ſaith he, *I have finiſhed the work which thou gaveſt me to do.* If we look a little to the qualifications, that ſhine eminently in the adminiſtration of his office, they will make out this; for he adminiſtrates them. 1. Wonderfully wiſely. 2. Very tenderly. 3. Moſt diligently and effectually. 4. With all faithfulneſs: thus doth he intirely and holily, without the leaſt touch of unrighteouſneſs, perform all the truſt committed to him, and that both towards God, and towards the ſheep; ſo as he is eminently, by the Lord's own teſtimony, *his righteous ſervant*, with whom he is well-pleaſed, and cannot but be well-pleaſed. It will not be needful to ſeparate theſe qualifications of his ſervice in the adminiſtration of his offices: in ſpeaking of them, we ſhall only deſire you to take notice of ſome few places of ſcripture that hold them out, the firſt whereof is that, Iſa. xl. 11. *He ſhall feed his flock like a ſhepherd, he ſhall gather the lambs with his arm, and carry them in his boſom, and gently lead thoſe that are with young:* never ſhepherd was ſo careful of his flock, for he feeds them, and in feeding them, waits diligently on them, and takes them to theſe places where it is beſt for them to feed: he thinks fit now and then, it is true, that dogs be hounded at them, yet he is ſo warm to, and tender of them, that he gathers them with his arm, and he is ſo dexterous and ſkilful in conducting them, that he gently leads them that are with young; that is, ſuch of them as are in pangs of the new-birth, he will by no means over drive: to ſpeak it with reverence, he is as a ſkilful midwife, to make thoſe that are with child ſafely to bring forth; well then may he get this name, of the Lord's *righteous ſervant*. The next place is, Iſa. xlii. 1, 2, 3, 4. *Behold my ſervant whom I uphold, my elect in whom my ſoul delighteth: I have put my Spirit upon him, he ſhall bring forth judgment to the Gentiles: he ſhall not cry, nor lift up, nor cauſe his voice to be heard in the ſtreet: A bruiſed reed ſhall he not break, and the ſmoking flax ſhall he not quench: he ſhall bring forth judgment unto truth*, &c. Is there not here a wonderful commendation that the Father gives to the Son, and that the gracious maſter gives to the righteous ſervant in his offices? He is his elect choice ſervant in whom he delights; he does not cry, nor lift up his voice; he is buſier about his work, than in making any din about it; there is no frowardneſs in his way, but he is tender of ſouls, that are like to a bruiſed reed, and ſmoking flax: he will not break the one, nor put out the other; where a ſoul is weak or wounded, he will not break or bruiſe it, by a rough touch, or word; and where there are the leaſt breathings of ſincere deſires after him, he will not quench, nor ſtifle them: and though the taſk be great that he hath in hand, he fails not in going through with it; he ſits not up, nor is he diſcouraged under it, notwithſtanding of all the wrath he hath to meet with in his way: therefore when the cup is put in his hand, at which his holy human nature ſome way ſhrunk and ſcared, yet he takes it pleaſantly, ſaying, *But for this cauſe came I unto this hour;* and proſecuted his work couragiouſly and conſtantly, till he bring forth judgment to victory, and till he gain his point: this ſhews him him to be a moſt choice and faithful ſervant. A 3*d* place is Iſa. lii. 13. *Behold my ſervant ſhall deal prudently*, &c. It cannot be imagined, what aſpiritual canny and dexterous way he hath in the ſaving of ſouls, and how wiſely and prudently he purſues that work. There is a 4*th* place, Pſal. lxxxix. 19, 20. *I have laid help upon one that is mighty, I have exalted one choſen out of the people, I have found* David *my ſervant: the enemy ſhall not exact upon him*, &c. He is ſo dexterous and powerful, that the devil ſhall gain no ground of him, but he ſhall gain ground of him, and defeat him; ſo that we come after only to gather

gather the ſpoil. *He is able to ſave to the uttermoſt*, as it is, Heb. vii. 26. *all that come unto God through him*; and near the cloſe of that chapter, it is ſaid, *Such an high prieſt became us, who is holy, harmleſs, ſeparate from ſinners, made higher than the heavens.* Theſe are his qualifications, he is an holy and harmleſs high prieſt, a ſweet and, to ſay ſo, illeſs Mediator, by whom there was never any hurt; his ill was never heard of, in the place where he was: he was undefiled, pure and ſpotleſs, in the management of all the truſt committed to him; there was never any thing done by him, of which it could be ſaid, that it might have been done better: he is ſeparate from ſinners, and ſo another kind of high prieſt than thoſe who were before him; and of all this, both as to God, ſo as he could ſay, and go to death with it, *It is finiſhed*; and as to them that were intruſted to him, ſo as he could ſay, *Of all that thou haſt given me, I have loſt none*; he makes a full and faithful account of all committed to him.

This is a plain, and yet a moſt uſeful truth: for *uſe* of it, behold here and wonder at the way of grace, that not only gives a Mediator, but ſuch a Mediator, who, as it is, Heb. iii. *is faithful over the houſe of God*: this is the very life of our conſolation, that we have an able Mediator, a good ſhepherd, a wiſe, prudent, tender one, and faithful; and indeed it would well become us to wonder more that the Lord in the way of his grace hath thus condeſcended; and it ſhould exceedingly provoke us to be thankful on this account, that not only there is a way of grace, but ſuch a way of grace found out and eſtabliſhed, whereby we have ſuch an high prieſt, that manages all ſo well, and ſo dexterouſly. O have ye ever ſuitably prized this, that God hath given ſuch a righteous and faithful Mediator and ſervant! I fear many ſuffer this moſt obſervable diſpenſation to paſs without due obſervation. Though the Lord Jehovah ſpeaks not of him, without commending him; yet wretched and ungrateful we, can, alas! ſpeak of him, and hear him ſpoken of, with hearts very littleaffected: believers may be aſhamed of this; we think lamentably little of him, we eſteem not ſuitably of him; when we ſee him, there is ſcarce any form or beauty ſeen in him, wherefore we ſhould deſire him; we do in a great meaſure undervalue this way of grace's adminiſtration, that ſhould be in a ſpecial manner raviſhing to us, that we are thereby brought under ſuch a tutory.

The *2d uſe* is for believers comfort and encouragement; O but they are happy, that have committed themſelves to him, as to a faithful ſhepherd and overſeer! They may be ſure that he is a notable and non ſuch overſeer, as might be more fully cleared, if we would deſcend to the particulars of believers need: have they little grace? is it ſcarce ſmoking? he is not a rigid taſk-maſter, like to the Egyptians, nay, nor like the law, he quenches not the ſmoking flax. Are they ſtaggering becauſe of apprehended or real weakneſs, and their hearts ſhaking like the trees in the wood, or rather like ſo many ſtraws? they may with comfort give him the overſight of them; he will not break the bruiſed reed, he will bear the heavieſt end of his own yoke. Have they a ſtraying diſpoſition? Are they like young wanton lambs leaping out from the reſt? He will gather them with his arm; and when he takes a rougher way, yet grace ſhines ſtill in it. Are they fainting and ſwooning? he will take them into his boſom; he will lead the blind, he bears the weak, he hath a way of ſupporting his own that is moſt tender; *My grace*, ſays he to Paul, *is ſufficient for thee; my ſtrength is made perfect in weakneſs*. Are there any of them with child, to ſpeak ſo, or is their bringing forth quick and lively? He gently leads thoſe that are with young, and will not ſuffer them to miſcarry, in the bringing forth; he will *not put new wine into old bottles, he will not cauſe to travel, and not make to bring forth*: the Lord hath given believers ſuch a ſervant as they ſtood in need of, even a righteous ſervant, ſuited every way to their condition, who will not be behind, nor wanting, in looking to the leaſt wrigling, to ſpeak ſo, under his care and overſight.

It ſerves therefore, in the *3d* place,

to

to reprove the ſuſpicions and jealouſies that believers have often of Chriſt, who are diſpoſed to ſay with the pſalmiſt, Pſal. lxxvii. *I ſaid, my hope and my ſtrength is periſhed from the Lord; will the Lord caſt off for ever? will he be favourable no more? is his mercy clean gone for ever? doth his promiſe fail for evermore? hath he forgotten to be gracious?* &c. Nay, the jealouſy and misbelief of ſome ſerious ſouls will ſometimes talk at this rate, I may give it over, this work will never go with me. Beware, I beſeech you, of this; for the language of it is, that our Lord is not a righteous ſervant: let therefore your ſpirits be calmed, and pray the Lord to command a calm in them which are committed to him. Beſpeak your ſouls, as David his, Pſal. xlii. *Why art thou caſt down, O my ſoul? and why art thou diſquieted in me? Truſt in God;* for he is faithful, as if he had ſaid, that he hath the overſight of me: and eſſay, with Paul, to be in caſe to ſay, *I know whom I have believed*, and ſo ſhall not be aſhamed; *I am perſuaded that he is able to keep that which I have committed to him, againſt that day*; I know that he is ſuch a Chriſt, that I commit myſelf to, who is ſo ſkilful, dexterous, tender, and faithful in keeping that which is given to him. And is not this moſt comfortable, and a notable ground of quietneſs, that our Mediator is ſuch as cannot miſcarry? and may it not ſhame believers, when either they adventure upon any thing alone without or when they commit themſelves to him, and yet do not ſo entirely truſt him, but entertain ſuſpicions and jealouſies of him, and think, becauſe their ſpark is not a fire or a flame, but ſmokes only, that therefore it will die out, and be utterly quenched, as if he could keep it in, and increaſe it, and becauſe they cannot guide themſelves, think that they will utterly miſcarry as if he had not arms to carry them? Indeed preſumption is to be abhorred, but ſuch as are fled into him would truſt in him ſo far as to keep up their hearts in him, and would ſtudy to be chearful in him, and to walk up and down in his ſtrength: this is certainly called for from you: therefore be content to be born by him, where you cannot go yourſelf.

Uſe 4. Is he ſuch a righteous Servant? Then let me ſay, Are there any of you that need to fear, or to have the leaſt hink, or heſitation, to commit yourſelves to him? And ſhould it not be a motive to preſs you to give him credit? For he ſays, John vi. 39, 40. that it is his commiſſion and ſervice to keep them which are committed to him, and to raiſe them up at the laſt day, and to give them eternal life; and he is righteous and faithful in performing of it: If ſo, then credit the ſalvation of your ſouls to this righteous Servant; *commit your ſouls in well doing to him, as unto a faithful Creator;* never be at peace, nor at eaſe, till ye be under his charge and keeping? and though ye be as little lambs, as weak wriglings or heavy with young, it is the leſs matter, if ye be of his flock. ye ſhall be preſerved: is it poſſible that ye can be right, if ye be from under his care and cuſtody? Nay, it is utterly impoſible, that ye can be ſecure, but under his care; and it is as impoſible, but that ye muſt be ſafe, if ye be under his care and overſight; and therefore endeavour to be within the reach of it, and to count yourſelves happy, when ye do ſincerly give him credit; and to believe that ye are in greateſt hazard, when ye take moſt on yourſelves. What ſhame will it be to many, who have heard that Chriſt was ſuch a Servant, and yet they would not take his ſervice to bring them through to heaven? Thus it ſtands with you, to whom he is ſpoken of in the goſpel, ye ſhall be found either to have accepted or rejected him, according as by faith ye yield yourſelves to him, or by unbelief ye refuſe to cloſe with him: Let not this word ſlip, as many have done. And the Lord himſelf make you wiſe, to make choice in time of the ſervice of this righteous Servant for your juſtification and ſalvation.

SERMON

SERMON LI.

ISAIAH liii. 11.----*By his knowledge ſhall my righteous Servant juſtify many.*

IF we had ſuch thoughts of the ſalvation of our own ſouls, as the Lord had, and ſtill hath, of the ſalvation of ſouls, we could not but be more ſeriouſly concerned about them, and more taken up, how to get them ſaved: This work of the ſalvation of ſinners did before the world was (to ſpeak ſo with reverence) take up the Perſons of the glorious Godhead; and was ſingled out, and made choice of, as an employment worthy of the Son of God, who was choſen for this very work, that by him many might be juſtified and ſaved; for the accompliſhment of which, he became a Servant; muſt it not then be an excellent work, that none but he could be truſted with, who is Heir of all things, and by whom the world was made?

We ſhewed you the meaning of theſe words the laſt day, and obſerved two things from this deſignation, that our Lord gets here. 1. *That our Lord Jeſus, in the work of mediation, and of the redemption of ſinners, was God's Servant.* Not ſuch to denote his being inferior, as Mediator, to the Father; as to hold forth his being commiſſionated for this ſervice, and the Lord accepting of him in it. 2. *That our Lord Jeſus did excellently diſcharge this truſt committed to him.* Therefore he is not only called a *Servant*, but *my righteous Servant*, as having moſt faithfuly acquitted himſelf, and as being fully approven and accepted in the truſt committed to him. When the Lord ſpeaks ſo of Chriſt, it ought mightily to engage us to be much in love with God, who hath given ſuch a faithful Mediator and Servant; and with Jeſus Chriſt, that condeſcended to take the truſt of poor ſinners ſalvation, and that doth ſo kindly diſcharge it. There are ſome things here, that may be paſſingly hinted at, and then we ſhall come more cloſely and particularly to the words.

1. Then, obſerve, *That it is a privilege and prerogative to be God's Servant.* Therefore it is mentioned here, as a piece of the Mediator's privilege: It is true he was ſingulary and eminently a Servant, even the Lord's choice Servant, in whom his ſoul delighted, and does delight, above what any other can be capable of; yet to be a ſervant to God, to take direction from him, to do his will, to ſeek his honour, to give obedience to him, in what he calleth for, is certainly a privilege, and a great one; yea, it is ſpoken of as a privilege of glorified ſaints in heaven, Rev. xxii. 3. *His ſervants ſhall ſerve him:* And if it be a privilege in heaven, we would think it ſo here on earth; and yet, if the language of our hearts were known, there would be found a ſecret diſdaining of, and repining at ſervice to God, and a ſaying on the matter, *Let us break his bands aſunder, and caſt away his cords from us.* But, know ye what ye are doing? even diſclaiming and deſpiſing that which is your great privilege: All theſe that are in heaven, and all thoſe who are in a right frame on earth, count it their privilege to be his ſervants; and we are commanded to pray, *Thy will be done on earth, as it is done in heaven*; or, Be thou ſerved on earth, as thou art in heaven: Therefore it ought to be accounted of, as a privilege, as a great and glorious privilege, to be his ſervants.

2. Obſerve, *That the Lord can tell exactly and infallibly, how every ſervant carries himſelf; who are ill and ſlothful, and who are good and faithful ſervants: who are righteous ſervants according to their meaſure, and who not.* Will he take notice how Chriſt carries himſelf in his ſervice and truſt, and will he not take notice of others? Moſt certainly he will; and therefore, Math. xxv. and Luke xix. he calls the ſervants to a reckoning, to whom the talents are given; and as they have made uſe of them, and improved them, or not, ſo doth he commend and reward them, or not: there

There are none of us, but have gotten some one talent and trust or another, and no doubt, there will be much to reckon for: I am afraid, that when he calls us all to an account, though there will be some to whom it will be said, *Well done, good and faithful Servant;* there will be many to whom it will be said, *Thou evil and slothful servant:* And the *slothful servant* will be found to be the *ill servant*; and, amongst other aggravations of his guilt, this will be one, that he was unlike to Christ the righteous Servant.

3 Observe, *That the right improvement and discharge of the trust commited to us, and of our service to God, is a commendable and honourable thing,* It is recorded here, to Christ's commendation, that he was a *righteous Servant*, even faithful over the house of God, in all things; and proportionably is the commendation of the ordinary under-servants, when they, in there places and stations, perform their service honestly and faithfully, so as they may be accepted of God on his account: The day is coming when every man's work will be rewarded; and as we sow, so we shall reap; in that day, if we had all the world we would give it to hear that word from Christ's mouth, *Well done thou good and faithful servant;* but few will get that testimony. Ye think it much now, to get a name of fidelity amongst men, and to be esteemed such as keep your word, and will not break your promise, nor parole, (and it is good in so far, that it be so) but many such will be found to have broken many a word to God, and falsified many a promise: think upon it, and lay it to heart, that it will be better to have a word of testimony from God in that day, and to have it said to you by him, faithful servant, thou improved well the little that I gave thee; it was laid out, and expended, not so much to buy and to put on brave clothes, nor to buy or build fine houses, as it were for me, and for my honour; whatever place, station, capacity or employment thou wast in, thou endeavoured to do good in it; and when thou couldst not do for my people, and for my honour, thou wast praying for them; and when thou had an opportunity to hear my word, thou didst not slight, nor let that slip; this, I say, will be better than a great name and testimony from and amongst men: but alas! we fear that it shall be said of many, ye had many opportunities of getting and doing good, but what use made ye of them? It had been better that ye had never had them, it had been better that ye had never had a groat or two pence, than to have had all these riches; and to have had none, rather than to have had such and such a lucrative or gainful place and employment, which ye improved not for God. It is a sore matter, that we should preach, and ye should hear these general truths of the gospel, from day to day, and that yet they do not sink into your hearts. Ye will not readily deny, that there is a day of reckoning coming, and that it will be a great favour to be commended of him in that day; and yet, how few do by their practice evidence, that they lay weight on it? It is very sad that religion should be so trifled in. Many of you will come to the church, and seem there, and in your other carriage, as if ye were going to heaven; when, in the mean time, ye have few serious thoughts, either of heaven or of hell: but in that day wherein ye shall stand trembling before his tribunal, and shall there receive the sentence of an evil and slothful servant, ye will find to your cost, that there was weight in these truths, that now ye take but little notice of.

4. In general, Observe, *That it is singular, proper and peculiar to our Lord Jesus, to be God's approven Servant, so as to be without all ground of challenge, in the discharge of his duty and trust.* And indeed there is no righteous servant, in this sense, but he only, who according to the very rigour of the law, was such; the law could not charge him with any the least violation of it, or want of conformity unto it, for, *he fulfilled all righteousness.* We spake to this on verse 9. and shall not now insist on it: only it is a sore matter, that this truth should be called in question, and called an untruth in those days; and that men should say, that this designation and title is not proper to Christ, but

that it is common to all true Chriſtians, as if they were all free of ſin; and that not by the imputation of Chriſt's righteouſneſs to them, but by their own doing of righteouſneſs: Lord ſave us! what a high injury is this to the Son of God! and what groſs ignorance is here of the corruption of man's nature, which in the beſt and holieſt of mere men is never in this life finally expelled, as the ſcriptures of the Old and New Teſtament moſt convincingly clear! and what a wronging is this of the truth of God, which holds forth our Lord Jeſus, as ſingled out to be, and who is deſigned by this name, *The Lord's righteous ſervant!* Now, if there were any more properly ſo called, we could not ſay that it were meant of him. But it is not very profitable to inſiſt in ſpeaking of theſe dotages and foolries.

But to come more particularly to the benefits that flow from, and come by this *righteous ſervant*, and from the ſervice intruſted to him, and ſo faithfully managed and diſcharged by him: *By his knowledge*, ſaith Jehovah, *ſhall he juſtify many*; that is, his ſervice is to abſolve ſinners, and ſet them free from the guilt of ſin, and from the curſe that they naturally are under, and liable to.

Looking on theſe words in the connexion with the former, we ſhall obſerve three or four things, ere we come to the more cloſe and particular conſideration of the words in themſelves.

The 1*ſt* of which is this, *That the juſtifying of many ſinners, even of all the elect, is the ſpecial truſt committed by Jehovah, to the Mediator; it is in this eſpecially wherein his ſervice conſiſts.* Would ye then know what is the employment of this righteous ſervant? It is even this, *he ſhall juſtify many*: he ſhall procure their abſolution from the guilt of ſin, and from the curſe of God, and ſhall ſet them free from the judgment which the law hath againſt them, whereby they are laid under the curſe, for diſobedience thereunto: this we may conſider, 1. As it relates to God; and ſo it imports, that the juſtification of ſinners is very acceptable to him: for it is that for which he hath given a commiſſion to the Mediator; and what he hath commiſſioned him in, the performance of it muſt needs be acceptable to him: therefore, that which is here called *the Lord's ſervice*, is called *the Lord's pleaſure*, verſe 10. to wit, to ſee a poor ſinner brought in by the Mediator, and on the account of his ſatisfaction juſtified; he is pleaſed with, and takes it well. 2. It may be conſidered as it looks to the Mediator; and ſo it ſpeaks out the Mediator's deſign and work: it is that wherein he is imployed, and with which he is taken up, even to get elect ſinners brought from under the curſe of God, and freely juſtified through himſelf; ſo that, if ye would know what is the ſum and effect of Chriſt's errand and work in the world, here it is, *he came to ſave ſinners*, as it is, Tim. i. 5. *He came to ſeek and to ſave that which was loſt*, to bring home the loſt ſheep on his ſhoulder, to ſeek and find the loſt groat, and to reclaim the prodigals, as it is, Luke xv. This is his meat and drink, his work and buſineſs, as himſelf ſays, John iv. 34. *My meat is to do the will of him that ſent me, and to finiſh his work*; and Luke ii. *Know ye not that I muſt be about my Father's buſineſs?* which is to reſcue poor ſinners from the devil, and to engage them to God, that their ſins may be pardoned. 3. It imports the Mediator's meetneſs for this ſervice, that he is furniſhed fitted and qualified for, as well as taken up with the juſtifying of ſinners, and ſetting them free, before the throne of God: he hath a full purſe, to ſpeak ſo, to pay their debt; therefore, Rev. iii. 18. he bids ſinners *come and buy of him eye-ſalve, gold, and white raiment;* he hath eye-ſalve for the blind, gold, to inrich the poor, garments for the naked; and in a word, every thing that is needful for ſinners. It is comfortable to hear that Chriſt is a ſervant; but to hear that this is his ſervice, to juſtify ſinners, and that he is ſo well fitted for it, makes it ſo much the more comfortable: and were we ſuitably ſenſible of ſin, and did we thoroughly believe this truth, our hearts would laugh within us, as Abraham's once did, to know that this was given to Chriſt in commiſſion to juſtify ſinners, and that

that he is ſo well-fitted for this buſineſs, that he is commiſſioned about and employed in; eſpecially now, when he is ſo buſy about this work and employment, for though he be aſcended on high, yet *he hath received gifts for*, and given them to *men, even for the rebellious, that God the Lord might dwell among them;* as it is, Pſal. lxviii. compared with Eph. iv. This is the end of the miniſtry and ordinances, even to further this work of the juſtification of ſinners, that by acknowledging and making uſe of Chriſt, this work may be brought about, and this effect made to follow: this is the end of faſts and communions, even to arreſt periſhing ſinners a while, to tryſt and treat with him about the concerns of their ſouls; theſe are ſpecial ſeaſons for putting him to exerciſe his office in juſtifying of them: and this day this ſcripture is fulfilled in your ears, and ye ſhould let it ſink in your hearts, that our Lord Jeſus is purſuing his commiſſion, and performing his ſervice, keeping up the treaty, and inviting and perſuading ſinners to come to him, that the pleaſure of the Lord may proſper in his hand. And therefore know aſſuredly, that this is it, that Chriſt is employed in, and taken up with, even to get ſinners freed from the guilt of ſin, and from wrath by his righteouſneſs; it is not only, nor mainly, to get them brought to the church, and to his ſupper, or to get them made formal, and to abſtain from curſing, ſwearing, and profanity, (though theſe will follow of will) but it is to get them brought in to himſelf, and juſtified. And we have theſe two words to ſay to you further in this matter, 1. There is here good ground of encouragement to a poor ſoul, that would fain make uſe of Chriſt for pardon of ſin: this is even it that Chriſt is intruſted with, it is for this end that he is legated and commiſſioned of the Father? and will he not, thinkeſt thou, do that which he is intruſted with, and for which he is mainly ſent? *This is*, ſaith he, John vi. 39. *the will of him that ſent me, that every one that ſeeth the Son, and believeth on him, ſhould have everlaſting life, and that I ſhould raiſe him up at the laſt day*; which is in ſum, *that by his knowledge many ſhould be juſtified*. And it is added, *For he ſhall bear their iniquities*, to anticipate and anſwer an objection: for a ſenſible ſinner might ſay, How can I be juſtified, that have ſo many ſins? here is a ſolution of that doubt, he *ſhall ſatisfy for them*. All theſe words are, as it were, big with child of conſolation, being the very heart and life of the goſpel, as any thing that comes ſo near to Chriſt's commiſſion, and unfolds ſo much of it is. A 2*d* word is this, That ye miſtake Chriſt's errand, work and ſervice very far, who think to content him, and put him off with this; who would give him the name of a Saviour, and yet would be at the ſaving of yourſelves without him; who would compliment him, as it were, with fair generals, but will have none of his phyſic, or of his cures, nor will renounce your own righteouſneſs, and make uſe of his, for your juſtification: this ſays one of theſe four, Either that he is not commiſſioned, and truſted for this end; or, that he is not meet for that truſt; or that he is not faithful in it; or elſe, that ye can do your own turn without him, and that there is no need of his office: and which of all theſe can abide the trial before God? And yet it ſhall be upon one of theſe that ye ſhall be found to have caſt at Chriſt, and to have refuſed to permit him, ſo far as ye could hinder and obſtruct to do his Father's buſineſs; and if ye adjuſt not accompts with him, there will be a moſt dreadful reckoning betwixt God and you.

2*dly*, Obſerve, That this particular truſt anent the juſtifying of ſinners, our Lord Jeſus doth moſt righteouſly, diligently, dexterouſly, tenderly and faithfully diſcharge. It was his Father's will that he ſhould be baptized, and fulfil all righteouſneſs; and more eſpecially that he ſhould juſtify many: in this he is very ſkilful and faithful, and it is on this account he is called *the good ſhepherd*, and that he is ſaid to *lay down his life for his ſheep*: that he is called, *a faithful high prieſt*, and is ſaid to be one that is *able to ſave to the uttermoſt thoſe that come unto God through him*: and that he is *holy, harmleſs, and ſeparate from ſin-*

ners, fit to make peace betwixt God and ſinners: another ſort of prieſt that Aaron was, or any that were before him: he is, in a word, *ſuch an high-prieſt who became us*, and as we ſtood in need of, who needed not to offer ſacrifice for his own ſins; he had no more to do, but to ſatisfy for us. The prophet Iſaiah, chap. xl. 11. tells how tender he is in bringing ſouls to heaven; *He gathers the lambs with his arm, he carries them in his boſom, and gently leads thoſe that are with young*; and chap. xlii. 3. that *a bruiſed reed he will not break, and the ſmoking flax he will not quench*: and it is ſaid, 1 John ii. *If any man ſin, we have an advocate with the Father*: and who is he, *Jeſus Chriſt the righteous*; righteous in the faithful managing of his truſt, by making ſinners peace with God. Would ye know then in what reſpects, or on what account it is, that Chriſt is called a *righteous ſervant*? We anſwer, In theſe reſpects, 1. Though we have failed and broken the law, yet he hath not; and God will not look down on him. 2. In this reſpect, that he pleads for no ſinners pardon, but he can fully pay their debt, and hath done it: if he ſeek one thing from God, he yields in another, and according to the covenant of redemption exactly proceeds; for he is a propitiation: he ſeeks nothing but he pays for it, and wrongs not him in the leaſt who hath truſted him; the Lord Jehovah is not a loſer, but hath his honour reſtored by him. 3. In reſpect of his keeping faith to the perſons that have need of him, for whom he hath undertaken: he is not only faithful to the maſter, but to the children and ſervants; he owns and acknowledges them, when they come to him under their neceſſities, and is forthcoming to them, every way ſuitable and anſwerable to his place and truſt, in doing good to ſinners.

Uſe. Had we ſenſible ſinners to ſpeak to, ſinners groaning under a body of death, with pricked hearts, hearts crying out, What ſhall we do for the wrongs that we have done to God; ſinners under holy fear to ſpoil and mar the bargain, and to hazard their own ſouls; had we, I ſay, ſuch ſinners to ſpeak to, there are good news here to them: the truſt of ſaving ſouls is committed to a faithful ſhepherd; it is not committed to yourſelves, for ſo it had been a doleful truſt; but it is committed to him, that hath gotten the ſheep by name given to him, to be kept by him, and he will not ſuffer them to miſcarry, nor to go quite wrong: And what more would ye have? A ſalvation and a price is much, but it is more to have a Saviour to make the application of his purchaſe, a biſhop of ſouls to juſtify and carry ſinners through, to make it out: the ſinner may ſleep ſound, which in the ſenſe of ſin, hath betaken himſelf to him, to be juſtified by his righteouſneſs, and to be in his debt and common for obtaining of pardon, and for making the application, of what by his ſufferings he hath purchaſed. We can ſay but little to this purpoſe to you, who care not for your ſouls, and are not ſenſible of your ſin; for he came to ſave ſinners, and if any ſuch do truſt him with the ſalvation of their ſouls, he is faithful, and will not ſuffer them to periſh.

3*dly*, From comparing theſe words, *By his knowledge he ſhall juſtify many*, with the former, *He ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied*; We obſerve, *That our Lord Jeſus is never ſatisfied with ſinners, nor content till he be employed by them in this piece of ſervice, even to juſtify them by his knowledge, or by faith in him*. He gets not ſatisfaction for the travel of his ſoul till this be, and this is it which ſatisfies him: he cares not for compliments, great profeſſions of reſpect to religion, and Hoſanna's without this; he wept over Jeruſalem, notwithſtanding of theſe, becauſe of the want of this: he cares not for Martha's cumberſome ſervice, but is content of Mary's ſitting down to hear and receive his word; if he get not this employment no other thing will content him, as we may ſee in theſe three parables, Luke xv. when the loſt ſheep is amiſſing, he is not ſatisfied till it be brought home; the making the houſe clean will not pleaſe him, if the loſt piece of money be not found; the finding whereof brings on that, *Come and rejoice with me*; and when the prodigal returns, then, and not till then, are uttered theſe joyful words, *This*

my

my ſon was dead, and is alive: he was loſt, and is found: then comes the mirth and all the minſtrals are yoked. Would ye lay the hair of your head under Chriſt's feet, would ye give him thouſands of rams, and rivers of oil, and the firſt born of your bodies for the ſin of your ſouls; all theſe will not pleaſe him, if ye get not yourſelves to be juſtified by his knowledge; nothing will content and ſatisfy him but that: the reaſons are, 1. Becauſe he gets not his work, intruſted to him, carried on otherwiſe, if I may ſpeak ſo, for as the Father delights to ſee the work which he hath truſted him with proſpering, ſo doth he. 2. Becauſe he gets not the native credit and honour of his office, till he get this, but counts himſelf to be like to an ambaſſador, who comes to woo a wife for the king his maſter, who is well treat and entertained, but gets a refuſal of what he came for: it was the diſciples commendation, John xvii. that they received his word; though all other things could be, if this be not, he never gets kindly reſpect. 3. Becauſe, without this, folk can never love Chriſt; for it is this benefit of juſtification and pardon of ſin, that much engages to love and praiſe him: *becauſe*, ſay and ſing the redeemed, Rev. v. 9. *thou haſt redeemed us to God by thy blood, thou art worthy to receive all praiſe, dominion, power, and glory.* It is impoſſible that they can ſuitably eſteem of him, and love him, who are not juſtified by him; and therefore they that believe not on him to juſtification, are called *deſpiſers of him, and treaders of the blood of the covenant under foot*; and they fall under that ſad complaint which is made, John i. 11. *He came to his own, and his own received him not; he was in the world, and the world was made by him, and the world knew him not.* There is then a neceſſity laid upon you, either to give him employment in this, or to ly under his diſpleaſure, and to be made countable for ſtanding in the way, ſo far as ye could, of his ſatisfaction. The Lord hath ſo moulded the way of his grace, that not only he doth invite and allure ſinners but alſo he lays ſtrong bonds on them for their good, and leaves it not indifferent to them, to make uſe of Chriſt, or not, for their juſtification; but they muſt either take this way, or have God and the Mediator to be their enemies, in the greateſt meaſure, and in the higheſt degree: chooſe you then, whether ye will ſatisfy Chriſt Jeſus or not. How ſhall he be ſatisfied? will ye ſay: even by your betaking of yourſelves to him, and by improving his righteouſneſs, for your peace with God, and for your juſtification before him; humbly pleading guilty at the bar of juſtice, and begging pardon and acceptance on the account of his ſatisfaction, and by faith extracting your diſcharge and abſolution, that ſo the application of his purchaſe being obtained, the conſcience may be quieted on that ground. And do ye think this a matter to caſt out with Chriſt about, that he would have you juſtified, and that ye will not; that he would have you waſhen in his blood from your ſins, and that ye had rather ly ſtill in them? Think ye this reaſonable? And yet thus it ſtands with you; and we declare it to you in his name, that Chriſt and ye ſhall never be friends, except on theſe terms that ye take with your ſins, and natural enmity that is againſt God, and welcome heartily the news of a Mediator, and embrace his righteouſneſs, trampling your own under your feet, as to all expectation of juſtification by it: that in a word ye do by faith take hold of the offer of ſalvation through him in the goſpel, reſigning yourſelves abſolutely to him, and founding your humble plea before God thereupon. This is the ſhield that quenches the fiery darts of the devil, and that which gives wings to the ſoul, to flee to heaven upon; and we wot well this is no unfriendly meſſage nor evil bargain, and ye may have it of him: he is indeed a dexterous and ſkilful handler of ſouls, that commit themſelves unto him; why do you not then, in his own way, hazard your ſouls on him? Were ſinners hazard known, and what ſolid confidence they may have, in putting their ſouls in Chriſt's hand, they would be thronging in upon him, to get hold laid on his offer, which is like a banner diſplayed, and ſpread out in this word of the goſpel, to which

which every one may put his hand: this is the very ſum of the goſpel, to pray you to be reconciled to God, to admit of the Mediator, and to give him a commiſſion, (to ſpeak ſo with reverence) or rather to intreat him to make your peace, that is, to give him the credit of ſaving you; that if juſtice were purſuing you, ye might be found in him, not having your own righteouſneſs, but his, and in him have one anſwer to all challenges; not thinking yourſelves the leſs ſicker and ſure, that ye have given up with your own righteouſneſs, and betaken yourſelves to his. Who knows but ſouls might be getting good at ſuch a time, if this were made uſe of, and believed? O ſo faithful as he is! he dare give his word and ſeal, that he will keep to you; and this is his end in word and ſacrament, that ſinners might be brought to truſt in him, in giving him the employment to juſtify them; that they being in themſelves blind, may come to him for light; being poor, may come to him for gold to enrich them; being naked, may come to him for garments to clothe them; being ungodly, may come to him that he may juſtify them: But, alas! people are for the moſt part ſenſleſs and regardleſs of their ſin and miſery, and therefore he gets no employment from them: many ſit very brave and fine here, and have no legal bar on them to keep them from the communion, who yet have ſleepy and ſenſleſs ſouls, and are ruining and deſtroying themſelves: this we aſſure you is the condition of many of you, who never knew to make uſe of Chriſt, and of his righteouſneſs, and yet will boaſt of your faith, and of your good heart to God. Away with your old preſumptuous faith, take with your unbelief and preſumption; ſay not ignorantly, that ye ſhall do as you can, though ye cannot do as ye would: ye are unſound at the heart, miſtaken about your ſpiritual ſtate; and know that the devil by a deceitful heart is ſpeaking out of you ſuch language; for it is enemies we are commiſſioned to reconcile, and it is loſt ſinners that Chriſt came to ſeek and to ſave; and ye ſee not yourſelves to be ſuch, and therefore ye care not for ſuch offers of grace: but ah! many of you, if grace prevent not, will get a cold welcome from Chriſt at that day, and will be made ſadly to ſmart, for the ſlighting of many precious opportunities, which God did put in your hand, and whereof to make uſe ye had no heart.

SERMON LII.

ISAIAH liii. 11.----*By his knowledge ſhall my righteous Servant juſtify many; for he ſhall bear their iniquities.*

THERE hath been much ſpoken from this ſweet ſcripture of our Lord Jeſus his ſufferings, and ſomewhat alſo of the promiſes made to him, that his ſufferings ſhould not be for nought: In theſe words, we have a compendious explication of the effects that flow from them, by which he ſhall be ſatisfied for them all; which ye may take up in theſe four, 1. The great benefit itſelf, that is holden out here, and that is *juſtification*. 2. Theſe to whom it ſhall come, it is *many*; ſo that his having a ſeed, ſpoken of, verſe 10. is exponed here by this, that *many ſhall be juſtified*. 3. The way how this is derived to them, *by his knowledge*; which we ſhew, is to be underſtood of faith in him. 4. The ground from which this flows, and which it is built, and that confirms it; *For he ſhall bear their iniquities*; and as it is in the following verſe *he bare the ſins of many*, and therefore they muſt be juſtified: it being but reaſon that theſe many, whoſe iniquities he bears, and whoſe debt of ſin he pays, ſhould be juſtified.

We may ſpeak more particularly to the explication of each of theſe, as we come to them. We ſhall then firſt expone and give the meaning of this word

word *juſtification*, or to *juſtify*, ere we come to the doctrine, becauſe it will ſerve to clear it, and will make way for it, and ſo much the rather as it is the very hinge of thegoſpel,and thaton which our ſalvation depends, tho' yet but very little and very ill underſtood; there being many that cannot tell what it is, tho' there being many words more frequently mentioned in ſcripture, and tho' it be that whereby a perſon is tranſlated from the eſtate of enmity, into the ſtate of freindſhip with God.

As for this word to *juſtify*, or *juſtification*, then, there are three ſenſes given of it, two whereof are erroneous, and the laſt only is according to the mind of the Spirit of God ſpeaking in the ſcripture, which we ſhall clear and confirm.

1*ſt*, So take this word *phyſically*, as if it were to make juſt, by the infuſing of habitual grace, or by a phyſical and real change; and, ſo taken, it is the ſame with that which we call ſanctification: But in all the ſcripture, we know not one place, where neceſſarily the word is ſo to be underſtood; altho' this acceptation of the word, is the great riſe of the Popiſh error, in that controverſy concerning juſtification. 2*dly*, Others take it for God's revealing, manifeſting or declaring the way how a guilty perſon comes to be juſt: And ſo to juſtify, is for miniſters to teach the way to people, how they may live holily; as it is ſaid, Dan. xii. 3. *They that turn many to righteouſneſs*, &c. By which ſenſe, ſome wickedly and blaſphemouſly detract from Chriſt's ſatisfaction, as if his juſtifying were no more, but a teaching of ſinners the way how to be juſtified, to wit,by living holily and juſtly. But the word that follows in the text, *For he ſhall bear their iniquities*, cuts the throat of that expoſition; for it is by Chriſt's bearing of the puniſhment of the elects iniquities, and for paying of their debt, that they come to be juſtified; therefore the one is given for a reaſon of the other. 3*dly*, Conſidering the word according to the meaning of it in ſcripture, we take it for a *legal*, *forenſick*, or *court word*, borrowed from mens courts, wherein a perſon arrainged for ſuch a crime is either condemned or abſolved; and when he is abſolved, and declared to be acquitted or made free from that which is laid to his charge, he is ſaid to be juſtified: So is it before God, and in his court; juſtification is the freeing of a ſinner from the charge that the law giveth in againſt him, and the abſolving and declaring of him to be free from the guilt of ſin; and from the puniſhment thereof, which by the ſentence of the law is due to him. The former two ſenſes run to the making of a man to be inherently holy, or without a fault; which is, as if a guilty man, or a criminal, being ſiſted before a civil court of judicature, were declared to be innocent: But this true meaning of the words ſets out a man arrainged before God's tribunal, and charged with guilt, and found faulty, but abſolved, and acquitted, not becauſe he wants ſin, but becauſe his debt is paid, and his ſins ſatisfied for by a cautioner. Even as a man, that is called before a civil court for ſuch a ſum of money, and is found liable to the debt; but his cautioner coming in, and paying the debt for him, there is both in reaſon in law juſt ground why that man ſhould be abſolved, and declared free of the debt: So is it here, Chriſt Jeſus taking on and ſatisfying for the debt of the elect, and procuring abſolution for them for whom he hath paid the price; there is reaſon and ground in law that they ſhould be juſtified and abſolved, All theſe opinions agree in theſe two. 1. That men naturally have ſin, and that they muſt count for it. 2. That this juſtification, whatever it be, where it is, doth fully abſolve and acquit the ſinner, and makes him free of ſin, as to the guilt, the puniſhment, and conſequents of it, death and the curſe, as if he had never had ſin. But the difference lieth here, that this laſt acceptation of the word, abſolves a man, tho' he have ſin in himſelf, by the interpoſing of a ſurety and cautioner, who pays his debt, and procures the ſentence of abſolution to him: and in this ſenſe, juſtification is, as if a man were ſtanding at the bar of God's tribunal guilty, and having a witneſs of his guilt in himſelf; and God, out of reſpect to the Mediator his ſatisfaction and payment of his debt, which he hath laid hold upon by faith, does pronounce and

that ſinful perſon to be free abſolved, and acquitted from the guilt and puniſhment of ſin; and doth accordingly abſolve him upon that account So then, juſtification is not to be conſidered, as God's creating and infuſing of gracious habits in us but the declaring of us to be free, and acquitted from the guilt of ſin, upon the account of Chriſt's ſatisfying for our debt.

This we will find to be very clear, if we conſider how the word is taken, both in the Old and New teſtament, as namely, Iſaiah v. 23. *Wo unto them that juſtify the wicked for a reward, and take away the righteouſneſs of the righteous from him*: and Prov. xvii. 15. *He that juſtifieth the wicked, and he that condemneth the juſt, even they both are abomination to the Lord*; where the plain meaning of the word can be no other than this, that when a judge pronounces a man to be juſt, although he be unjuſt, it is a wicked thing, which the Lord abhors: And ſo, Pſal. li. 4. *That thou mighteſt be juſtified when thou ſpeakeſt*, that is, that thou mighteſt be declared to be ſo; and Mat. xi. 19. *Wiſdom is juſtified of her children*. *2dly*, We will find this meaning of the word to be clear, if we conſider juſtification, as diſtinguiſhed from ſanctification; for in that Popiſh ſenſe, they are both made one and the ſame: but they are diſtinguiſhed in ſcripture; as, 1 Cor. vi. 11. *Such were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtied*; where he looks on theſe two benefits of juſtification and ſanctification as diſtinct, and diſtinguiſheth the one of them from the other: now, ſanctification being the grace that renews our nature, and makes an inward ſpiritual change, juſtification muſt needs be that act of God's grace, that takes away the guilt of ſin, and makes ſinners to be friends with God, through Chriſt's righteouſneſs; and ſo it is a relative change of their ſtate. *3dly*, It will be clear, if we conſider to what it is oppoſed in ſcripture: it is not oppoſed to ſinning, as ſanctification is; but to theſe two, 1. To the charging of a ſinner with ſomewhat unto condemnation: and, 2. To the act of condemning. Now, the oppoſite to condemnation is abſolution, as is clear, Rom. viii. 33. *Who ſhall lay any thing to the charge of God's elect? It is God that juſtifies, who ſhall condemn?* &c. God's juſtifying is put in as oppoſite to the charging and libelling of the elect, and to the condemning of them, therefore none of theſe can be: and ſo juſtification there, looks both to the part of an advocate pleading and declaring a man to be free, and to the part of a judge propouncing him to be abſolved and juſtified; which well agrees to our Lord Jeſus, who juſtifies his people both ways. *4thly*, It may alſo be cleared from parallel ſcriptures, where juſtifying is called reconciling; as 2 Cor. v. 18, 19, 20. *God was in Chriſt reconciling the world to himſelf, not imputing their treſpaſſes unto them, and hath committed to us*, &c. And how that comes to paſs, is told in the laſt verſe *For he made him to be ſin for us: who knew no ſin, that we might be made the righteouſneſs of God in him*; So that to be made the righteouſneſs of God; is tobe juſtified; and to be juſtified, is to be made friends with, or to be reconciled to God; and that not by working a moral change, but upon the account of Chriſt's ſatisfaction, bringing us into friendſhip with God. So, Eph. i. 6. where to be *juſtified*, is exponed to be made *accepted in the beloved*: and what elſe is that, but to be in good terms with God, to have him paſſing by all quarrels, as having nothing to ſay againſt us, but accepting us through Chriſt as righteous? So, Acts xiii. 38, 39. *Be it known unto you, that through this Man is preached unto you forgiveneſs of ſins; and by him, all that believe are juſtified from all things, from which ye could not be juſtified by the law of Moſes*. A place that clearly holds forth that as all the elect are naturally chargeable by the law, as been guilty of the breach thereof, and that they cannot be abſolved from it by ought in themſelves; ſo they are through faith in Jeſus Chriſt freed from it; as if the Lord had ſaid, ye are freed from the ſentence of the law, becauſe through Chriſt is preached unto you remiſſion of ſins; and there is a way laid down for your abſolution, who believe, from the guilt of ſin, and from all the conſequents of it. *5thly*, It is clear from

from the text, becauſe it is ſuch a juſtifying, as hath in it Chriſt's being ſentenced in our room, as the cauſe of it: Now, he was ſentenced in our room, not by having ſin infuſed in him, which were blaſphemous to think, but by having our ſin imputed to him; and therefore our juſtification muſt be our abſolution, by having his righteouſneſs imputed to us, as is clear throughout this chapter: therefore it is ſaid, *He hath carried our ſorrows, and hath born our griefs; he was wounded for our tranſgreſſions, he was bruiſed for our iniquites, by his ſtripes we are healed; he laid on him the iniquity of us all;* and in theſe words, *By his knowledge ſhall my righteous ſervant juſtify many, for he ſhall bear their iniquities.* It is a juſtification that comes to us by Chriſt's taking on our debt; and this we cannot imagine to be otherwiſe, but by a legal change, or by a change of law-rooms; he coming as ſurety in our room, and we having abſolution by virtue of his ſatisfaction: ſo that the meaning of the words in ſhort is, as if the prophet had ſaid, Would ye know what ye have by Chriſt's ſufferings? even this, to wit, that *many*, as many as whoſe iniquities he bore and ſatisfied for, ſhall be acquitted and abſolved from the guilt and puniſhment of their ſin, through his ſatisfaction; they ſhall be freed from the ſentence and curſe of the law, which they deſerved; and ſhall be declared righteous, through the righteouſneſs of their cautioner, which they have laid hold upon by faith.

Hence obſerve, 1. *That all men and women, even all the elect themſelves, are by nature liable to an arraignment before the juſtice ſeat of God.* That they are juſtified, ſuppoſes a bringing of them, as it were, before his tribunal, ere they can be juſtified, and have the ſentence of abſolution paſt in their favours: the apoſtle takes this for granted, Rom. xiv. 10. *We ſhall all ſtand before the judgment-ſeat of Chriſt;* and Heb. ix. 27. *It is appointed for all men once to die, and after that comes the judgment;* there is a ſolemn decree paſt, that as all men ſhall die, ſo every man ſhall be brought to a reckoning and judgment: And Acts xvii. 31. *He hath appointed a day, in which he ſhall judge the world in righteouſneſs,* &c. and that cannot be renverſed: ſee 2 Cor. v. 10. *For we muſt all appear before the judgment-ſeat of Chriſt;* we *muſt*, there is an unavoidable neceſſity of it. For further clearing and confirming of this, ye would know, that there are three courts that eſpecially the hearers of the goſpel are liable unto, which we would make ourſelves for: they are all put together, Rom. ii. 12, 15, 16. There is, 1*ſt*, The court of the word, wherein God keeps a juſtice-ſeat, or tribunal, condemning the wicked, and abſolving the righteous; as Chriſt ſays, John xii. *The word which I ſpeak, ſhall judge you in the laſt day:* And this is it that the apoſtle hath in that forecited place, Rom. ii. 12. *As many as have ſinned in the law, ſhall be judged by the law.* A 2*d* court is the court of conſcience; and this is more broad and extenſive, reaching all men without, as well as within the church; wherein God hath his own way of libelling, and accuſing of, and paſſing ſentence upon ſinners; as verſe 14, 15. *When the Gentiles, who have not the law, do by nature the things contained in the law, theſe having not a law, are a law unto themſelves; which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing or elſe excuſing one another.* A 3*d* court or judgment-ſeat is that which is more diſcernible, diſtinct, and terrible, and that is the judgment-ſeat of God, when he ſhall conveen all and every one before himſelf immediately, and ſhall judge and paſs ſentence upon them; whether this be done to a particular perſon, or to the whole world, as verſe 16. *In that day, when God ſhall judge the ſecrets of men, by Jeſus Chriſt, according to my goſpel.*

Uſe. We would have you confirmed in the faith of this truth, that there are none of us, but we are liable to all theſe courts; and therefore ye would live ſo, as ye may be in a poſture fit for this appearing: many of us, alas! live as if we were never to be called to an account, and as if there were no tribunal that we were to appear before.

2*dly*, Obſerve, *That all men and*

women, even the elect themſelves, are naturally, and as in themſelves, obnoxious to condemnation, and liable to the ſentence of it before God's tribunal. For Jeſus Chriſt his juſtifying of them, and procuring their abſolution, implies this much, that they, as conſidered in themſelves, are liable to, and cannot receive another ſentence than that of condemnation: it ſays, that not only they have ſinned, but that, becauſe of their ſin, they are liable and obnoxious to condemnation; that for their ſin God's curſe is due to them, John iii. 18, 36. *He that believeth not, is condemned already*; and, *He that believeth not, ſhall not ſee life, but the wrath of God abideth on him*: The ſentence is ſtanding againſt him unrepealed, even that ſentence which we have, Gal. iii. 10. *Curſed is every one that continueth not in all things written in the book of the law to do them.* The ſinner comes no ſooner to look to the court of the word, nor to the court of his own conſcience, but that ſentence is laid before him; and when he comes before God, he can expect no other thing, the Lord proceeding according to the rule of the word: ſo, Rom. iii. 19. *We know that whatever thing the law ſaith, it ſaith to them who are under the law, that every mouth may be ſtopped, and all the world may become guilty before God*; which ſuppoſes a liableneſs to his curſe, and a ſubjection to the judgment of God, as the word is rendered on the margin: there are none, as conſidered in their natural condition, who have a word to ſay againſt it. To clear it a little, ye would conſider two things in the law, as it is a covenant of works, under which all men are by nature, 1. The directive, or commanding part of it, that carves out man's duty, and ſo is the rule of righteouſneſs to men and women; and what is not conform to the commands and directions of it, is ſin, and hath a guilt with it: this is moſt certain, that the law, even as to believers, is a rule of righteouſneſs, according to which they are to walk. 2. There is in it the ſentence of a curſe, whereby the perſon that ſins, is not only declared to be guilty, but liable to God's wrath and curſe; this may be ſeparated from the former: the law was, no doubt, a law of righteouſneſs to man in his innocency, and is ſo to the believer ſtill, who is abſolved from the curſe of it; but yet the believer, as conſidered in his natural condition, is not only guilty, but ſtated under the curſe: and this is the meaning of the doctrine, that naturally not only are all men ſinful, but they are ſtated under the curſe of God; the law ſays on the matter, Man and woman, thou haſt not abiden in what is written, and therefore thou muſt die, thou art liable to the curſe, which will light, if it be not prevented. If there were any need of reaſons to prove this, they are not wanting: it is ſo, 1. That the Lord may humble all fleſh, as the apoſtle ſays, Rom. iii. 11. *That every mouth may be ſtopped, and that all the world may become guilty before God.* It is ſo ordered, that his grace may ſhine the more conſpicuouſly; when the perſon is found guilty, and obnoxious to the curſe by the law, grace ſhews itſelf to be wonderful, in pulling the ſinner from under the laſh of the law: as Iſaac was ſet free, and a ſacrifice was accepted in his room: ſo the ſinner is ſet free, and the Mediator in his ſatisfaction is accepted in his room: to this purpoſe it is ſaid, Rom. xi 32. *God hath concluded them all under unbelief, that he might have mercy on all*; not that he ſhews mercy on all that are in unbelief, but this is the meaning, that it might be mercy to all that ſhould get good of the Mediator, and alone mercy to the elect, both of Jews and Gentiles. It is on this ground, that Eph. ii. 3. the apoſtle not only ſaith, *Ye were dead in ſins and treſpaſſes*; but alſo turning it over on himſelf, he adds, *And we are all the children of wrath, even as others*, liable by ſin to the curſe of God, if it had not been graciouſly prevented.

Uſe 1. Let all of us take a view here of our natural condition, and indeed it were the better for us that we were more frequently viewing it: what is it, will ye ſay? It is even this, ye are all liable to appearing before God's juſtice ſeat; ye are all guilty, and by the ſentence of the law, under God's curſe, and condemned already; becauſe God hath ſaid, *He that ſins ſhall*

ſhall die; we are, I ſay, all thus by nature.

Uſe 2. It gives a great commendation to the grace of God in Chriſt Jeſus; it makes grace wonderfully glorious, that takes the ſinner, at this nick, and in this pinch. We ſhall not diſpute here, nor is it needful, nor edifying, whether God might have forgiven ſin freely, without any intervenient ſatisfaction to his juſtice, ſeeing he hath declared his mind concerning that in his word, Exod. xxiii. 7. *I will not juſtify the wicked;* and chap. xxxiv. 7. *That will by no means clear the guilty;* and Gen. iii. *The day thou eats,* or ſins, *thou ſhalt ſurely die:* this is it that puts a man, as conſidered in his natural condition, to be as it were in hell, while he is on earth; and puts him in ſuch a near capacity to the wrath of God, if we may ſo ſpeak, and to the actual undergoing of it, that there needs no more but the blowing out of the breath to put him in the pit; yea, while he is living, he is a priſoner in chains, till the day of execution come, if grace reprieve him not. Ye would think much of grace, O how very much! if ye were ſeriouſly comparing theſe two together, to be ſo near hell, and yet, as it were, to have a ladder ſet for you to aſcend to heaven by, and that in ſuch a way, as by Chriſt's becoming a curſe! They will certainly never think much of the grace of God, and of the love of Chriſt, they will never think much of their own hazard, nor will they ever in earneſt make uſe of Chriſt's righteouſneſs, who have not ſome quick and lively impreſſion and ſenſe of this their condition by nature; and therefore, when ever ye go to read, to hear, to pray, to meditate, *&c.* take up yourſelves, as naturally arreſted before the court of God, and obnoxious to his wrath; this would lay your pride, and make Chriſt's offers in the goſpel lovely to you.

Uſe 3. This ſhews, that theſe, who get any good of Chriſt, are much in Chriſt's debt and common, and have in themſelves no cauſe to boaſt of it. If this be true, even of the elect, that they are all once under the ſentence of condemnation, elſe they could not be juſtified and abſolved by Chriſt; ye that think yourſelves to be ſomething, what have ye to boaſt of, *Who hath made you to differ? And what have ye, but what ye have received?* It ſets you well therefore to be humble, and to put a price upon Chriſt, as the apoſtle doth, on the ſame conſideration, Gal ii. 20. when he ſays, *Who loved me, and gave himſelf for me*; that makes him reliſh ſweetly to the believer; and this is the ground of his triumph, Rom. viii. 33, 34. *Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth, who is he that condemneth? It is Chriſt that died, yea rather, that is riſen again,* &c. This way of juſtification makes Chriſt's death wondrous lovely, and it is on this that the ſong of the redeemed is founded, Rev. i. 5. *Unto him that loved us, and waſhed us from our ſins in his own blood, and hath made us kings and prieſts unto God and his Father, to him be glory and dominion for ever and ever, amen*; and of that new ſong, Rev. v. 9, 10. *Thou art worthy to take the book, and to open the ſeals thereof; for thou waſt ſlain, and haſt redeemed us to God by thy blood,* &c. It is an evil token, when folks can talk at a high rate of their hope of being juſtified, when in the mean time they have ſo little eſtimation of Chriſt, and their hearts are ſo little warmed with love to him, who is ſo lovely to believers; and when they can ſo confidently make application of his purchaſe to themſelves, and yet cannot tell when their heart was ever in the leaſt meaſure raviſhed with the conſideration of Chriſt's love, neither did it ever reliſh to them, nor were their hearts ever in the leaſt engaged to him, on that conſideration.

Uſe 4. All of you, who are lying in this natural condition, and know not what is your hazard, who are living in your profanity, or at beſt in your hypocriſy, civility, formality, not regenerate, or born again, but have ſtill the ſame faith and love that ye were born with, and no other, what is your poſture? Ye are not in Chriſt, but lying naked, obnoxious to the wrath and curſe of God, condemned already; and what if your breath go out in this doleful condition? what if a palſy or apoplexy overtake you ſuddenly? what if a ſtone fall upon you,

ere ye go home out of this place? There is even but that much betwixt you and hell; ye are liable to be arreſted before the court of God's juſtice, and how will it be with you when ye come there, and when it ſhall be ſaid, that ſuch a perſon hath broken the law, and therefore God's curſe is due to him; and therefore, Away with him? For *he judgeth according to mens works.* Are there none of you afraid of this? do ye believe it to be a truth? O that ye did, who are lying contentedly and ſecure in your natural condition, and does it not trouble you? Will you yet ly ſtill contentedly in this dreadful ſtate? Is it poſſible that ye can be well in this condition, though ye would heap up riches as the ſand? Ye cannot look into the Bible, nor into your own heart, but it curſes you; ye cannot look to the bar of God's juſtice, but the ſentence meets you, *Depart from me, ye curſed.* This is the truth of God, and if ye think there be any here lying ſtill in black nature, and we are not ſure, all renewed, think then upon your caſe; O that ye ſaw your poſture! The hand-writing coming forth on the wall did not ſo affright Belteſhazzer, as the curſe would affright you, if it were believed. And 2*dly*, If this be your natural condition, and if ye believe it to be truly ſo, we would expoſtulate with you, and even wonder, 1. How comes it to paſs, that ſo many of you ly ſtill in your natural condition, and endeavour not a change of your ſtate? It will be wondered at by angels, and by all the elect, yea, and even by the reprobate that never heard of Chriſt, that ſo many heard the goſpel, and had the offer of Chriſt, and yet did not ſtir up themſelves to make uſe of him, Is it not a wonder that folk can ſleep ſecure under the curſe of God, *and bleſs themſelves, till their iniquities be found to be hateful?* To be in this condition, and to ſleep quietly under it, will have a doleful wakning. 2. How is it that ſo few take pains to try how it is with them? If any of you were lying under adecreet of an hundred pound Scots, ye would not be ſo ſecure, till ye knew that ye were freed of it: and if it be true, that this is your condition by nature, to be under the ſtanding ſentence of the law, and the curſe of God, how is it, ye never try if ye be come out of that condition? I aſk the moſt profane men amongſt you, Were ye never under this ſentence? If ye ſay, Not, the word of God will ſtand up againſt you, and ſay to you, that ye lie falſly; and if ye be under it, is it not hazardous to be ſo? But I fear, that many of you dream, that the curſe of God wears away as you grow up. 3. Think ye never of coming to judgment, and of God's proceeding in judgment againſt you? think ye never that ye will die, and after death come to judgment, according to the general appointment paſt upon all men? How cometh it, that ye are not thinking on it, and what may be the judge's procedure towards you? he will judge you according to this word; and all that are out of Chriſt, and not juſtified by him, will be caſt into the pit of hell: there is no new ſentence to be paſt, or to be executed upon you, but that which was ſtanding over your head before. 4. Know ye how long he may treat with you; or how long ye may be in a capacity to get your ſtate changed? Are there not many taken ſuddenly away, of whoſe ſtate we ſhall not now judge? but may it not be ſo with you? why are ye then ſo ſecure, and why decline ye the word, and refuſe to let it ſearch you, while ye know not whether the curſe be removed, and whether the ſentence be changed, or recalled? Some of you perhaps will ſay, The Lord knows that, it is not for us to know; and that ſays, that ye do never ſo much as eſſay to know, and to win to clearneſs about your ſtate: others of you will, it may be, ſay, That ye hope all will be well; and yet that at the beſt is but a gueſſing: and ye would be loth to ſpeak ſo of a decreet that is paſt againſt you, in any poor court of judicature on earth: and will ye ſuffer this terrible ſentence to ſtand over your head, in the court of God's juſtice, and not ſtudy to be diſtinct, and at a point, upon ſolid and good grounds, that it is repealed? If ye did really believe that it was once ſo with you, and that ye are in hazard of this ſentence, ye would not, ye could not, I am ſure, ye ſhould not be

at

at reſt, till ye knew that it were removed; it would put you to make uſe of Chriſt in good earneſt for your peace, and to ſeek after an extract of the repealed ſentence, and of your abſolution, ſealed up in your boſom: and this is the thing that we aim at in all this, even that as ye would not have a terrible meeting with God before the bar of his juſtice, that ye would ſeek to have the curſe, that ye are naturally lying under, removed, and to have your peace made with God, and to have ſome well-grounded clearneſs about it, that ye might live comfortably, and die with ſolid confidence and Chriſtian courage, without which ye can do neither.

SERMON LIII.

ISAIAH liii. 11. *He ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied: by his knowledge ſhall my righteous Servant juſtify many; for he ſhall bear their iniquities.*

THE way of abſolving a guilty ſinner, in the juſtice of God, is the great ſum and ſcope of all the goſpel; even to ſhew how a loſt ſinner, obnoxious to the ſentence of a tranſgreſt law, may, without prejudice to the juſtice of God, come to be juſtified: we are perſuaded, that there is nothing of greater concernment to ſinners; and if we knew our debt, and our hazard, we would think, that there is nothing of greater concernment to us in particular. The ſum of the covenant of redemption runs on this, and it is the great thing aimed at in all this chapter, wherein the prophet lets us ſee, 1. What is the great thing that ſatisfies juſtice; and, for this end, much hath been ſpoken of Chriſt's ſufferings and *ſoul-travel*. 2. He lets us ſee, what is the benefit that comes to us by Chriſt's ſufferings, and that is *juſtification*, or abſolution from the guilt of ſin, and from the curſe which it deſerves. 3. He lets us ſee the way how this benefit is derived, and it is *by his knowledge*: This, ſaith he, ſhall be the great reſult of Chriſt's ſufferings, *Many ſhall be juſtified*; and this ſhall be the way how it ſhall be derived to theſe many, and that is, *by his knowledge*, or by faith in him, reſting on his righteouſneſs and ſatisfaction.

We opened up the meaning of the words the laſt day, and pointed at two *doctrines* from them, 1. *That all men and women have a judgment to abide before God, an arraignment and indictment there, to which they muſt anſwer.* They muſt all come to get a ſentence from God. 2. *That all men naturally are liable to the ſentence of condemnation.* This is ſuppoſed here; for, in as far as ſinners are only by faith in Chriſt juſtified, in as far the ſentence of the law, and of the covenant of works, is ſtanding againſt them, and over their heads, who are not by faith united to Chriſt Jeſus, and juſtified by his righteouſneſs.

The 3*d doctrine* (which is almoſt the very words of the text) that now we intend to ſpeak to, is this, *That though all men naturally be obnoxious to the ſentence of the law, and to the curſe of God; yet there is a way laid down, how a ſinner, ſo obnoxious, may be juſtified, and freed from that ſentence, and this is by faith in Jeſus Chriſt only.* If any doctrine be of concernment for us to know, and to be well, and experimentally acquainted with, this is of concernment to us; *By his knowledge ſhall my righteous Servant juſtify many.* There are *three* things in this doctrine implied, which by one and the ſame labour will be proven; and therefore we ſhall put them together 1. That although all men be naturally obnoxious to the wrath and curſe of God, yet he hath appointed a way how guilty ſinners may be juſtified and abſolved. 2. That the way of attaining to this benefit of juſtification,

juſtification, and freedom from the curſe, is by faith in Chriſt's righteouſneſs; it is *by his knowledge*, ſaith the text. 3. That there is no other way by which a ſinner, obnoxious to the curſe, can be juſtified, but by faith in Chriſt's righteouſneſs allenarly: this laſt branch of the doctrine ſays not only, that there is no other mean to ſatisfy juſtice, but Chriſt's merit and ſatisfaction; but that there is no other way, but the way of faith, to win to the application of his ſatisfaction: whereby many queſtions may be anſwered, and many errors in doctrine and practice confuted: but our preſent purpoſe is to ſhew how a guilty ſinner may be juſtified.

And therefore we ſhall, 1. Give you a general view of the truth of the doctrine, by confirming it from ſcripture, in all the parts of it. 2. We ſhall ſpeak more particularly to the ſeveral branches of it. And, 3. To the way of attaining juſtification, in the ſeveral cauſes of it, as it is here holden forth.

For confirmation of the general doctrine, ye ſhall, 1. Look upon ſome ſcriptures, And, 2. To ſome grounds of reaſon.

As for the confirmation of it by ſcripture, if we look through the goſpel, it is our Lord Jeſus Chriſt his own doctrine which he preached, and the way which he laid down therein, for juſtifying and ſaving a ſinner; ſo, John iii. where it is three or four times repeated, as, ver. 16. *God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth on him ſhould not periſh but have eternal life:* ver. 18. *He that believeth on him, is not condemned, but he that believeth not is condemned already, becauſe he believeth not in the name of the only begotten Son of God:* ver. 36. *He that believeth on the Son, hath everlaſting life; and he that believeth not on the Son, ſhall not ſee life, but the wrath of God abideth on him;* and ver. 14, 15. *As Moſes lifted up the ſerpent in the wilderneſs, ſo muſt the Son of man be lifted up, that whoſoever believeth on him, ſhould not periſh, but have everlaſting life:* and that is all one as to ſay, he that believes ſhall be juſtified; Mark xvi. 16. *He that believeth, and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned.* Theſe are the terms on which the apoſtles are by Chriſt warranted to preach the goſpel, and to make the offer of life to every creature; and therefore, if we look forward to their preaching, we will find it to run in the ſame ſtrain, as Acts xiii. 38, 39. *Be it known unto you, therefore, men and brethren, that thro' this man is preached unto you the forgiveneſs of ſins; and that by him all that believe, are juſtified from all things, from which ye could not be juſtified by the law of Moſes:* Where, while Paul is ſumming up the whole meſſage that he had to deliver, he goes upon the ſame ground; and wherein we have theſe three clearly holden forth, 1. That all men are liable, as in their natural eſtate, to God's curſe, and by the law cannot be juſtified. 2. That there is a way laid down, through Jeſus Chriſt, to come by juſtification and remiſſion of ſins. 3. That the way, how ſinners come by this, is faith in Chriſt; *All that believe are juſtified:* look to the epiſtles, eſpecially theſe written to the Romans and Galatians, where this queſtion about juſtification is expreſly and of purpoſe handled, and we will find, that it is the ſum of both: as Rom. iii. where, having ſaid, ver. 23. That *all have ſinned, and come ſhort of the glory of God*, and ſo, that all are liable to God's judgment, he ſubjoins, ver. 24. *Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt*; where is the great mean of our juſtification: and then he adds, ver. 25. *Whom God hath ſet forth to be a propitiation through faith in his blood*; where we have the mean of application, to wit, *faith:* and chap. iv. 5. *To him that worketh not but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs:* which place demonſtrates this, That an ungodly perſon, taking hold by faith of Chriſt's righteouſneſs, may be, and is juſtified and abſolved, and freed from the guilt of ſin, as if he had never ſinned: ſo, Gal. ii. 15, 16. *We who are Jews by nature, and not ſinners of the Gentiles*, or not without the covenant, as they are, *knowing that a man is not juſtified by the works of the law, but by the faith*

of

of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law, for by the works of the law ſhall no fleſh be juſtified; which place ſhews not only this, that through faith in Chriſt is juſtification and life to be had, but it alſo excludes all other ways of juſtification, *knowing that a man is not juſtified by the works of the law but by faith;* but that, which we are now ſpeaking to, is only the poſitive part of the doctrine, to ſhew that a guilty ſinner, obnoxious to the curſe, may by faith come to be juſtified, and made free from the guilt of ſin, and from the curſe as if he had never ſinned, nor been under the curſe.

For further confirmation of the doctrine, ye would conſider theſe four grounds, and ye will ſee from them good reaſon for it: only remember this, that juſtification looks always to a judicial proceedure, as we hinted before, wherein the Lord is, as it were, on the throne, and the guilty ſinner at the bar, pleading through Chriſt's righteouſneſs and ſatisfaction to be abſolved; which is even as if a debtor, arreſted for debt, ſhould plead for a liberation, not becauſe he is not owing the debt, neither becauſe he hath paid the debt, but becauſe his cautioner hath paid it for him: this being ſuppoſed and remembred, ye would, we ſay, conſider theſe grounds or reaſons for confirming the doctrine; 1. The ſufferings that Chriſt hath endured, and the ſatisfaction that he hath made, in the room of ſinners, as the next words hold out, *For he ſhall bear their iniquities;* and ver. ult. *He bare the ſins of many;* nay, this is the great ſcope of the chapter; therefore we ſaid, 'That he hath born our griefs, 'and carried our ſorrows, and that 'the Lord hath laid on him the ini-'quity of us all;' this makes a ground of confirmation. 2. Conſider, how that there is not only a ſufficient price paid, but there is a covenant of redemption warranting him to pay it, and accepting it off his hand, as complete payment and ſatisfaction for the elects debt: and except there be a look had to this covenant, faith hath not a ſufficient ground to reſt on for juſtification through Jeſus his ſatisfaction, becauſe otherwiſe, we ſee not a reaſon why his ſufferings can be accepted for us; for ſuppoſe (if ſuch a ſuppoſition may warrantably be made) Chriſt to have ſuffered, yet it was free for God to have accepted that as a ſatisfaction for our debt, or not: but the conſideration of the covenant of redemption removes that doubt, and gives faith a ground to lay hold on Chriſt's ſufferings, as ſatisfactory to the juſtice of God; becauſe in the covenant of redemption, it is ſo tranſacted and agreed upon betwixt God and the Mediator; therefore the apoſtle ſpeaking, Heb. x. 8, 9. and from Pſal. xl. of this covenant, ſhews, that when ſacrifice and offerings will not do the turn, Chriſt comes in, ſaying, 'Lo, I come, in the volume of 'thy book it is written of me; I de-'light to do thy will, O my God; 'by which will, ſaith the apoſtle, we 'are ſanctified;' and had there not been ſuch a will, his ſufferings had not been uſeful to us. 3. Conſider the offer that is made in the goſpel to ſinners, which is the object of our faith; though it clears the ground and reaſon of our faith; but it is God's offer in the goſpel, according to that place, Mark xvi. 15, 16. 'Go ye and 'preach the goſpel to every creature; 'he that believeth, and is baptized, 'ſhall be ſaved:' he warrants them to go and make it known to all to whom they ſhall preach, that there is remiſſion of ſins to be had through faith in Chriſt; and this is a ground to faith, when God makes offer of Chriſt's ſatisfaction in the goſpel, on condition that we believe, and accept of him; when we by faith cloſe with the offer, it gives us as it were, an aſſignation to Chriſt's purchaſe: the goſpel ſays, as Paul doth, Acts xiii. 38. 'Be it known to you, that thro' 'this man is preached to you remiſſi-'on of ſins, and by him all that be-'lieve are juſtified;' and faith conſents to that, as giving God credit, and accordingly cloſes with, and reſts upon it, as the ground of its plea before God: ſo that when the queſtion comes to be aſked, What have ye to anſwer the law, and to pay your debt with? Faith, or the believing ſinner anſwers, I have nothing of my own, but there

is

is a ſatisfaction in Chriſt, according to the covenant of redemption, which is holden out and made offer of to me in the goſpel, and is given and allowed to me, for defence againſt what the law or juſtice can ſay; and I betake myſelf to that: and this is the native and kindly act of faith in juſtification, when it makes uſe of this defence, and truſts to it alone. This is even it that Paul hath, Phil. iii. 9. compared with ver. 8. *I count all things loſs, that I may win Chriſt, and be found in him;* that when it ſhall be aſked, Paul, where art thou? I may have it to ſay, I am here, Lord, even in Chriſt and in his righteouſneſs: this is the ground of his plea, having given up with his own righteouſneſs as to his juſtification before God, and he will have no other defence but that. 4. Conſider the end of all theſe, to wit, of Chriſt's ſufferings, of the covenant of redemption, and of the offer of the goſpel; it is the praiſe of the glory of his grace, that God may make it known, that he is gracious, and freely gracious, without reſpect to any thing in the ſinner: this end is not only ſet out in theſe two places put together, the one is Rom. iii. 26. *To declare, I ſay, his righteouſneſs, that he might be juſt, and the juſtifier of him that believeth in Jeſus;* that he might be *juſt*, that is, one will fulfil his threatnings, and therefore he hath provided one to ſatisfy his juſtice, and one that is faithful in keeping his promiſes, and therefore he is *the juſtifier* of them that believe in Jeſus: the other place is, Eph. i. 6. where when the apoſtle hath ſpoken of election, predeſtination, and adoption, he ſets down the end of all, to wit, *To the praiſe of the glory of his grace, wherein he hath made us accepted in the Beloved:* and this is a ground that makes all ſure; for God cannot fail to juſtify the ſinner that believeth in Chriſt as he is offered in the goſpel, becauſe that is the very end of his juſtifying ſinners, the praiſe of the glory of his grace, which he will not miſs, but muſt certainly and infruſtrably come by.

The *uſes* are four in general. The 1*ſt* whereof is for information, and it is ſuch a leſſon of information, as, without it, all the preaching of the goſpel is to no purpoſe; and the hope of eternal life were utterly deſperate, if ſuch a doctrine were not in the goſpel, that through faith in Chriſt a ſinner may be juſtified. Would any know then how they may be abſolved? This anſwers the queſtion, and tells us that through faith in Chriſt's righteouſneſs, and no other way; and if we digeſtedly believed the former two doctrines, 1. That we muſt all come before the tribunal of God; and, 2. That we are all obnoxious to the curſe of God; we would think this were a very concerning queſtion to be put, how ſuch a guilty ſinner may be abſolved and juſtified? And indeed, if we be not clear in this point, it is, as to any fruit, in vain for us to preach, and for you to hear, or to think of coming to heaven; which is in a word, that a ſinner, through reſting on Chriſt's righteouſneſs; according to the covenant of grace, may come to be abſolved, and freed from the guilt of ſin, and from the curſe, as if he had never ſinned, nor been liable to that curſe.

For further clearing of this *uſe*, Conſider, 1. What *juſtification* is. 2. What we mean by faith. And, 3. What are the *cauſes* of this juſtification ſpoken of in the text. 1*ſt*, By juſtification, in this place, is not to be underſtood the making of a perſon perfectly holy, nor to have grace infuſed into him, for that is ſanctification; but it is to be abſolved, and declared free, in reſpect of the guilt of ſin, and of the curſe, as if a man had never ſinned; as it is ſaid, Eph. i. 6. *Wherein he hath made us accepted in the Beloved:* It is an act of God's free grace, whereby our ſins are pardoned, and we accepted as righteous in his ſight, *&c.* as our Catechiſm hath it, as if our ſin had never been. 2*dly*, When we ſpeak of *faith*, we mean not a general hiſtorical faith, that devils, or reprobate men may have, and whereby an aſſent of the judgment is given to the truths of the word, though indeed juſtifying faith, doth preſuppoſe that; neither by faith, do we mean ſuch a faith whereby a man doth at the very firſt believe that he is pardoned, and which puts away all doubting, and lifts him in his own conceit to the height of aſſur-

aſſurance, about the obtaining of the thing; it is the Antinomian preſumption, to believe at firſt hand, that I am juſtified and pardoned: but it is ſuch a faith, that takes hold of Chriſt's righteouſneſs, made offer of in the goſpel, that I may obtain juſtification and pardon of ſin through him; according as it is ſaid, Gal. ii. 16. *We believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt:* it is an actual cloſing with the offer of Chriſt's righteouſneſs, and a ſubmitting to the terms of it, for juſtification: the ſouls founding of all its defence before God, on Chriſt's righteouſneſs and purchaſe offered to it in the goſpel, and reſting on it for life and ſalvation: as, ſuppoſe there were a multitude of rebels, to whom pardon were by proclamation offered, on condition that at ſuch a time they ſhould lay down their arms, and come in; and if one of them were challenged, and called to a reckoning, after his coming in, for his rebellion; the ground of his plea would not be, that he was never out in rebellion, but that ſuch an offer was made, and that he did hazard his life on it: ſo it is here, a ſinner is a rebel againſt God by nature, and being in rebellion, hath the offer of pardon and life made to him, on condition that he cloſe by faith with Chriſt's righteouſneſs, and the ſinner doth by faith give God credit, and hazards his ſoul on that; whereas unbelief, to follow the ſimilitude, is, as if a rebel, hearing of ſuch a pardon offered, would not think that a ſure way to come off, but would either plead innocent, or take him to ſome other ſhift: this then is the faith that I mean of, which actually cloſes with, and makes uſe of God's offer of Chriſt's righteouſneſs for abſolution. 3*dly*, Conſider the *cauſes* of juſtification: and there are three in the words, 1. The *meritorious* cauſe, that he hath procured and bought this benefit, is Chriſt's ſatisfaction, his *bearing of our iniquities; he ſhall juſtify many, for he ſhall bear their iniquities.* 2. The *inſtrumental* cauſe, condition, or mean or way, how that benefit is derived to us, is *faith*, called here *his knowledge*: it is the true faith which we ſpoke of juſt now; faith taking hold of ſuch a promiſe, and reſting on God's faithfulneſs for the making out of it; it is this which gives the ſoul a title to Chriſt's righteouſneſs, which formerly it had not, and makes Chriſt's purchaſe of due to belong to it, by virtue of God's offer; and conſequently the benefit of juſtification is derived to it, by its taking hold of the offer, which otherwiſe it could not partake of. 3. The formal cauſe, wherein juſtification properly conſiſts, is this, even God's abſolving or judicial pronouncing of the ſinner to be free, and his accounting of him as righteous, on account of Chriſt's righteouſneſs imputed to him, and taken hold of by his faith. Where the ſentence is paſt, we need not curiouſly enquire: it is like, as the ſentence of condemnation ſtands in the word, while the ſinner is in unbelief; ſo by believing in Chriſt he hath abſolution in the word, as John iii. 18. *He that believeth in him, is not condemned*; and this ſentence of the word is as effectual for abſolving of the ſinner, as if the ſentence were pronounced in an immediate way or with an audible voice from heaven, by God, with the ſinner's name, and ſirname in it: and therefore let me commend this, with the other places I named before to you, that from them ye may learn to take up the way, how a ſinner is abſolved and juſtified; it is Chriſt's ſatisfaction that makes the amends, and is the meritorious cauſe; it is God's word that makes the offer of that ſatisfaction; and it is our faith, begotten and quickned by God's Spirit, that taketh hold of it; and juſtification itſelf is God's abſolving, and accepting of the perſon, as righteous in his ſight, who is fled to Chriſt's righteouſneſs. And thus, though God's grace and mercy be the *efficient* cauſe that admits of the ranſom, yet neither is grace in us the *formal* cauſe, nor is grace in God the *meritorious* cauſe, but it is that which lays down the way how a ſatisfaction ſhall be provided, and accepts of it when provided, and of the ſinner on account of it, when by faith he betakes himſelf to it.

Uſe 2d. Seeing there is ſuch a way of juſtification provided, and by the goſpel brought to light, revealed and made manifeſt, as the word is, Rom.

i. 17. and iii. 21. Since, I ſay, that myſtery, which before was hid, is diſcloſed, and life and immortality brought to light by the goſpel; let me earneſtly intreat you, that ye would make uſe of this mean and way of juſtification, for the obtaining of abſolution before God: the end of preaching, as we ſaid, is to reveal this righteouſneſs; and the end of the revealing of it is, to engage ſinners to make uſe of it; of which though we ſhould preach to you from the one end of the year to the other, if ye do not betake yourſelves to it, ſo as to cloſe with it, and heartily to ſubmit unto it, it will all be to no purpoſe.

For preſſing of this *uſe* a little further, conſider the great concern and moment of this application, and what may induce you, ſeriouſly to mind it: and, to this purpoſe, 1. I would poſe and put you to it, if ye believe that by nature ye are liable to God's curſe, and that ye muſt compear before his judgment-ſeat; and if ye be found in nature when you compear, that will be a woful and dreadful ſentence, that ye will meet with from God: and if withal ye believe this, that by juſtification, ye may have ſin pardoned, be reconciled to God, and have the curſe removed from you, and be put in ſuch a ſtate as if ye had never ſinned: if, I ſay, ye believe theſe things to be the truths of God, is not this of your concernment, whether ye be made friends with God, and have your ſins pardoned, or not; whether ye ſhall be eternally happy, or eternally miſerable; whether ye ſhall get God's bleſſing, or ly for ever under his curſe: if this, I ſay, be of your concernment, then ſurely obedience to this exhortation, is of your concernment, becauſe there is no other way to win to abſolution but this. 2. Conſider, that it is the very deſign of the goſpel, and of this benefit that is made offer of to you therein, which all the nations that have not the goſpel want, the privilege being denied to them: God makes offer of a way to you, how ye may be juſtified; and ye profeſs your deſire to learn it, and to get it practically made uſe of, and improven, and (as Paul hath it, Philip. iii. 8, 9, 10.) that ye may know Chriſt; that ye may win him, and be found in him: and it is the ſum of the goſpel, as we have it, Acts xiii 38. *Be it known unto you, men and brethren, that through this man is preached unto you remiſſion of ſins, and by him all that believe are juſtified:* This is even the time that the Lord is making this proclamation, that was before propheſied of, and publiſhed by Iſaiah, *By his knowledge ſhall my righteous Servant juſtify many;* this is it that is even now revealed, declared, and made manifeſt to you, that by Chriſt Jeſus alone righteouſneſs is to be attained: and if it be of ſuch concernment, that, for this very end, God hath ſent his Son to die, and hath ſent this goſpel to declare and make offer of this benefit of his death unto you; it is no doubt greatly of your concernment, to make uſe of it, when it comes to you. 3. Conſider, that if the Lord's proclamation of it have not that effect, to engage you to Chriſt Jeſus, for the obtaining of righteouſneſs through him, it will leave you in a worſe condition than it found you in: it is not now, whether ye will periſh or not? though that be a great matter (the moſt barbarous Heathens will readily think, that God's juſtice is terrible to meet with) but it layeth theſe two in the ballance; it is either a moſt inconceivable condemnation, beyond what others, who have not heard the goſpel, will come under, if the offer be ſlighted; or eternal ſalvation, if it be embraced: *Wo to thee Chorazin, wo to thee Bethſaida* (ſaith the Lord, Mat. xi. 21, 22.) *For if the mighty works which are done in thee, had been done in Tyre and Sidon, they would have repented long ago; and it ſhall be more tolerable for* Sodom *in the day of judgment, than for Capernaum*, who, becauſe *they were lifted up to heaven*, in reſpect of a glorious diſpenſation of the goſpel-ordinances, and improved them not *ſhall be caſt to hell:* And whereon is this dreadful denunciation founded; even on this ground, juſt now hinted at, the goſpel was more plainly and powerfully preached to them, than it was to Tyre and Sidon, to Sodom and Gomorrah, who had Lot's teſtimony; but Chriſt's and his apoſtles teſtimony

ny they ſlighted. Now, poſe yourſelves, whether this goſpel hath not ſounded loud in your ears? have ye not heard it? yes verily: we may here allude to that word, Rom. x. 16. doubtleſs ye have heard, the ſound thereof is come to you, and ye ſhall never have that to object, that ye heard it not. This text, and this ſame ſermon on it, and others will bear witneſs, that through Jeſus Chriſt, ye had a way laid down to you for remiſſion of ſins and for juſtification, and what will follow? either you muſt betake yourſelves to Chriſt's righteouſneſs for juſtification, and ſtudy to be holy; or elſe ye will bring upon yourſelves a more terrible condemnation than came upon the inhabitants of Sodom and Gomorrah, who were conſumed and burnt quick, by fire and brimſtone from heaven: and therefore there is ground here for all to look well about us, what uſe we make of this benefit offered to us, that we miſcarry not, and make not ourſelves moſt inexcuſable, for ſlighting of it.

I ſhall here ſpeak a little to ſome ſorts of people, that ought mainly to lay this to heart. *1ſt*, To ſome that are ſo utterly careleſs and indifferent in making their peace with God: that to this day, all warnings, threatnings, and diſpenſations that they have met with, could never prevail with them, once to make them that far ſerious, as to aſk that queſtion, What they ſhould do to be ſaved? to whom much preaching is but a beating in the air, to whom ſuch preaching is fruitleſs, and Chriſt uſeleſs, it is of theſe that he ſpeaks, Mat. xxii. who being invited to the wedding, *They made light of it, and went away one to his farm another to his merchandize:* there is a generation of ſuch perſons amongſt us to this day, who never thought ſeriouſly of the goſpel, nor of this doctrine, which is the ſubſtance and life of the goſpel, and without which we can enjoy no mercy nor benefit holden forth and made offer in the word; but ſlight pardon of ſin, and think little of juſtification who will, the day is coming, when it will be much thought of, and when many of you, if God prevent not, would give all the world for an offer of it, and would be glad to be burnt with the world, or covered with, and ſmothered under a hill or mountain, rather than to come and receive your fearful doom and ſentence from the judge, becauſe ye had this favour in your offer, and made not uſe of it. A *2d* ſort are a profane company, who if their carriage be looked on, it ſays plainly, nay it openly proclaims, that ſuch men believe not that there is a judgment coming; otherwiſe they durſt not for a world live as they do: is this, think ye, the way to be juſtified, to be laughing, ſporting, gaming, tipling, and trifling away your time, in ſpending it, in decking and dreſſing of your bodies, in beſtowing of more time in one day on the body, than ye do in eight, or many more days on the ſoul; to be glutting in the world, to be following the deſires of your heart, and the ſight of your eyes? Profane as ye are, think upon it, for we declare even unto you, that there is a way how the ungodly man, may be juſtified, held forth, and offered in this goſpel; and if ye contemn it, God ſhall vindicate his grace, and your trampling on it ſhall return on your own head. A *3d* ſort are ſuch as have never taken with their ſin, nor with the feud betwixt God and them: we invite the filthy to come and waſh, ſinners to come and get pardon, the ungodly to come and be juſtified; but, alas! we cannot get ſinners that walk under the due ſenſe of their ſin to preach to; I dare ſay, that to many of you, the doctrine of juſtification is in ſome reſpect needleſs, I am ſure for the time uſeleſs; for ye were never convinced of your ſin, nor of your hazard, but thought that ye were always ſure of your juſtification; you never evened yourſelves, to ſpeak ſo, to hell; God always, ye think, loved you; and periſh who will, ye will not periſh: theſe, and ſuch as theſe, have been your thoughts of yourſelves, and of your ſtate: and we have more difficulty to get you prevailed with, to think ſeriouſly of making your peace with God, than we would readily have in this to prevail with Pagans, or with adulterers and murderers, whoſe natural conſcience would ſooner be awakened than yours. Juſtification is not a ſerious matter to many of you, ye think to ſlip through

God's judgment: if ye be aſked, Whether or no ye be abſolved? Yes, that we are, will ye ſay, long ſince: but, ah! how came ye to be abſolved? was ye ever chaſed, and did ye ever flee for refuge to the hope ſet before you? was ye ever purſued by the law to Chriſt; and were ye ever made cordially to cloſe with him, and to found your plea on his righteouſneſs? It will be ſtrange, if ſo many ſlip into heaven, and never know how: we grant, there may be ſome brought in, who have not diſtinctly diſcerned the manner how; but that almoſt whole congregations, and country ſides ſhould be made friends with God, and never know, or at leaſt never kindly take with the feud, we profeſs, we ſee not through it, it is to us an unintelligible riddle and paradox: therefore be intreated to reckon over again; though there be a juſtification, through the blood of Chriſt to be gotten, yet aſſure yourſelves that ye are not in the way to it, while ye continue ſenſeleſs of your ſin and of your hazard. A *4th* ſort are theſe, who think that they have nothing to do with this doctrine; they are rich, they are wiſe, they are of honeſt rank, and have a name and commendation in the place where they live, and they have, may be, ſome ſchool-craft, and learning, and therefore they are perſuaded that they cannot miſs juſtification; and where there is one perſon amongſt many, if it be not ſome poor body, even it may be poor in the world, that ever thinks that the ſeverity of the law, or the threatnings thereof, concern them? But are there any more ways to heaven, but one? or is there one for the rich, and another for the poor? do not all come in at this door? is not this the way, even to take with your ſin, and to flee to Chriſt for life? And yet, are there not ſome amongſt you, that cannot endure to think of hell, to dread it, or, as we uſe to ſpeak, to even yourſelves to it? becauſe ye are thought ſomething of, able to do your turn, and have ſome parts, and abilities: but there are many more rich, more wiſe, and learned folk than you are in hell, that were never abſolved before God, nor never ſhall: yet there is a propenſeneſs in great men, in rich men, and in men of parts, to ſlight this doctrine: but ſuch have in ſome reſpect more need to give all diligence to make your calling and election ſure, than many others, and yet ye go not ſo far as they do, who yet go not the juſt length. A *5th* ſort, are ſuch as never knew any inward work, or exerciſe of the Spirit of God upon their conſciences, but have lived with a ſort of wholeneſs of heart all their days: if any be called to take notice of this doctrine, they are called to take notice of it: *There is a generation*, ſaith Solomon, Prov. xxx. 12, *which are pure in their own eyes, and yet are not waſhed from their filthineſs*; they conclude they are abſolved, but never look inward, to ſee if there be ground to bear that concluſion. *6thly*, and laſtly, There are a ſort that are formal, and hypocritical; they were never groſly profane but they were as little truly and ſeriouſly religious: ye had need, therefore, to take heed whereon ye found your peace, and beware that ye take not the form of godlineſs for the power of it, eſpecially when the form is come to ſo great a height. And ſeeing this way of juſtification, is holden out to you through Chriſt, we exhort and beſeech you all, and eſpecially thoſe of ſuch ſorts as we have named, to look well that this grace be not received in vain. In a word, theſe two ſorts ſhould take ſpecial heed to this doctrine, 1. Some that mind not religion at all. 2. Others, who, if they mind it, mind it not in the way of grace, but as it were by the works of the law; we declare to you, that juſtification is by faith in Jeſus Chriſt, and by reſting on his righteouſneſs; as many as take that way, they may be aſſured to come ſpeed; and they that miſken, and ſlight that way, ſhall never win to heaven; *for there is no other name given, whereby a ſinner can be ſaved, but the name of Jeſus only; he is the way, the truth, and the life, and no man cometh to the Father but by him.*

SERMON

SERMON LIV.

ISAIAH liii. 11.----*By his knowledge ſhall my righteous Servant juſtify many.*

THERE is, as I ſaid lately, nothing of greater concernment to a ſinner to know, than theſe two, 1. What it is that ſatisfies juſtice, and makes a ſinner acceptable before God? 2. To know how that may be attained, or what way it is to be applied? And this verſe, ſhortly, but very clearly, anſwers both. 1*ſt*, That which ſatisfies juſtice, *is the travel of Chriſt's ſoul*, or his ſufferings. 2. The way how this is applied, derived, or communicate, is ſet down in the latter part of the verſe, *By his knowledge ſhall my righteous Servant juſtify many, for he ſhall bear their iniquities*: this is the effect of Chriſt's ſufferings, that many by them ſhall be abſolved from the guilt of ſin, and from the curſe; and this is the way how theſe many come to be thus abſolved, it is by believing on him; for thus his ſatisfaction is accounted theirs, as if they themſelves had ſatisfied. We propoſed, the laſt day, this doctrine to be ſpoken to from the words, *That there is a way through faith in Chriſt, and reſting on his ſufferings, by which a ſinner, obnoxious to God's curſe, may attain to be juſtified and declared free before the throne of God.* This doctrine implies theſe two things in general, 1. That there is ſuch a thing poſſibly attainable by a guilty ſinner, as juſtification. 2. That juſtification is to be attained allenarly by faith in Jeſus Chriſt, reſting on his righteouſneſs; *By his knowledge ſhall he juſtify many*; as there is a neceſſity to be abſolved, ſo there is a neceſſity to take this way for abſolution; becauſe this, and this only, is holden out to be the way how juſtification is attained: it is by Chriſt's *knowledge*, which in ſhort is by faith in him.

We diſcourſed ſomewhat of the poſitive part of this truth the other day, which is of great concernment; the underſtanding thereof being the very hinge of the goſpel, and that wherein, in a ſpecial manner, the goſpel and covenant of grace differs from the law and covenant of works; and pointing out a way for coming by righteouſneſs and life through Chriſt, in oppoſition to the law as a covenant of works, that holds out a way to righteouſneſs and life through our own performances.

We touched alſo at ſome *uſes* of the doctrine, for directing of you to the believing uſe making of Chriſt, for coming at peace with God: it would follow now, that we ſhould ſpeak a little to that uſe of refutation, that flows natively from this doctrine: for if this be the way, and the only way of the juſtification of a ſinner before God, to wit, by or through faith in Chriſt's righteouſneſs; then all theſe ways that lead not ſinners to reſting on Chriſt's righteouſneſs alone for juſtification and peace, muſt be inconſiſtent with the goſpel, and ſo to be rejected and abhorred, whether they be in doctrine or in practice: and we chooſe the rather to ſpeak a word to this, becauſe it will clear the doctrine of juſtification by faith the more, when we come to ſee and conſider theſe corruptions and errors that are foiſted in by heterodox men, in this great truth of God, to the perverting and corrupting thereof; and it will the more provoke us to thankfulneſs to God, who hath graciouſly delivered us from theſe ſnares, errors and corruptions; an error and miſtake here, about the ſubſtance of this truth, being ſuch, as though we held all other truths incorrupted, will ruin us.

There are, we ſuppoſe, four ſorts of errors eſpecially, that contradict this grand truth, anent juſtification by faith in Chriſt's righteouſneſs, to which we ſhall ſpeak a little. The 1*ſt* is that old rooted error of Papiſts, who, in this point, enervate and over-

turn

turn the whole way of the goſpel: and becauſe this is it that a great part of the Chriſtian world hath been deluded with, though it be in thoſe days little thought of by many, and becauſe it is not one ſingle error, but as it were a chain of very momentuous and fundamental errors; we ſhall inſiſt a little, in laying it out before you: and ye would not ſo much look on it, as a controverſial, or merely ſpeculative, as a groſly practical error, and ſuch as is naturally rooted in all men; ye would alſo look upon it, with holy fear and jealouſy over yourſelves, leſt inadvertently ye ſlide into it; and withal, ye would look on it, and make uſe of it, as a motive, to provoke you to love the truth more, and to be, as I ſaid, the more thankful to God, who hath freed you from that dark, heavy and comfortleſs way of juſtification by works, which is now impoſſible.

It may be that this error of Papiſts will not be thought much of by ſome, when they hear that they ſpeak of juſtification by Chriſt, and by his merits, and by faith, as well as we Proteſtants do; but it is the more dangerous that they do ſo: and therefore, ere I ſhew their way of juſtification, and the inconſiſtency of it with the goſpel, I would have you to advert to theſe *three* things, 1. That in this matter of juſtification, though Papiſts acknowledge the name, yet they do not acknowledge the thing itſelf; and ſo, upon the matter, the controverſy is not ſo much, what juſtification is, as whether there be ſuch a thing as juſtification at all, taking it to be a thing diſtinct from ſanctification, and regeneration, which they in effect deny: for if the form conſtitute juſtification, and if to them, the form of juſtification, be the infuſing of habitual grace in the ſoul, then it is nothing different from regeneration and ſanctification; and therefore, when they ſpeak of juſtification, they ſpeak of it in this ſenſe: for a juſtified perſon, to them, is a man renewed, and made holy, even as to calify, or to heat water, is to make that hot which before was cold; ſo juſtification to them, is to make a ſinful perſon juſt, becauſe of inherent righteouſneſs in himſelf. 2. When they ſpeak of juſtification, they make a two-fold juſtification: the 1*ſt*, whereof is that which they call the juſtification of a wicked perſon, or of an unrenewed man, when grace is at firſt infuſed into him, which they grant a man cannot of himſelf condignly merit: the 2*d* is of a man's growing, or increaſing in grace, when he attains to more grace, and to more glory; grace and glory being of the ſame nature, (wherein they and we do not differ.) And to this *ſecond* juſtification, they make neceſſary a man's proper merit of works; for they ſay, that the firſt juſtification will not do a man's turn, who is come to age, though to a child it be ſufficient; becauſe their attaining of glory, who are at age, is the proper hire of their works, which ſuppoſes holineſs: and therefore, when they ſay, that Chriſt's merit procures juſtification, their meaning is, that it procures the *firſt* juſtification, but not the *ſecond*; that is in effect to ſay, that it buys habitual grace, as a ſtock to a man, wherewith he may trade: but when they come to ſpeak of heaven and glory, which is obtained, as they ſay, by the *ſecond* juſtification, that is come at by the man's own trading with that ſtock of habitual grace; and ſo the man's trading, or trafficing with this ſtock, comes in, as that which procures, wins, and merits the prize. 3. Though they uſe the ſame names that we uſe, as of *faith*, and *pardon*, or *remiſſion of ſins*, yet there is very great difference betwixt them and us, as to the thing; for they count nothing to be faith, but hiſtorical faith, which the devils have: and for remiſſion of ſin, they divide and diſtinguiſh betwixt the removing, and remiſſion of the puniſhment of ſin; and they ſay, that in the *firſt* juſtification, the blot of ſin is expelled, by the infuſing of habitual grace, even as darkneſs is expelled by the coming in of light: but as to the puniſhment of ſin, they leave a man to ſatisfy in part for himſelf, after his juſtification.

Now, as we ſaid, becauſe there is not one error or two here, but a concatenation, or chain of many errors, therefore, for further clearing of the truth, and diſcovering of theſe errors,

rors, ye would conſider, that when the queſtion is propoſed, this is the great ſtate of it, what that is, on which a ſinner may ground his peace before the tribunal of God's juſtice, as a ſolid defence, to anſwer all the challenges of the law, and whereupon he may expect to be abſolved, and admitted to heaven? They ſay, that it is inherent holineſs, wherewith a man's ſoul is ſanctified, renewed and made conform to the image of God, which, ſay they, is of that nature, that it cannot but make the perſon acceptable to God; ſo that, in coming before God's tribunal of juſtice, he hath in himſelf wherewith to anſwer all his challenges, or all the challenges that the law can bring againſt his inward and habitual grace and ſanctification: it is true, they grant, that God works this grace in them, and that men are not naturally born with it, and that Chriſt's merit procures the beſtowing of this grace; but yet they ſay, though a man do not merit this firſt grace, yet he muſt diſpoſe himſelf for it, by the exerciſe of his free-will, faith, almsdeeds, and the like; and ſo he makes himſelf congruouſly meet for, and capable of ſanctification, and habitual grace, without which God does not beſtow it: and, if we look to the *inſtrumental* cauſe, they take in the ſacraments of baptiſm, penance and extreme unction, as means whereby God worketh that grace, (and that, as they ſay, by the very work wrought) if he be a man come to age, and if there be not opportunity of getting the ſacrament, he hath it in his vow, which comes in place of the ſacrament; by which means, they have theſe *two* effects: the *firſt* is a poſitive bringing in of grace into the ſoul; the *ſecond* is privative, whereby the blot or ſpot of ſin is expelled, as heat expels cold, or light expels darkneſs; and this they call remiſſion of ſin, when grace ſhuts, and drives it out, ſo that the ſoul is not polluted with it: and becauſe all this takes in but the guilt of ſin, which they ſay is removed in the *firſt* juſtification; they have a *ſecond* juſtification, whereby they ſay that the puniſhment of ſin is removed, and whereby they merit glory; and here come in their *donations*, *faſtings*, *pilgrimages*, *peregrinations*, &c. whereby they make amends to God: and becauſe they cannot win to make a full amend here, they have their *purgatory* and *ſoul-maſſes;* and ſo they have not only God to ſatisfy, for the wrongs which they have done to him, but heaven to procure by their own merits: for they lay down this as a ground, that glory in its full being is the proper reward of merit, which, ſay they, is not founded on God's promiſe, for that were to merit *congruouſly* only, and not *condignally;* nor is it founded on Chriſt's merit, for that were to reward his merit, which to them is abſurd, though they grant an intrinſic worth to be in both; but it is merit in ſtrict juſtice, on and by which they expect heaven and glory: and having heaven, as we ſay, to procure by their own merit, becauſe they cannot thus merit it, eſpecially if man's nature be looked on as corrupted; they invent two things, or forge two devices for that; 1. To deny concupiſcence to be ſin; And, 2. To diſtinguiſh betwixt moral and venial ſins; and venial ſins they make to be conſiſtent with merit, in which they take in a world of things as not deadly: and if a man have not merit enough of his own, they have a treaſure of merits of many ſaints, who have ſatisfied for more than their own guilt amounted to, and have merited more than heaven to themſelves; and the Pope being by them ſuppoſed to have a right and power to diſpenſe theſe merits, he gives to them that want, a right to ſuch and ſuch a ſaint's merits: and when all is done, they confeſs that this way of juſtification is not certain, that it cannot give peace, that it may be loſt, and that, being loſt, it cannot be recovered, but by a new grace gotten by the ſacrament of penance; the very rehearſing of which things may let you ſee, how unlike their juſtification is to the goſpel, and to the way of juſtification that it lays down; and what ground of thankfulneſs we have to God, who hath not only contrived, but revealed unto you, a more ſolid and comfortable way of juſtification. 1. Though their way hath much pains, labour and toil in it, yet ye ſee what it amounts

mounts to, and how much uncertainty, anxiety, and horror do accompany it; neither do they ever attain to juſtification before God by it. And this is the 2*d* thing we would ſpeak a word to, even to ſhew that this way of juſtification is inconſiſtent with the goſpel, and that wherein a ſoul can neither have ſolid peace nor comfort: and we ſhall ſpeak a little to this, 1. In general, and then, 2. More particularly. 1*ſt*, In general, their way of juſtification is the re-eſtabliſhing of the covenant of works; for it ſuppoſeth, that God hath conditioned life to none, but on condition of their works, which in their value are meritorious. It is true, they *firſt* allow of Chriſt's merit this much, that he hath thereby procured this merit to their works. And 2*dly*, That he hath procured to them habitual grace, to work theſe works; though, as we ſaid before, they muſt diſpoſe themſelves for that grace. But that doth not alter the nature of a covenant of works, ſeeing the terms are ſtill the ſame: for, conſider, Adam before the fall, he was to expect life according to the terms of the covenant, *Do this and live*; and there the terms of the covenant are the ſame, though there uſe be different; and if the ſcriptures do oppoſe theſe two, that *if it be of grace, it is no more of works*; and contrarily, then ſure this way of juſtification, that puts a man to the ſame terms of the covenant that Adam had to expect life by, muſt neceſſarily be inconſiſtent with the goſpel. This will be the more clear, if we conſider, how they themſelves illuſtrate their meriting by the works of the ſaints, by Adam his meriting of life while he ſtood; the which meriting flows from an intrinſic worth in the works themſelves, without reſpect to Chriſt's merits; and if the covenant of works hath theſe ſame terms, then their juſtification, no doubt, muſt be a re-eſtabliſhing of that covenant. 2. The ſcripture ſpeaks of our obtaining juſtification and righteouſneſs always in this ſenſe, to wit, by God's imputing the righteouſneſs of Chriſt to us, not only for coming at the firſt grace, but for attaining of heaven and glory; it is that which Paul leans to when he comes before God, Phil. iii. *That I may be found in him, not having mine own righteouſneſs, which is by the law, but the righteouſneſs which is through faith of Chriſt*; he lays by the one, and betakes himſelf to the other, as his only defence, and that whereon he doth ground his plea before God. Now, this being the ſcripture way of juſtification, and their way being quite contrary to it, (for if they were aſked, how think ye to anſwer before God? they behoved to ſay, by the merits of our good works) it muſt needs be inconſiſtent with the grace of the goſpel, and that which Paul would by no means hazard his peace upon. We will find nothing more frequently mentioned in ſcripture, for making of our peace with God, than covenanting with God, the imputation of Chriſt's righteouſneſs, and juſtification by faith; but all theſe *three* are here, in their way of juſtification, ſhut out and excluded; for they have no ſuch thing as covenanting, they ſcorn the inputation of Chriſt's righteouſneſs, as but a putative and imaginary thing, and they cannot endure juſtification by faith.

But, 2*dly* and more particularly, Behold and conſider how univerſally it corrupts, and even deſtroys the doctrine of the goſpel. 1. It corrupts and deſtroys the nature of grace; for it hangeth it on man's free-will, he muſt diſpoſe himſelf for it, and gives him liberty to chooſe, or reject it as he pleaſeth; and it makes that flow from man himſelf that ſatisfies God's juſtice, as if remiſſion of ſins were not free: and in the *ſecond*, juſtification and admiſſion to heaven and glory, it utterly excludes grace, and takes in merit, and makes heaven the proper reward of man's own merit. 2. It enervates the merit of Chriſt, and his purchaſe, tho' it ſeem in words to acknowledge it; becauſe it neither admits of the merit of Chriſt, as the ſatisfaction to juſtice, by which the puniſhment is taken away; nor to be that by which life is procured: but it takes in works, ſatisfaction by penance, whippings, pilgramages, *&c.* and all that it leaveth to Chriſts death is the procuring of a new covenant of works, and the buying of a ſtock of habitual grace to man to ſend for himſelf: but lays not the removing of the

the puniſhment on Chriſt as our cautioner in our name ſatisfying the juſtice of God for our ſins; but it leaves it on ourſelves, and on our keeping the covenant of works, as that whereto the promiſe is made. 3. It overturns the nature of God's covenant; for either it makes no covenant at all, or it transforms the covenant of grace into a covenant of works, putting us to expect life through the merits of works; for they will have no promiſe of life to be made on condition of Chriſt's merit, laid hold upon by faith, but on condition of our own works alone: for though they pretend that it may be called Chriſt's merit, becauſe, ſay they, he hath procured grace to work theſe works: yet in effect their way of juſtification is to reſtore us to that covenant which Adam had, and to ability to keep the ſame terms, though, as we ſaid, the riſe be different. 4. It is inconſiſtent with our natural ſtate; for it ſuppoſes man before converſion to have a free-will to good, and ability to diſpoſe himſelf to receive grace, and gives him a hand in turning himſelf to God, as if he were not dead in ſins and treſpaſſes; and ſo the ſovereignty of God is bounded and limited to wait on a man ſo diſpoſed, and ſo diſpoſing himſelf. 5. It deſtroys the nature of God's law as if it were conſiſtent with his holy law, to have ſuch and ſuch luſts abounding within, and did not exact a reckoning for ſuch breaches of it, as they call venial ſins. 6. It overturns the ſcripture doctrine concerning ſin, for it makes many ſins to be in effect no ſins. 7. It corrupts and deſtroys the nature of all the ſacraments, and makes new ſacraments that God never appointed: and gives them power to work that which God never gave them, as if the very works wrought did confer grace. 8. It is inconſiſtant with the juſtice of God; as if, forſooth, ſuch poor trifles and toys as theſe which they invent, were ſatisfaction enough to his juſtice: yea, as if ſome could more than ſatisfy juſtice, and could not only merit heaven to themſelves, but alſo help to merit heaven to others; and as if God were bound in proper juſtice to the creature, and that not only on the account of this promiſe, but alſo, if not mainly, on the account of merit of condignity: all theſe things are involved in this Popiſh way of juſtification, and inconſiſtent with the truth of the goſpel; and we have touched on them, to let you ſee, that it is not one error that is here, but a complication of errors: and truly, if there be not an abhorrency of Popery, becauſe of this groſs error of juſtification, there is but little ground to expect, that men will keep at ſuitable diſtance from it in other things.

And therefore, from what hath been ſaid, take few *directions*, as your *uſe* of it; and if we were under, it might do us good, now and then to get a little view of ſuch errors 1*ſt*, Then ſee here the neceſſity of being more diſtinct and clear in God's way of juſtification, in the way how peace is made betwixt him and a ſinner, when we ſee how many errors follow and creep in after one error; and when we conſider, how Popiſh prieſts and Jeſuits are moving, and how this ſame error, which hath ſo many errors with it is ſtealig in, ye had much needtobe well acquainted with the truth, and to be guarding yourſelves againſt error, eſpecially when ſome lay ſo little weight on it, that they call it a ſtriving about words, which ſaith that there is but little abhorrence of the thing. I am apt to think, that the moſt part of them that are called Chriſtians, could not well tell how to oppoſe Popery, Arminianiſm, or Aotinomianiſm, if they were tempted to embrace them, or any other error or hereſy; and when withal we conſider how naturally we are inclined to ſhuffle by the covenant of grace, and to cleave to the way of works, or to turn the covenant of grace into a covenant of works, we would try well, what we incline to in this point, whether in our judgment, or in our practice, leſt we fall from that which is right in practice at leaſt, if not in opinion alſo. I intreat you to ſtudy this, as a main point of Chriſtian religion, even that ye may know and be clear in your knowledge of the way, how God accepts of, and juſtifies a ſinner. 2*dly*, Know, that this error of Popery in particular, is not of ſo little concernment as many think it to be: it is a wonder that men ſhould think, differences about matters of religion to be ſo light and ſo

little a matter, as if it were but the change of outward ceremonies, or of words; hence it comes to paſs, that there is ſo little care and zeal to prevent the riſe, and ſpreading of errors: we ſhall only commend to you *three* things, for guarding you in reference to this error. 1. Siſt yourſelves often before the tribunal of God's juſtice, till your hearts be brought under ſuitable impreſſions of God's holineſs and juſtice, of the ſeverity and ſtrictneſs of his law, and of the neceſſity of your anſwering to it in your own perſons, or in the perſon of a cautioner; and then conſider, what will be your defence in ſuch a poſture. 2. Carry always alongſt with you the impreſſion of your original ſin, and natural corruption, and of the ſinfulneſs of your practices: this will make you lothſome and abominable in your own eyes, and Chriſt precious; and ſuch a ſoul will not be in ſuch hazard of putting his own merits in the room of Chriſt's. 3. Think upon that which in God's offer is preſented to you, as the way of making your peace; tho' ye would ſtudy holineſs, in order to that end, when ye are ſo ſinful, and when divine juſtice is ſo ſevere, it looks not like the way to peace. But when we conſider God's offer in this goſpel, as it is held forth, Acts xiii. 38,39. *Be it known unto you, men and brethren, that through this man is preached unto you forgiveneſs of ſins; and by him, all that believe are juſtified from all things from which they could not be juſtified by the law of Moſes;* and the invitation that is given, Iſa. lv. to them *that have no money to come and buy* freely, *without money and without price;* and ſee God tabling his call on another ground than your holineſs, and putting in your offer Jeſus Chriſt and his righteouſneſs; it is a raiſing and rouzing up of the ſoul, to expect abſolution before the throne of God, on a more ſolid foundation, that will bear its weight. We would beware of taking that way of juſtification, and of making our peace with God, that ſeems to be moſt rational like to our corrupt nature; for, as many ſay, to be ſorry for ſin, to ſtudy to make amends, and to do what they dow, ſeems to be the moſt reaſonable way, and agrees beſt with our corrupt nature: but that is not it which will do your turn, but the way which God hath holden out, and that is, by his knowledge, by faith in the righteous ſervant. *3dly*, See here, how much we are obliged to God, for holding out to us the right way to life. If ye look to many nations abroad, the way to life is holden out to them on this ground, even their own inherent holineſs, their own good works, their giving of conſiderable parts of their eſtates, their pennances, *&c.* which yet can never quiet the conſcience, nor ſatisfy God's juſtice: yea, our own predeceſſors in this nation were drowned in the ſame errors, and were as fooliſhly and ſenſeleſly ſuperſtitious as the inhabitants of any other nations, before the light of the goſpel brake up among us; accounting ſuch and ſuch ſins to be no ſins, leaning to their merits, to the merit of ſaints, to indulgences, to ſoul maſſes, whippings, and a number of things of that kind: and now, that God hath mercifully freed us of theſe foolries, how much are we obliged to him? Hath ever Scotland been thankful, as it becometh, for this mercy? We do, by our unthankfulneſs, darken and obſcure the freedom of grace, that by this goſpel is preached unto us; and there needs no other evidence of it but this, that many are to this day as ignorant of the way of juſtification of ſinners, and as abſtract from, and as great ſtrangers to the right way of making uſe of Chriſt's righteouſneſs, as if it had never been revealed unto them; or if they know, and can ſpeak any thing of it, all the uſe they make of it, is to turn the grace of God into wantonneſs; and, becauſe holineſs is not the ground of making their peace with God, to take the more liberty to looſeneſs: theſe are not fruits of the goſpel, other fruits muſt be brought forth, or elſe ye will repent it, when ye cannot mend it. Let it therefore affect you, that God is ſo ill requit for his goodneſs; and ſtudy to be more thankful to him, that we may ſpeak of theſe truths, and diſcover theſe errors, and that we are not judicially blinded as many other people and nations are. *4thly*, Pity them that are lying under darkneſs of their deluſions

deluſions and errors, and pray for them: it is a ſore matter, that the moſt part of the Chriſtian world ſhould have the name of Chriſtians, and yet ſhould maintain ſuch doctrine, and lay down and hold ſuch a way, as keepeth from benefit by Chriſt Jeſus; yea, as denies on the matter, that he is come: for this is indeed the ſpirit of Antichriſt, and of the man of ſin, that takes ſouls off from Chriſt; and yet how few make conſcience to pray for theſe poor people, and that God would purſue the whore, and break up and ſkale that market ſpoken of, Rev. xviii. and would diſcover his truth, and make his goſpel to be purely preached to them that are ſitting in the region of darkneſs, and in the ſhadow of death; ye would pity bound up and impriſoned ſouls in this error, and that God would keep this land from it: It is an old ſeated and rooted error, and the reſt are but foolries in compariſon of it; this is the devil's great engine and army, others are but vapours, to ſay ſo; which may tell us, that ſpeaking and hearing of ſuch a buſineſs is not altogether uſeleſs. What if the day ſhould come, that all our Bibles, and every Engliſh book that ſerves to hold out truth, and to diſcover error, ſhould be taken from you, and ordered to be burnt, and that books ſtuffed with their errors ſhould come in their room? Many of you think little or nothing now of the light and liberty of the goſpel which ye enjoy; but if heaven be ſo much worth, this goſpel is of much worth to you, and this truth of it in particular. *5thly*, Let not this goſpel be preached for nought; O! receive not this grace in vain, that is, this grace offered to you in the goſpel, and the clearing of ſuch truths to you. O what a challenge, and aggravation of our guilt will it be, when we come before the throne! when many other nations will be condemned, becauſe they leaned to their own merits, and made no uſe of Chriſt; and many of us ſhall be condemned, becauſe though we profeſſed an indignation at theſe errors, yet we made no more uſe of Chriſt than theſe, who by their doctrine excluded him. If our predeceſſors could ſpeak, what would they ſay? would it not be this, It is juſt that ye periſh, for ye had Chriſt and his righteouſneſs clearly preached to you, which we had not, and yet ye ſlighted him? Therefore take hold of, and improve the opportunity. God hath clearly revealed this truth to the land, and to this place; walk in the light while ye have it, elſe your condemnation will be the greater, as it is, John iii. 19. *6thly*, Seeing God hath given us this ſingular mercy, even the clear revelation of the way of juſtification by Chriſt's righteouſneſs and merits, let us not, through our evil converſation, make the truth of God to be evil ſpoken of; turn not the grace of God into wantonneſs. It was an evil that ſoon aroſe in the primitive church, and which the apoſtle diſputes againſt, Rom. ii. 3, 6. Becauſe he preached juſtification by grace, and not by the works of the law, ſome were ready to abuſe that ſweet doctrine, and to ſay, *Let us ſin that grace may abound; and let us do evil, that good may come of it, whoſe damnation*, ſays he, *is juſt*: and he follows out theſe objections, and inſiſts in anſwering of them; and O but this is damnable from the abounding of God's grace, to take the more liberty to ſin! And yet, what other language have the lives of many, but this, Becauſe juſtification and happineſs are not built on our works, therefore we may live as we liſt? deſpitefully and preſumptuouſly reflecting on the way of juſtification by faith, and on God who hath contrived it: but if any of you will abuſe God's grace, and ſin the more, God ſhall charge it on your own heads, this goſpel ſhall never do you good, God will require it of you; your ſins are multiplied, and your plagues ſhall be multiplied above any that lived under black Popery. I dare ſay, many of you would probably have had a greater reſtraint on you from ſin, and would have been more charitable, and forward in many external good works, if ye had been profeſt Papiſts, than now ye are, being profeſt Proteſtants; a judicial ſtroke on you, for the abuſing of grace: and is this the fruit of the goſpel? No certainly; grace was never preached, that men

ſhould grow cold and indifferent in the practice of good works, but that, through the laying hold on Chriſt's righteouſneſs, they might have peace with God; and that through the ſtudy of holineſs, God might be glorified: therefore ſtudy the exerciſe of faith ſo, as ye ſeclude not holineſs; and ſtudy holineſs ſo, as ye mar not the freedom of grace; and put theſe two together, which are the compend of the goſpel, when ſuitably practiſed.

SERMON LV.

ISAIAH liii. 11. *By his knowledge ſhall my righteous Servant juſtify many*, &c.

THIS bleſſed death and ſoul-travel, of our Lord Jeſus, hath been good news to many; and it is the ground of all the hope of life that ariſeth from the word to a ſinner: it ſhould never be taſtleſs or diſreliſhing to us, in mentioning, reading, or thinking of it; but it ſhould in reaſon make ſinners glad, that ever there was ſuch a ſubject to be ſpoken of, and to be conſidered; it behoved certainly to be a great buſineſs, that brought the Son of God to die; the ſalvation of ſinners is a great work, though many of us think but very little of it.

The ſum and ſcope of Chriſt's ſufferings and death, are briefly holden forth in theſe words, *By his knowledge ſhall my righteous ſervant juſtify many;* where we have, 1. The great benefit that comes by his death, which is *juſtification*, or the abſolving of ſinners from the guilt of ſin, and from the curſe of God due to them for ſin: by Chriſt's interpoſing himſelf to become a ſin-offering, there is a way laid down, how ſinners may be relieved. 2. The parties made partakers of this benefit, and they are called *many*. 3. The way how it is derived to theſe many, it is *by his knowledge;* that is, by, or through faith in him.

We have ſpoken ſomewhat of the benefit itſelf, *juſtification*, which is the thing aimed at, for the moſt part, in preaching, and in all other ordinances, that God may, by the righteouſneſs of his Son in the goſpel, carry on the juſtification of ſinners, through their knowledge of him, or by cauſing them to reſt upon his righteouſneſs, by faith in order to their ſalvation. It is ſad, that in this point, which is of ſo great concernment, ſo many ſhould go ſo far wrong, and miſtake ſo groſly, that it is no great matter, in ſome reſpect, whether they be called Chriſtians or not; this being the advantage of a Chriſtian, that he hath a way to juſtification, and abſolution from ſin and wrath before God, revealed to him, which others have not; who, if he come ſhort of this, or fall in groſs errors about it, he had little or no advantage beyond heathens, who may have more of the fat of the earth, and of the things of the world, than theſe who are within the viſible church have: but in this, in a ſpecial manner, the Chriſtian excels and goes beyond the Pagan or heathen, that he hath a way laid down to him, how he may come to be reconciled to God, and freed from wrath, and from his curſe due for ſin; which we have ſhewed to be by fleeing to Chriſt, and by faith reſting on his righteouſneſs and ſatisfaction: for Chriſt the cautioner having paid the debt, by laying down a price fully ſatisfactory to divine juſtice: and this ſatisfaction being offered in the goſpel, upon the condition of receiving him; a ſinner giving his conſent to God's offer, and cloſing therewith, may confidently expect, according to that offer to be juſtified, and no other ways.

We ſhewed you one particular, great and groſs error, wherewith theſe, who under the darkneſs of Popery, are wofully carried away; which we did the rather touch upon, becauſe tho' it be a doctrinal error in reſpect of them,

them, and diſputed for by them; yet, in reſpect of the practice of many Proteſtant Chriſtians, it is very rife and ordinary, that is, to miſtake, err, or go wrong in the way of making of their peace with God: and there are *three* ſorts eſpecially, who do exceedingly miſtake, err, and go wrong here; theſe of whom I mean, and am now ſpeaking, are not ſuch as are maintaining, diſputing, or writing for ſuch errors, but ſuch as count themſelves to be ſound Proteſtant Chriſtians, and haters of the groſs Popiſh error, that we ſpake ſomewhat to the laſt day. The *firſt* ſort are theſe who to this hour never laid down any ſolid reckoning how to make their peace with God, or what way to come at abſolution before him; theſe perſons do in practice deny, whatever may be their profeſſions, that there is any ſuch thing as a reckoning to be made betwixt God and them; or that there is a neceſſity of juſtification, for preventing of their eternal ruin and deſtruction: they live from their birth, with a hope of coming to heaven, without looking how they may paſs this great ſtep of juſtification before God, they never ſaw nor laid to heart their need of it; are there not many hearing me to day, that are of this number? who will needs keep up confidently their fancied hope of heaven, and yet never knew what it was to anſwer a challenge for ſin, or a threatening of the curſe, for the breach of God's law, from Chriſt's righteouſneſs; nor did they ever ſiſt, and arraign themſelves before God's tribunal, as guilty; nor did they ever think ſeriouſly of their charge, nor of their ſummons, nor of the way of making their peace with God, by taking hold of Chriſt's righteouſneſs. A *ſecond* ſort are the generality of legal profeſſors; I do not ſay, that they are legal in their practice; that is, that they make it their buſineſs to keep the law, for they are as little concerned, or careful in that as any; but they are legal in this reſpect, that when it comes to the making of their peace with God, they know nothing but the law to deal with, as that man ſpoken of, Mat. xxv. that got the one talent, and was utterly careleſs to improve it; yet, when it comes to a reckoning, he ſtands and ſticks to the rigor of the law; *Maſter*, ſaith he, *lo, here thou haſt that which is thine;* juſt ſo, ſuch will be ready to ſay, we have no more grace than God hath given us, we have a good heart to God, we are doing what we dow or can. Here come in profane men, mere civil men, and hypocrites; and more eſpecially the mere civil men, who do much in the duties of the ſecond table of the law, and they will profeſs that they do mind judgment and a reckoning; but, as if they had been bred and brought up in a Popiſh ſchool, they foiſt in a legal righteouſneſs, inſtead of Chriſt's as the ground of their juſtification before the tribunal of God. Ye may take theſe inſtances of this ſort of perſons, which are very common, and who in their practice almoſt in every thing agree with the Popiſh doctrine. The *1ſt* inſtance is of ſuch perſons that know nothing of the imputation of Chriſt's righteouſneſs, yet if we ſpeak of it, they will fall out in ſuch expreſſions as theſe, we can do nothing of ourſelves, there is no goodneſs in us, its God's grace that muſt do our turn; yet in the mean time it is not Chriſt's righteouſneſs, they lay down to themſelves as the ground of their juſtification, but the good which they have done as they ſuppoſe in Chriſt's ſtrength, and the grace which is given them to work, and do that good by; which is the ſame thing with the Popiſh way of juſtification, as if Chriſt had procured an ability to us to keep the law ourſelves, in order to our being juſtified thereby: hence they will believe, pray, hear the word, praiſe, and go about other duties, and will profeſs that they acknowledge Chriſt in theſe, and that they have the grace from him to perform them; he furniſhes the ſtock, and they trade with it, and ſo for the attaining of life, they are obliged to their own trading; which is in words to pretend grace, but really to put our own works and righteouſneſs in the room of Chriſt's righteouſneſs, as the ground, or meritorious cauſe of juſtification; for the grace given to us, enabling us to work, is not Chriſt's righteouſneſs, but our own, becauſe given to us, and working in us; and ſo it is always ourſelves and our own righ-

righteouſneſs, not Chriſt's and his righteouſneſs, that we reſt upon. A *ſecond* inſtance of ſome folk, that ſpeak of Chriſt, and of attaining life thro' him, yet it is not in reſpect of his merit, but in reſpect of his ſtrength; for ſuch will ſay, we hope through Chriſt's ſtrength to come to heaven; their meaning wherein is, that he will help them ſo to repent and believe, ſo to be holy and reſiſt temptations, as they ſhall come to heaven thereby, as the deſerving cauſe of their coming thither. It is true, there is ſomething right here, when in its own place; if whole Chriſt were reſted upon, juſtification being put in the firſt place, and his merit reſted up for that, it were good that his ſtrength were leaned to, and made uſe of, for performing the duties of ſanctification: but when his ſtrength is reſted upon as the alone thing, and when we look not to Chriſt's purchaſe and merit as the ground of our acceptation, but to Chriſt as enabling us to do duties, to the end that we may give God a recompence thereby; at the beſt it is but he and we together: this certainly is wrong; for nothing is propoſed as a ſatisfaction to God's juſtice here, but what is immediately our own. A *third* ſort are ſomewhat wiſer, who, it may be, think, that any thing that is in themſelves, is not worth the naming; but, partly through Chriſt's matter, and partly through what they have, and can do themſelves, or by theſe joined together, they hope to be ſaved. This was the doctrinal error of the Galatians, who attributed juſtification to Chriſt, and to the works of the law jointly. This way aſcribes to Chriſt's righteouſneſs this much, that it makes our own righteouſneſs to be accepted, as the ground of our juſtification before God, which in ſome reſpect is worſe than the covenant of works; for the covenant of works ſought a perfect righteouſneſs; but this way offers an imperfect righteouſneſs, and to amend, and to eke out our imperfect righteouſneſs, it takes in the righteouſneſs of Chriſt; but there is no ſuch covenant, or way of juſtification in ſcripture; for God made but two covenants for men to attain life by, one of *works*, which is now impoſſible; the other of *grace*, by which only it is poſſible to attain juſtification and life: this makes a third covenant, or contrivance, by a mixture, partly of ſome works in us, and partly of ſome grace in Chriſt, to make up what is inlacking in our works; and yet this way is very pleaſing to our nature, and that to which we are much inclined for juſtification; for men are naturally diſpoſed to think that they give Chriſt enough, when they allow his righteouſneſs to make up what is defective in their own. It is true indeed, that Chriſt's merits do waſh our duties, but our duties come never up to be the ground of our juſtification in whole, or in part; which is evident from this, that, ere Chriſt make our duties or performances acceptable, he makes our perſons firſt to be accepted; and that once being, then any thing performed by us, in Chriſt's ſtrength, according to the will of God, is acceptable alſo.

But now we proceed further in the words of the text; and, before we come to the cauſes of our juſtification, we ſhall briefly *obſerve* two or three things that ly obviouſly in our way; the *1ſt*, whereof is this, that the abſolving of a ſinner, through the imputation of Chriſt's righteouſneſs, is the proper and native reſult of Chriſt's purchaſe, and the great intendment of it; his ſufferings and ſoul-travel were undergone, to procure juſtification to *many;* ſo that if we would know what is the fruit of Chriſts ſoul-travel, here it is, *by his knowledge ſhall many be juſtified;* therefore, Rom. v. 9. it is attributed to his blood, *being juſtified by his blood, we ſhall be ſaved from wrath*; and, 2 Cor. v. ult. *he was made ſin for us, who knew no ſin, that we might be made the righteouſneſs of God through him*; that which I mean is this, that Chriſt's intendment in his dying was to redeem, and really and actually to procure abſolution and juſtification before the throne of God, to ſo many as ſhould believe on him: or we may take the doctrine theſe two ways, which yet come both to the ſame account. 1. Thus, That the thing which Chriſt intended in his death, was not a mere poſſibility, that ſinners might be juſtified, not to lay down a conditional way of their juſtification

cation, whereby they might come, or not come to it, and ſo to make it poſſible; but that which he intended was, that their juſtification might follow abſolutely; I do not mean inſtantly, and without the interveening of a condition; for here his *knowledge* comes in, as the condition: but that which I mean is, that he died, that their juſtification might actually and certainly follow as a fruit of his purchaſe. In a word, his death and ſufferings were not to make juſtification poſſible at all, but that ſo many as he bargained for might be abſolutely juſtified; or that *many*, that is, all the elect, might be actually juſtified, becauſe *he ſhall bear their iniquities*, therefore by his knowledge they ſhall be juſtified.

We *obſerve* it for theſe *ends* or *uſes*, *1ſt*, To give an anſwer to that queſtion, What is the native reſult of Chriſt's death to his people? We ſay, it is their abſolute and actual juſtification. Theſe that would extend the grace of God, and the death of Chriſt, ſo broad and wide, as to leave out none, ſay in effect, that the deſign thereof was to lay down ſuch a way as makes it poſſible to all to be juſtified, and yet ſuch a way as makes it poſſible that none at all ſhall be juſtified; for it hangs juſtification on the free-will of the creature; and ſo, in to make grace broader than God allows, they come to make it none at all by leaving it on man's free-will, whether it ſhall be effectual or not, but bleſſed be God, the covenant of God was not on theſe terms; for it is ſaid here, *That by his knowledge he ſhall juſtify many*. *2dly*, It gives us theſe two practical *uſes*. 1. It ſhews what ſhould be our intendment, in our uſe-making of Chriſt's death, and that is, that we may be juſtified, and abſolved by it, even to make uſe of it for attaining to pardon of ſin, and peace with God: if this be overlooked and neglected, all other fruits of it are uſeleſs; it will avail but little to be a member of the viſible church, to be baptized, and to be admitted to the Lord's ſupper, to have literal knowledge of the principles of religion, to have a gift of preaching, or of prayer, *&c.* theſe will not juſtify; the peculiar thing aimed at in Chriſt's death, and that which his people aim at, and have to rejoice in, is *juſtification through his knowledge*, which is always to be underſtood without prejudice to the ſtudy of holineſs.

2. It gives us this *uſe*, Whoever would have abſolution before God, would know that this was the very thing engaged for by Chriſt, and his intendment in his death, that ſinners, believing in him, might be abſolutely and actually juſtified by him; it was not ſimply to propoſe juſtification to them, but that abſolutely they might be abſolved from the curſe of God due to them for ſin: and now, may I not aſk, whether this is more encouraging to ſinners, to have Chriſt procuring juſtification only conditionally to them, or to have the thing abſolutely conferred upon them? this is a ground whereupon believing ſinners lift up their heads confidently, and expect juſtification through his righteouſneſs: it is this that was promiſed to Chriſt, and it is this that is the native fruit of his death, without which it will be fruitleſs: and this may remove the great obſtruction that readily a ſinner, when he is ſerious, ſeeth lying in his way, to wit, the want of righteouſneſs, and the fear of not being abſolved; the want of inherent righteouſneſs in himſelf, which makes him liable to the curſe of the law; when he ſeeth upon what terms Chriſt died. *Firſt*, To procure a righteouſneſs to them that wanted righteouſneſs. And, *Secondly*, Upon theſe terms, that ſinners thro' faith in him, might be juſtified, and freed from the guilt of ſin, as if they never had ſinned themſelves. Conſidering this to be his intendment, according to the terms of the covenant of grace, what have they, or what can they have, to ſcar or fright them from expecting the fulfilling of this promiſe? becauſe the contrivance of the covenant of redemption is to buy juſtification abſolutely, and not the poſſibility of it only; not to buy grace to us, whereby to juſtify ourſelves, but juſtification itſelf, ſo as we may be beholden to him alone for it.

Again, *2dly*, When we ſay, that the juſtification of a ſinner is the proper reſult of Chriſt's death, it may be thus underſtood, that the righteouſneſs

neſs whereby a ſinner is juſtified is, immediately Chriſt's death and purchaſe, as to the meritorious cauſe thereof: ſo that if we look to what juſtifies a ſinner, as to the meritorious cauſe of it, the knitting of theſe two together, *He ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied*; and, *By his knowledge ſhall my righteous Servant juſtify many*, doth hold it forth to be Chriſt's death and purchaſe; the travel of his ſoul is, and muſt be the ground on which a loſt ſinner is juſtified before the throne of God. This both confirms what we formerly propoſed concerning this *doctrine*, and alſo ſhews that the juſtification of a ſinner is not by inherent holineſs. Whence comes it, I pray, that makes a ſinner acceptable before God? It is not from habitual, nor actual inherent grace, but from Chriſt's righteouſneſs, laid hold on by faith, that grippeth and adhereth to it: but from the latter part of the words, we will have more particular occaſion to ſpeak to this, where theſe two are knit together; *By his knowledge ſhall my righteons ſervant juſtify many, for he ſhall bear their iniquity*; therefore we do now paſs it.

The *Object* of this benefit is *many*; *many* ordinary in ſcripture implies theſe two things, 1*ſt*, A great number, and ſo it ſhews the extent of the object; that is, that Chriſt ſhall purchaſe and redeem many, or by his death procure juſtification to many. 2*dly*, A reſtriction, and thus *many* is oppoſed to *all*; and ſo the meaning is, there ſhall many be juſtified by Chriſt's death, but not all; and therefore, as none can from theſe words plead for an univerſality in juſtification, ſo neither can they in redemption, for he only bare their inquities, whom by his knowledge he juſtifies.

Looking on theſe *many*, in this twofold conſideration, we may take theſe *obſervations* from it. 1*ſt*, Taking it extenſively, *obſerve*, 1. That the righteouſneſs of Chriſt is of itſelf able to juſtify many; it is a righteouſneſs that can ſatisfy for the ſins of many; or thus, that in the covenant of redemption, there is an intended application of Chriſt's righteouſneſs and purchaſe to many. 2*dly*, That there are many, who ſhall indeed partake of Chriſt's righteouſneſs, and be juſtified by it; it is not one, or two, or a thouſand but as it was intended to juſtify *many*, for it ſhall be actually applied to *many* for their juſtification. 3*dly*, Comparing the former words, *He ſhall ſee the travel of his ſoul, and ſhall be ſatisfied*, with theſe words, *By his knowledge ſhall my righteous Servant juſtify many; Obſerve* That Chriſt is not ſatisfied for the travel of his ſoul, except many be juſtified by it; or thus, It is Chriſt's ſatisfaction how many there be that make uſe of him, and that, by making uſe of him come to be juſtified by him, as afterward we will ſee: theſe many are all theſe that believe, all theſe that have this true and ſaving knowledge of him, and do rightly acknowledge him.

The making out of one of theſe doctrines will make them all out, that Chriſt's righteouſneſs is able to juſtify many; that many ſhall be juſtified by it; and that it is his ſatisfaction and delight, that many may be juſtified, and get this good of it: it is ſaid, Matth. xx. 28. That *he came to lay down his life a ranſom for many*, and Rom v. 15. That *the gift of grace which is by one man Jeſus Chriſt, hath abounded unto many*; and ver. 19. *As by one man's diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous*. Let but theſe *four* things be put together and conſidered, and if it be found, that there is no juſt ground to quarrel theſe doctrines, 1*ſt*, The native worth, and intrinſic value that is the ſatisfaction of Chriſt; it is *the blood of God*, of the perſon that is God: it is an offering that flows from a willing and cheerful giver, which makes it the more acceptable; he was content with delight to pay the price; there cannot be a limiting or bounding of this worth or value, becauſe there cannot be any bounding or limiting of the perſon that gives the value to it, if it be conſidered in itſelf. 2*dly*, Conſider the freeneſs of the offer, which takes in *many*; our Lord communicates very freely what he hath bought very dear; and it is done with reſpect to his taking in of many, to take away

way all exceptions from the poor and needy, and from them that want money. 3*dly*, As the terms are free, ſo the offer is very broad, and comprehenſive, as we ſee, Iſa. lv. 1. *Ho, every one that thirſts, come to the waters;* and Rev. xxii. *Whoſoever will, let him come, and take of the water of life freely.* And we find theſe expreſſions, *all that believe;* and, *whoſoever believes*, to be frequently uſed in the ſcriptures; which takes in all that will yield themſelves to him on the terms of the covenant, to cloſe the bargain with him. 4*thly*, Conſider God's end in the juſtification of ſinners which is to make his grace to ſhine, and to triumph, and to make its victory over man's ſins conſpicuous and glorious, by being beyond it; not in reſpect of the number of perſons, but in this reſpect, that as Adam's one ſin brought death on many, ſo the death of Chriſt hath brought juſtification to many; as it is Rom. v. *The judgment was by one to condemnation, but the free gift is of many offences unto juſtification.* Whereas Adam's one offence brought death to many, here the relieving of one ſinner is the procuring of freedom to many, becauſe in that reſpect Chriſt is a ſatisfaction for many offences. But it may be objected here, Is it not ſaid, that the way to heaven *is ſtrait, and few there be that enter in thereat?* They are thin ſown, to ſay ſo, that are heirs of this inheritance. I anſwer, by a diſtinction; though they be comparatively few, yet, conſidered in themſelves abſolutely, they are many, or they are ſimply many, tho' comparatively but few: conſider and compare them with the multitude of reprobates that are even in the viſible church, they are few; yet if ye will conſider them in themſelves, they are many; and it is moſt true that is ſpoken, Rev. vii. 9. *I ſaw a number which no man could number:* if we look ſince the beginning of the world, how ſome are taken in this age, and ſome in that, ſome of this nation, and ſome of another, they will be found to be but few, when all nations are put together; yet in themſelves they are many. There are theſe three *uſes* of it, which may be reaſons why it is put in here. The *Firſt* is, to let us ſee the largeneſs of the extent of the worth of Chriſt, and of the allowance of grace, in reference to the juſtification of ſinnersthro' him; which ſhould make us ſtand, pauſe, and wonder. It had been much, if grace had ſaved but one, more if it had ſaved a thouſand, or twenty thouſand: but, O! what ground of admiration is it, when many are ſaved by it! This is the native end, why it is put in here, even to ſhew, that it is not for nought that Chriſt died, it ſhall be a bleſſing to many. I mark it, becauſe, though the preſumptuous thoughts of many lead them to extend the merits of Chriſt to all in the viſible church; yet it may be, that in others there are too narrow limiting thoughts of the extent of his merits, and of the allowance of grace, as to the number of the elect that ſhall be ſaved: it being certain, that as we are in hazard, and ready to abuſe any thing; ſo this, if it be ſaid that they are *many* that are juſtified, we are ready to exclude none; and if it be ſaid that they are *few*, we are ready to make grace, as it were, a nigard and churl, and to contract and narrow too much the application of it.

The ſecond *uſe* of it, which is a ſecond reaſon, why this word *many* is put in here) may ſerve for encouragement to ſinners, and to hearten them to eſſay to get this benefit of juſtification made their own: many trow (and in ſome reſpect it is a truth) that it is a ſingular and odd thing to come by juſtification; and hence they conclude, that they will never get it; and indeed, if the thought of its ſingularity and rareneſs made them careful to win at the thing, it were a profitable uſe of it; but, when it makes them heartleſs to attain the thing, it is a wrong and prejudicial uſe of it: but ſinners, there is here ground of encouragement, provocation and upſtirring to you, to ſeek after juſtification through Jeſus Chriſt, becauſe there are many that are the objects of it. The righteouſneſs of Chriſt is a righteouſneſs that will ſave many; it is an article of the covenant of redemption, that Chriſt ſhall get many; the promiſe will give title and right to many, he will not be content if he get not many. Now, putting theſe

together, it cannot but be very great encouragement to ſeek, and a ſtrong ground to expect juſtification on this account, becauſe, 1. That which a believing ſinner gets, is juſtification, pardon of ſin, both original and actual, and its complete actual juſtification, not only the procuring the offer of it, but the application of it, *juſtification from all things, from which we could not be juſtified by the law of Moſes*, and juſtification never to be reverſed. 2. This juſtification is deſigned for, and allowed to many; the ſtepping in of ſome before others doth not wrong them: and there needs not be diſputes about election; for the text ſays, that the allowance of grace is to *many*. 3. It is Chriſt's ſatisfaction that he gets many to be juſtified; and the more that ſtep to, to lay hold on this benefit, he hath, as it were, the more ſatisfaction. And if the ſinner ſhould ſay, I know not if I be included in that number; the terms of the covenant run to all that believe; if there be a flying to Chriſt by faith for refuge, there needs not be anxious diſputing, whether the ſinner will come ſpeed; but there ſhould be a ſtepping forward. Many have gotten good, and many will get good, and there is room ſufficient for as many as will yield themſelves up to Chriſt, and reſt upon his righteouſneſs; it is a large mantle that covers thouſands, and the Lord will have thouſands to be hidden under it, and juſtified by it.

3*dly*, It ſerves to be a moſt terrible ground of inexcuſableneſs to theſe, to whom Chriſt's righteouſneſs is ſpoken of, and offered in the goſpel, who yet neglect to make uſe of it, that he was content to lay down his life, and that as a ranſom for many. None needs to ſay, I knew not if I would be welcome; he ſaid, It was for many; and though he ſaid not, it was for all, yet it is for all that will believe in him; and therefore it is not, nor ſhall not, becauſe he hath confined the benefit to few, that ye are, or ſhall be excluded; but becauſe, though he extended the benefit to many, yet ye excluded yourſelves: and none of you, who hear this goſpel, ſhall have it to ſay, I betook myſelf to Chriſt by faith, but he refuſed to admit of me, and he would have no more than he had. There are many who pleaſe themſelves with ſuch a word as this, when they hear that many will be ſaved; but it will be the deareſt bought doctrine that ever ye heard: it had been in ſome reſpect better, that ye had heard that it was but two or three that will come to heaven; becauſe the hearing of manys coming thither, will greatly aggravate your guilt, who neglect ſo great a ſalvation.

Therefore take two or three caveats of this doctrine. And, 1. Beware of being ſecure becauſe there are many that ſhall be juſtified, there are many more that ſhall periſh; compare theſe that periſh with theſe that will be ſaved, and it will be found, that they are but a handful that will be ſaved, and that ſwarms and multitudes will go to hell: therefore, when ye hear that the door is opened to many, let it encourage you to enter in; but remember this, that more will be excluded, and periſh, than will enter in and be ſaved. The ſcripture ſays, *Many are called, but few are choſen*, even in reſpect of the called within the viſible church. 2. Conſider that grace is enlarging of this benefit: to take in many, will be your greateſt challenge and aggravation, that ſhall miſs, and come ſhort of it; *Therefore let us*, as it is, Heb. iv. *fear, leſt having a promiſe left us of entering into his reſt, any of us ſhould ſeem to come ſhort of it.* When this door is opened to us, we would by all means fear coming ſhort, or not entering, thro' unbelief; for it will be worſe with us, than if the door had never been opened. Folks ordinarily think not ſo much to miſs or come ſhort of a privilege, which but one or two have acceſs to; but when it is ſuch a privilege as is made attainable by many, the miſſing of it, galleth and tormenteth the more; and when many ſhall come from the eaſt, weſt, ſouth, and north, and ſhall ſit down with Abraham, Iſaac, and Jacob in the kingdom of heaven, what weeping and gnaſhing of teeth will it cauſe to them who ſhall be ſecluded? And therefore, 3. Beware of thinking that there is the leſs diligence or fear required, becauſe we ſay, that many will be juſtified:

tified; for though there be many that are redeemed, and many that ſhall be juſtified, yet all theſe come to be juſtified through Chriſt's knowledge: and therefore ſuch as are ignorant and profane can but take little or no comfort hence, while they continue to be ſuch. Though there be many that are juſtified, yet none but believers are juſtified; and none can warrantably look on themſelves to be believers, but ſuch as are ſincere ſtudents of holineſs; I would not therefore have you laying weight, either on many or fews being juſtified, except by way of motive, but on the way that ye take to come by the end, though a great many more were ſaved than will be: if ye take not the way of faith and holineſs to come to ſalvation, ye will not get yourſelves ſhrouded in the croud, but though there were never ſo few damned, ye ſhall make up the number. In a word, it is ground of encouragement to a poor ſinner, that would fain be juſtified in God's own way; it is alſo ground of ſhame and confuſion of face to the unbeliever, that reſtrains the benefit of Chriſt's purchaſe, and ſhuts himſelf out, when grace doth make uſe of ſuch expreſſions to bring him in: and it will be ground of conviction to all that have ſo wide a door opened to them, and do not ſtrive to enter in. It may be many of you think little of this now; but in the day when many ſhall be taken into the kingdom of heaven, and others ſhut out, it will be known to be a matter of the greateſt concernment. If once we could be induced to be in earneſt in this one thing, there were a great point gained on the hearers of the goſpel; and till it be ſeriouſly minded, there is nothing that we can do in religion, that will be to any purpoſe.

SERMON LVI.

ISAIAH liii. 11.----*By his knowledge ſhall my righteous Servant juſtify many*, &c.

IT is a great matter to have the ſolid impreſſion of Chriſt's fulneſs on your ſpirits, and to be throughly perſuaded that there is a righteouſneſs to be had in him; yet the conſolation is not full, unleſs there be a clearneſs in the way how this righteouſneſs is applied and come by, and a kindly yielding to follow that way; for, though we know that Chriſt died, and that there is a righteouſneſs purchaſed, yet there are many that are never juſtified, and that ſhall never be ſaved by it; and therefore it would not be ſo much to know that there is ſuch a thing, if he had not laid down a way how we may be partakers of it; which way can no more foil and miſgive, than Chriſt's righteouſneſs can: and theſe words hold out the way, *By his knowledge ſhall my righteous Servant juſtify many:* that is, through faith in Chriſt many ſhall be made righteous; his ſatisfaction ſhall be accounted the believers, whereby it ſhall come to paſs, that they ſhall be as really juſtified, as if they had born their own iniquities, becauſe his bearing of them ſhall be accounted theirs.

We ſpake, 1. Of this general, That there is ſuch a thing as juſtification, or God's abſolving of a ſinner, who by his own iniquity is liable to the curſe. 2. That this juſtification is the proper effect of Chriſt's death. 3. From the objects of it; that they are many, yet not all, who are juſtified, many being put as a mids betwixt two extremes, neither including all, nor only taking in a very few. Having put by theſe more general doctrines, we would now ſpeak a little to this great benefit of juſtification, in reference to the particular cauſes that concur to the attaining of it, which will lead us to a more diſtinct uptaking of it: there is ground for them all in the text; and therefore

we ſhall put them together, that we may have a ſhort view of this great benefit complexly.

There are commonly *ſix cauſes* aſſigned to, or made neceſſary to concur in juſtification, though we know not well how to expreſs them, ſo as ye may take them up, becauſe of the ignorance of many of you. 1. There is the *efficient* cauſe, and that is God, the party that doth juſtify. 2. The *end*, or *final* cauſe, and that is his own glory. 3. The *meritorious* cauſe or that which procures it, or the ground on which God juſtifies, and that is Chriſt's merit. 4. The *inward inſtrumental* cauſe, by which we get a title to, and an intereſt in Chriſt's merit, and that is faith. 5. The *formal* cauſe, or that wherein juſtification conſiſts, and that is imputation of Chriſt's righteouſneſs to the ſinner upon this acception of it, and the abſolving of the ſinner by vertue of his righteouſneſs. 6. The *external inſtrumental* cauſe, and that is the word of God, by which this juſtification is revealed and wherein God declares and paſſes the ſentence.

For the *firſt*, ye would, for clearing of it, remember what we ſpake in our entring on this doctrine, that this word *juſtification* is a legal, forenſic, or judicial word: and we are to conceive of God, who is the party offended, as the Judge; and of the ſinner arraigned, and brought before his tribunal to be judged, as a delinquent: the law gives in the libel or indictment, founds the challenge or accuſation; the ſinner's conſcience and actions are ſo many witneſſes, proving the breaking of the law, and him to be obnoxious to the curſe on thataccount. In this we ſay that God is the *efficient* cauſe, and ſo we may take the words, *By his knowledge ſhall my righteous Servant juſtify many*, actively and efficiently to look to Chriſt, as having this power, as he is God; which is proper to God alone, as is clear, Rom. viii. 34. *It is God that juſtifies.* 1 Cor. iv. 4. *Tho' I know nothing myſelf, yet I am not hereby juſtified, but he that judgeth me is the Lord:* And this is a reaſon of the former, to wit, that no other can abſolve but God, the party offended, who is Judge

We mark it for this practical *uſe*, which the apoſtle makes of it, which is to bid us lay leſs weight upon others thinking well of us, or abſolving us, and on our own abſolving ourſelves; the Lord chargeth ſome thus, Luke xvi. 15. *Ye are they which juſtify yourſelves before men, but God knows your heart:* Paul will not juſtify himſelf, for that is God's place and prerogative. How many are there, who take another perſons teſtimony for God's, and think, ſince others love, reſpect and commend them, they are in a good condition, and well enough? But, alas, is that perſon God? Except mens teſtimony be founded on the grounds that are held forth in the word (and if ſo, then it is God,s teſtimony) it will not do the buſineſs, nor avail you not any thing; except there be a ſentence of abſolution pronounced and paſt by him, their ſentence, or yours, will be recalled; though many of you do not down-right profeſs this, yet many of you practically fall into it: always remember that it is God that juſtifies, and that his abſolution is different from mens, and from your own; many have good thoughts of you, and ſo may ye of yourſelves, when God may have none

For the *2d.* to wit, the *final* cauſe, it is clear here alſo, by comparing the former verſe with the word going before, in this ſame verſe; and ye may take it in this obſervation, *That the glory of God, and of the Mediator, is the end that God hath before him, in the juſtifying of ſinners;* therefore it is called the Lord's *pleaſure*, or delight, and the Mediator's *ſatisfaction*, becauſe he hath propoſed to himſelf therein the glory of his grace eſpecially, and alſo of others of his attributes, as his end, and ſo hath a kind of longing deſire and thirſt after; for the Lord, being abſolutely glorious, cannot but love his own glory; and being infinitely pure, all-ſufficient good, he cannot but love himſelf and his own glory; and therefore for attaining of this end, he juſtifies and abſolves poor ſinners. Now God is glorified here two ways, 1. He gets the glory of his grace, that is exceedingly magnified thereby, as is clear, Eph. i 5 *Having predeſtinated us to the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure*

ſure of his will, to the praiſe of the glory of his grace: It is the Lord's pleaſure, to glorify his grace; and this proves to be the glory of his grace; when a ſinner liable to wrath is fully juſtified, and intitled to heaven. 2. He gets thereby the glory of his juſtice and righteouſneſs, which takes in the glorifying of God's holineſs and wiſdom: he is ſeen here to be a holy God, who will needs teſtify his diſlike at ſin, wherever it is; a juſt God, that will needs puniſh it; a gracious God, that will pardon; and ſuch a wiſe God, as finds out the way, how both to puniſh and pardon, without any the leaſt imputation, either to his juſtice, or to his mercy and grace; and ſo he ſhews himſelf to be infinitely juſt, gracious, wiſe and holy, in the juſtification of ſinners: theſe we may ſee, Rom. iii. 24, 25, 26. *Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt*, there juſtice and grace ſhine clearly: juſtification is free, yet there is a price laid down, and a ſatisfaction made to juſtice; and the 26 verſe ſhews the end, to wit, *To declare his righteouſneſs, that he might be juſt, and the juſtifier of them who believe in Jeſus.* He hath indeed taken a way how to pardon ſin, but ſo as it is through a redemption, or by the exacting of a price, that he may be ſeen to be juſt, who will not pardon ſin without a ſatisfaction, juſtice kythes in this, that Chriſt is put to pay a great price: and that he may be ſeen to be gracious, he hath laid down a way, how the price, that was to be paid by Chriſt, might be imputed to, or reckoned on the account of the guilty ſinner, and that he might be thereby abſolved: and thus juſtice and grace may kiſs each other, in this admirable contrivance. And altho' none almoſt except Socinians deny the juſtice of God, in the juſtification of ſinners; yet as they do doctrinally in ſubſtance deny it, ſo many of us, who profeſs to abhor their doctrine, do practically deny it alſo.

And therefore, as the 1*ſt Uſe* of it, let me ſpeak a little to unbelievers, and aſk you, what think ye will become of you? ye muſt either betake yourſelves to Chriſt's ſatisfaction, or ye muſt reſolve to ſatisfy for yourſelves: ſecure hypocrites think of nothing but of grace, and that God will always be gracious, and never ſuffer themſelves to think of the neceſſity of a ſatisfaction to be made to his juſtice; and thus they ſlight, and on the matter deny his juſtice, as if he were not to be glorified in that attribute, as well as in his grace and mercy; whereas there is no other way to declare God to be juſt in the juſtification of them that believe, but this, which brings them to Chriſt's ſatisfaction.

Uſe 2. It is ground of notable conſolation, and encouragement to a poor exerciſed ſoul, ſenſible of ſin, whereupon to expect juſtification: it is God's end, in juſtifying ſinners, to ſet out the glory of his grace: and is it not much, that God ſhould contrive ſuch a way for glorifying of himſelf, as ſhould carry along with it good to us, yea, ſuch a way as ſhould reſolve in our good, which comes in as a ſubordinate end, to the glorifying of his grace, as the ultimate end? may not this be an encouragement to them, to ſeek after juſtification on theſe terms, and for this end?

Uſe 3. It ſhews, That as many as ſubmit not to the way of his righteouſneſs, and of juſtification by grace, are thwarting with God's end; they ſet themſelves to hinder and obſtruct it, even that he ſhould not be glorified in his juſtice and mercy: they do what they can, that God ſhould neither be juſt nor gracious; but he ſhall be juſt in condemning them, whether they will or not: though he be not glorified in his grace, as to them, they letting themſelves, what they can, to let it; yet in his juſtice he ſhall moſt certainly be glorified. O that men and women believed how deep their guilt draws, who are ſtanding in the way of the glorifying of God's grace! it will be found, in ſome reſpect, to draw deeper than the guilt of theſe abominable ſins of adultery and murder, in the day of the Lord: and yet many of you will be found to have done this, and to have come ſhort of righteouſneſs.

For the 3*d*, that is the *meritorious* cauſe: take it in this doctrine, *That the meritorious cauſe, that procures our juſtification, and with reſpect to which God juſtifies a ſinner, is the alone merit and ſatisfaction of Chriſt Jeſus.* And this ariſes from the text, on theſe

theſe two conſiderations, 1*ſt*, Becauſe this juſtification is laid down, as an effect of Chriſt's ſoul travel, and ſuffering: if juſtification be the proper and immediate effect of Chriſt's ſufferings, then his ſoul-ſufferings muſt be the meritorious cauſe of it, we cannot imagine another: he purpoſeth, by his ſufferings for the elect, that they ſhall by his knowledge be juſtified; therefore they muſt be abſolved, and juſtified, by his interpoſing to take on our debt, and ſo his ſufferings muſt be the procuring cauſe of it. The 2*d* conſideration is taken from the words following, *He ſhall juſtify many, for he ſhall bear their iniquities*: if Chriſt's bearing of our iniquities be the ground of our juſtification, or that by which it is procured, then his ſufferings muſt be the meritorious cauſe of our juſtification, or that on account whereof we are juſtified; becauſe his bearing of our iniquities can no other ways be the cauſe of our juſtification, but by his interpoſing to merit the ſame to us by his ſufferings. Would ye know, as if the prophet had ſaid, how Chriſt's ſufferings ſhall be the cauſe of our juſtification? here it is, he ſhall bear our iniquities, and therefore our juſtification flows therefrom: the Lord, by the prophet, hath ſo knit theſe two together, that his ſufferings both go before, and are ſubjoined to *his juſtifying of many*, that it may be put out of queſtion, that the Mediator's ſufferings is the alone meritorious cauſe of his pronouncing the ſentence of juſtification, and of accepting and accounting us as righteous before him.

This is not in ſo many words profeſſedly controverted, or denied by the Papiſts, with whom we here deal: for they grant, that Chriſt by his ſufferings procures grace, and God's acceptation of our good works, in ſo far as they are rewarded beyond their condignity: but, to make the difference betwixt them and us the more clear, we ſhall put in *four* words in the doctrine, and ſpeak a little to them; we ſay then, that Chriſt's ſatisfaction is not only the meritorious cauſe of juſtification, but alſo, 1. It is the neareſt and moſt immediate cauſe. 2. The alone meritorious cauſe. 3. The meritorious cauſe, as contradiſtinguiſhed from, and oppoſed to our works; and inherent righteouſneſs. 4. It is the meritorious cauſe, as inherent in him, and as imputed to us. Theſe *four* are clear in the *text*, and may very well be put in the doctrine.

1*ſt*, Then we ſay, it is not only the meritorious cauſe, but the next immediate cauſe, *cauſa propinqua*, as we uſe to ſpeak in ſchools, of our juſtification; ſo that if it be aſked, what is the cauſe or ground on which God abſolves a ſinner, or the next immediate thing, that he hath a reſpect to in his juſtifying of him? It is Chriſt's merit, his ſoul-travel and ſuffering: Papiſts deny this, and make the next immediate cauſe to be the grace infuſed in us, that which is called, *gratia gratum faciens*: but if ye aſk the prophet, what is the ground, I mean the next immediate cauſe, on which juſtification is derived to many? he tells us, that it is not the inherent righteouſneſs of theſe who are juſtified, but that it is Chriſt's *ſoul-travel*, and *his bearing of our iniquities*; hence, 1 Cor. i. 30. Chriſt is called our righteouſneſs, *He is*, ſaith the apoſtle, *made of God unto us, wiſdom, righteouſneſs*, &c. Not only by Chriſt have we a righteouſneſs, that makes us acceptable to God, but his righteouſneſs is ours, and God's reſpecting of us, in, or throughout it, making us acceptable.

2*dly*, Not only is his righteouſneſs the meritorious cauſe, but it is the only meritorious, or the alone meritorious cauſe; and herein Papiſts and we differ: they grant, that Chriſt's ſatisfaction is the meritorious cauſe; but remotely only, as it procures inward or inherent grace, by which we merit; but they will not have it to be the only meritorious cauſe, but will needs have our own works to merit alſo, and that properly; whereas the prophet ſpeaks of juſtification, as the effect of Chriſt's ſoul travel only: and if ſo, then there can be no other thing admitted, for there cannot be two ſocial or joint meritorious cauſes; therefore throughout the ſcripture, when the merit of juſtification is attributed to Chriſt, it excludes all other things, and is oppoſed to our own works; which is the *third* thing.

3*dly*, Then we ſay, that Chriſt's righteouſneſs

righteouſneſs is the meritorious cauſe of our juſtification, as contradiſtinguiſhed from, and oppoſed to our own inherent righteouſneſs, or works; and herein alſo Papiſts and we differ: they grant indeed a meritorious inherent righteouſneſs, or works; and herein alſo Papiſts and we differ: they grant indeed a meritorious influence to Chriſt's righteouſneſs; but that is, ſay they, as it makes our own righteouſneſs meritorious, not as contradiſtinguiſhed from, and oppoſed to our own righteouſneſs, but as having influence on it. Now, theſe are directly oppoſed in ſcripture; I ſhall only name that one clear place, Phil. iii. 9. *That I may be found in him, not having mine own righteouſneſs, which is of the law, but that which is by the faith of Chriſt;* where Paul is conſulting, and reſolving what he will take himſelf to, as his defence at the bar of God; we ſee, 1. That it is his ſcope and deſign, that, in the day of judgment, he may be found in ſuch a caſe and poſture, that he may be able to abide the trial. And, 2. That he ſpeaks of *two* righteouſneſſes, the *one* is his own, that is the inherent grace which he hath gotten, and the works which he hath done: the other is the righteouſneſs of Chriſt without him, which is by faith: now, when he lays his reckoning, he is ſo far from joining theſe two together, as con-cauſes, or ſocial cauſes of his juſtification, that he oppoſes them; *That I may be found in him, not having mine own righteouſneſs;* without my own, or, *not having my own*, &c. *in him*, as having given up with, denied and renounced my own righteouſneſs: he will not admit of that, on any terms, in leſs or in more; ſo clearly doth he, as to his juſtification before God, ſeclude his own righteouſneſs, and betake himſelf to Chriſt's righteouſneſs alone, as contradiſtinguiſhed to his own.

4*thly*, We ſay, that Chriſt's righteouſneſs, as it is in him, and imputed to us, or made ours by imputation, is the alone meritorious cauſe of our juſtification and ſalvation; ſo as that which he hath purchaſed is reckoned and accounted the ſinner's, as if it were his own inherently and perſonally: this I alſo gather from the words, *By his knowledge ſhall my righteous Servant juſtify many, for he ſhall bear their iniquities*; Would ye know, as if the prophet had ſaid, how Chriſt is the meritorious cauſe of juſtification? Thus it is, becauſe he ſhall bear their iniquities; if he hath taken on the burden of their ſins, and had their ſins imputed to him, then it will follow by proportion, that they are juſtified by the imputation of his righteouſneſs to them. And there is nothing that the ſcripture doth more inculcate than this, that we are juſtified by the righteouſneſs of Chriſt, without us, and imputed to us, or reckoned ours; we by faith laying hold upon it, and God's accepting of it for us, makes it becomes ours; and yet there is nothing that we do more practically err in, and which Papiſts do more ſcorn and flout at, wholly enervating the way and contrivance of grace, by excluding and ſhouldering out the righteouſneſs of Chriſt, calling it, in deriſion, a *putative*, or merely fancied, and imaginary righteouſneſs, as if there were no reality in it, and by bringing in, and eſtabliſhing their own righteouſneſs; though it be very clear from this, and many other ſcriptures, that Chriſt's righteouſneſs muſt be ours by imputation, becauſe he bare our iniquities: he became our righteouſneſs, by paying of our debt, as our cautioner, and no other ways; the ſcripture never ſpeaks of his being our righteouſneſs, by procuring ability to us to pay our own debt.

I ſhall clear this 4*th* branch a little further, becauſe it will ſerve to clear the reſt, that is, that Chriſt's righteouſneſs, as it is in him, and imputed to us, is the only meritorious cauſe of our juſtification; and if we conſider, *Firſt*, The way of juſtification that is uſed among men, this will be the more plain; there being two covenants, by the one of which life was once attainable, and by the other of which it is now attainable; 1. The covenant of works, which abſolves a man that never brake it, which is, as when one among men, or before mens court, is declared to be free, becauſe he was never owing the debt. 2. The covenant of grace, that provides a cautioner to pay the ſinner's debt, upon whoſe payment thereof, had recourſe to by faith,

faith, there is acceſs in law to the ſinner to call for abſolution: even as it is in mens courts, though the principal debtor hath nothing to pay, yet if the cautioner pay the debt, it is the principal debtor's clearing; and if he ſhould be again charged to pay the debt, his immediate defence would be, that the cautioner had paid it already; ſo it is here, the Lord hath borrowed, and made uſe of this way, that is uſed among men, to make the myſtery of juſtification, which paſſeth in the court of God, the more clear to us: it is as if one ſhould alledge that ſuch a perſon is owing ſo much, and he ſhould ſay, I cannot be charged with it, and upon what ground? no, becauſe I am not owing the debt, but becauſe ſuch a one has paid it for me; ſo ſays the apoſtle, Rom. viii. 34. *Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth, who ſhall condemn? It is Chriſt that died*, &c. The defence propoſed before the tribunal of God, is Chriſt dying, and that is as much as he hath paid the price, or debt; who then can charge it on the principal debtor? And the frame and contexture of the words ſhews, that it is a judicial procedure; for they ſuppoſe a charge or libel, and a ſentence; and the meritorious cauſe of the ſentence of abſolution is, *that Chriſt hath died.*

2dly, If we conſider the nature of the two covenants, and compare them together, it will be clear, the Papiſts confound the two covenants; for *works* to them is the condition of both covenants, making uſe of that place, Mat xix. 17, 21. *Keep the commands; if thou wilt be perfect, ſell all thou haſt, and give to the poor*; quite contrary to the ſcope of it: for therein Chriſt is putting the man to a thing impoſſible to himſelf, to bring him to ſee the neceſſity of a Mediator, and diſcover his unſoundneſs, when he will not forego his great poſſeſſions for him: but the ſcripture doth clearly difference the covenant of grace, and the covenant of works, that they are oppoſed; for the covenant of works ſaith, *Do this and live*; and the covenant of grace ſaith, *If thou ſhalt believe with thy heart in the Lord Jeſus, and confeſs with thy mouth, thou ſhalt be ſaved*: and therefore the account of one's being juſtified in the covenant of grace, muſt be different from the account whereon one is juſtified in the covenant of works otherwiſe they could not be oppoſite; the covenant of works reſpects the inherent righteouſneſs, as the condition; the covenant of grace reſpects faith, taking hold of the righteouſneſs of Chriſt; and therefore his righteouſneſs muſt juſtify, as being in him without us, and as imputed to us: it cannot be our righteouſneſs within, that juſtifies; for ſo, it ſhould be the ſame with the covenant of works; for though Chriſt did procure inherent righteouſneſs to us, it makes no difference in the condition itſelf, which is works.

3dly, It will be clear, if we conſider how the ſcripture ſpeaks of Chriſt's righteouſneſs becoming ours, even as our ſins became Chriſt's, and was the cauſe, if we may ſo ſpeak, of his condemnation; that is, as he became liable to the curſe, that as he ſtood a legal perſon in our room, he became guilty, and liable to the payment of our debt; for otherwiſe it is abomination once to ſpeak of his condemnation; and if his righteouſneſs become ours, as our ſin became his, then certainly his righteouſneſs is the cauſe of our juſtification, as it is in him inherently, and in us by imputation only. The blaſphemy of Antinomians is moſt deteſtable, and not at all pleaded for, even by Papiſts; and therefore we ſtand not on it here. Now, our ſin became Chriſt's by imputation, therefore his righteouſneſs muſt be ours the ſame way: if it then were aſked, how we are juſtified? The text anſwers, *He ſhall juſtify many, becauſe he ſhall bear their iniquities*: the prophet makes his ſufferings to be the antecedent, whereof our juſtification is the conſequent; for his bearing of our iniquities is given as a reaſon of our juſtification; this is alſo clear, 2 Cor. v. *ult. He was made ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him*: in which words the Spirit of the Lord doth ſo explain, bound and inculcate this, that there can be no rational exception againſt it, nor evaſion from it; *He was made ſin*, that is, a ſin-offering,

or

or an offering for our ſin, though there was no guile found in his mouth; though he had no ſin, neither was capable of ſin, yet he was made a ſacrifice for our ſin: as *he was made ſin*, ſo are we *made the righteouſneſs of God in him*. If any ſhould aſk, What is it to be made righteous? the apoſtle anſwers, even as Chriſt was made ſin, the ſame way are we made righteous; and that is, by imputation of Chriſt's righteouſneſs to us, and not by our own merit; we have no more merit than he had ſin: but as he was accounted to be the ſinner, though free of ſin in his own perſon; ſo a believing ſinner is accounted righteous, though without any merit in himſelf, becauſe God hath engaged in his covenant, to make Chriſt's righteouſneſs forthcoming to the believer: though that were enough, yet the Spirit of the Lord addeth a further word, *in him*, to anſwer that queſtion, Whether Chriſt hath procured inherent holineſs to us, that thereby we may be juſtified? No, ſaith he, that is not the way; our righteouſneſs is *in him*, and not inherent in us: even as the ſin imputed to Chriſt is inherently in us: ſo the righteouſneſs, whereby we are juſtified, is inherently in him.

4thly, It may be clear from this, that frequently it is called a righteouſneſs that is attained by faith, and that it is oppoſed to our own righteouſneſs and working; now it cannot be conceived, how we can get a righteouſneſs by faith, but by pleading that his righteouſneſs may be imputed unto us, Rom. iii. 22. It is called *the righteouſneſs which is by faith*: and ver. 25. *Whom God hath ſet forth for a propitiation, through faith in his blood*; and chap. iv. ver. 5. *To him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs*: Faith taking hold of his righteouſneſs offered to ſinners in the goſpel, his righteouſneſs ſo taken hold of, becomes a propitiation to pacify God towards the ſinner, as if he had ſatisfied in his perſon: even as if a company of men had been out in rebellion, and a proclamation of pardon comes forth from the king, becauſe he is ſatisfied by a great friend, who hath paid their ranſom: which proclamation of pardon runs on theſe terms, whoever will lay down arms, and come in, and accept of the king's pardon, that is procured, and made offer of, ſhall be acquitted of the guilt of rebellion, and received into favour; who, whenever they are challenged, will plead their abſolution on that friend's procurement, and offered on ſuch terms in the proclamation: now ſuppoſe (as I hinted before, not long ago) that when theſe rebels have yielded themſelves, and accepted of the terms, if any of them ſhould be called to anſwer at the bar, or the king's bench, as being challenged for his rebellion; his anſwer and defence would be, that ſuch a proclamation was made to us, and I laid down my arms, and accepted of the pardon; this in juſtice would be admitted, and ſuſtained as relevant, becauſe that procurement or procured pardon becomes the perſon's, according to the terms of the proclamation: it is even ſo here, we are rebels to God, Chriſt Jeſus ſteps in, as the great friend of ſinners, and ſatisfied juſtice; and thereupon the proclamation comes out, as it is, Acts xiii. 38, 39. *Be it known unto you, men and brethren, that through this Man is preached unto you the forgiveneſs of ſins; and by him all that believe are juſtified from all things, from which ye could not be juſtified by the law of Moſes*; When the ſinner is arraigned before the tribunal of God, he hath two acts of his faith; one that ſubmits to God, and to his way of abſolving ſinners, and another that pleads for abſolution, not on the terms of his own innocency, but on the terms on which Chriſt's ſatisfaction is made offer to him; and ſo faith juſtifies, as it takes hold of the meritorious cauſe, and builds its defence at God's bar, on Chriſt's righteouſneſs alone; it is the procurement of the Mediator that it pleads upon, and in this ſenſe the imputed righteouſneſs of Chriſt, and the righteouſneſs of faith, are one and the ſame, becauſe faith takes hold of the righteouſneſs without us, which can be no other but the righteouſneſs of Chriſt.

5thly, It is clear from the plain and direct expreſſions of ſcripture to this

purpoſe; take but theſe few, as Rom. iv. 3. and 22. compared with Gen. xv. 6. *Abraham believed God, and it was counted to him for righteouſneſs*; he had the promiſe of Chriſt to come, and received and reſted on it; it was not his faith, but the promiſe of the Meſſiah reſted on by faith, that was imputed to him for righteouſneſs; and ver. 6. *Even as David deſcribeth the bleſſedneſs of the man to whom God imputeth righteouſneſs without works*; It is not, bleſſed is the man who is holy, (though ſuch a man is ſeriouſly ſtudying to be holy, albeit not in order to his juſtification thereby) but *bleſſed is he to whom righteouſneſs is imputed without works*; and he confirms it from, Pſal. xxxii. *Bleſſed is he whoſe tranſgreſſion is forgiven, and whoſe ſin is covered; bleſſed is the man to whom the Lord imputeth not iniquity*. Bleſſed is the man to whom the Lord imputes righteouſneſs, though he have it not in himſelf, and to whom he imputes not ſin, though he have it in himſelf; ſo, 2 Cor. v. 19. *God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them*. Jeſus Chriſt is the reconciler of the world to God by his own merit; being God and man in one perſon, the efficacy of his ſufferings reconcileth the world of the elect: and how is this purchaſed reconciliation applied? By *not imputing their treſpaſſes unto them*. That which here is called *juſtification*, is there called *not imputing of tranſgreſſion*, through that righteouſneſs which Chriſt hath purchaſed, or through offering up of himſelf a ſacrifice to God, to ſatisfy his juſtice.

6thly, We might ſay, that this way of juſtification, through the imputation of Chriſt's righteouſneſs, ought to be admitted according to Papiſts own grounds; for, 1. They grant that young children, who cannot merit, are juſtified and admitted to glory by Chriſt's merit, as the immediate and proxime cauſe of their juſtification; and why not alſo of thoſe that are at age? Is he not the common cauſe? what abſurdity is in the one more than in the other! Is not the juſtification of both alike free? Though there be difference in the manner of application, yet in the meritorious cauſe there is no difference; and ſeeing to children, Chriſt is the meritorious cauſe of their juſtification, why not alſo to theſe come to age? 2. They will grant an imputation of the righteouſneſs and merits of other ſaints to them that want of their own, as to the removal of temporal plagues, and the taking them out of purgatory; and if they grant that there may be an imputation of the merits of ſaints, why deny they the imputation of the merits of Chriſt, as to the removal of eternal wrath? Is there any probability, that there can be any imputation of the one, and not an imputation of the other? 3. They allow an imputation of Chriſt's merits, as to the procuring of the firſt grace, without all faith apprehending him; and if, by their own doctrine, it be not abſurd to ſpeak of Chriſt's merit, as to the infuſing of grace at firſt, why ſhall it be thought abſurd to ſpeak of Chriſt's merit, as to the procuring of glory? 4. They grant, that there is an imputation of Chriſt's righteouſneſs, as to the procuring of glory, in a higher degree, (though they ſay, that it is a far better life, which comes by our own works) and why not, as to the procuring of glory in a lower degree, yea, both of grace and glory, and of every good thing? We have inſiſted on this the more, 1. Becauſe it is the main foundation of our faith, and the end of it, and the great ſcope of the goſpel. 2. Becauſe there are ſo many miſtakes about this, and a groſs miſtake in this is remedileſs, when we come before God. Even before the tribunal of men, if we make a wrong defence, it hazards our cauſe; ſo is it here, for to have a hiding-place in Chriſt, and under the covert of his righteouſneſs, is our only defence before the dreadful tribunal of God. 3. Becauſe it ſerves much to clear this truth; for we would have you knowing, that it is not enough to ſpeak of Chriſt's merit, as the cauſe of our friendſhip with God; a Papiſt will do that, who yet leaneth not to Chriſt's merits alone, but to his own, at leaſt in part, and in conjunction with Chriſt's; and therefore we would now and then ſpeak of this, becauſe there is ſuch hor-

horrible ignorance of it, though a fundamental truth. How many gay honeſt folks, as they are called and accounted, are there among us, that cannot tell how they came to be juſtified, or what is the ground which they have to reſt on, if they were going to die? Is it not abſurd, that men ſhould be called Proteſtants, and live ſo long under the great light of the goſpel, and yet be ignorant of this main point of the Proteſtant religion?

Therefore, 1. Make this *uſe* of it, to inform yourſelves in the cauſes of your juſtification, and to turn them over into queſtions and anſwers to yourſelves; ſo that if ye aſk, what is the efficient cauſe of juſtification? It is God the party offended. What is the final cauſe of it? It is his glory. What is the meritorious cauſe? It is Chriſt's merits, or his righteouſneſs imputed to us. What is the inward inſtrumental cauſe? It is faith, *&c.* according to the ſolid anſwer given in our Catechiſm, to that queſtion, What is juſtification? *It is an act of God's free grace, wherein he pardoneth all our ſins, and accepteth us as righteous in his ſight, only for the righteouſneſs of Chriſt imputed to us, and received by faith alone*; where the efficient cauſe is God's free grace, Chriſt's righteouſneſs the only meritorious cauſe, and the only inward inſtrumental cauſe, faith alone; the formal cauſe, God's pardoning our ſin, and accepting of us as righteous: remember well, that it is not Chriſt's righteouſneſs, as having a merit in it, to procure inherent righteouſneſs, but as it is imputed unto us, and accounted ours, that juſtifies us; thus ye will remember the difference betwixt Chriſt's righteouſneſs and our own. And as for the external inſtrumental cauſe, it is holden out in theſe words of our Catechiſm, in the deſcription of faith, *as he is offered to us in the goſpel:* all theſe cauſes muſt in ordinary diſpenſation concur to our juſtification, and the pardoning of our ſins.

The *2d Uſe* ſerves to teach us to be on our guard againſt the Popiſh error of juſtification by works: though we are here mercifully keeped free, yet the land is tempted in ſeveral corners of it, to ſhuffle by Chriſt's righteouſneſs, and to bring in mens own righteouſneſs or holineſs, as the ground of their acceptation before God: there are ſome ſpottings of it within a few miles to this place; and ſince this error draws ſouls away from that which is their right and only defence before God, that is Chriſt's righteouſneſs, it cannot but ruin them; which ſhould make you all to look well about you, and upon this account to abhor it: it is one of the great deluſions of the man of ſin, which being once admitted, will, with your own conſent, bring you again in bondage to a covenant of works.

Uſe 3. Follow this way in your practice in your ſeeking after juſtification, renounce your own righteouſneſs, and lean to Chriſt's righteouſneſs alone. What better are many of us in our practice than Papiſts? if we aſk many, what is it that ſatisfies the juſtice of God? ſome will anſwer, 1. Their good prayers, or their good works; and if they have done a fault, they ſhall make amends. 2. Others will ſay, that they have a good heart to God, and they mind well, though it is but little they dow do. 3. Others will thank God, that they have been keeped from groſs evils, and that he hath helped them to pray and to wait on ordinances; and though they have no righteouſneſs of their own, yet God hath helped them to do many good things; and thus all that they lean to, is ſtill within them. 4. Others will ſay, we warrant you, we can merit nothing, but we hope, through Chriſt's righteouſneſs, our holineſs and prayers will be accepted; not as duties, or fruits of faith, but they think to make theſe two concur, as the ground of their juſtification; *to wit*, Chriſt's righteouſneſs, and their own performances together. And, what is all this but black and abominable Popery? and yet, if we go through the generality of profeſſors, great folk, and mean folk, we will find few, but, by one or other of theſe ways, they delude themſelves; and that but few have Chriſt's righteouſneſs, as the immediate ground of their juſtification and defence before God: be aſhamed therefore, that ye are ſo ignorant of this point, and be

exhorted to ſtudy it as the main thing, if ever ye think to ſtand before God's tribunal, and to carry your cauſe; be exhorted, I ſay, to be clear in this defence which only will be found relevant before God, and nothing but this, *to wit*, the ſatisfaction of Chriſt, taken hold of, and reſted on by faith.

The *4th Uſe* ſerves for notable conſolation to a poor ſinner, that hath no righteouſneſs of his own, and who without this would never have peace. What would any of you think or ſay, if ye had your prayers and good works to hold up to God, for the ground of your juſtification? but here is a way for the moſt profane and graceleſs to be juſtified; which we do not mention to foſter profanity, or an indifferency as to the having or wanting of inherent grace and holineſs, God forbid we ſhould: but to hold out the excellency of this way of juſtification by grace, whereto, if ye kindly ſubmit, ye may come to be juſtified. It is not your own righteouſneſs, whether ye have leſs or more of it, that juſtifies you; for to that ye muſt be denied, and endeavour to make this ſure and ſicker: therefore let not this grace be offered to you in vain; if ye ſlight it, it will be a fearful challenge, and will make you one day ſtand with a ſilent mouth, and an empty hand, when ye ſhall be charged, becauſe ye have not laid hold on this righteouſneſs, which only can anſwer all challenges; and ye ſhall ſtand naked before God, becauſe ye had this robe of Chriſt's imputed righteouſneſs, for covering of your nakedneſs, in your offer, and would not put it on. This is it that bare through David, Abraham and Paul, and all other believers; yea, that which, to ſay ſo, bare through our Lord Jeſus, who *was juſtified in the Spirit*, as he ſtood in the room of elect ſinners; and believers in him may be fully aſſured of their juſtification, through his imputed righteouſneſs, not that which is his eſſential, but cautionary righteouſneſs; therefore throng in to make uſe of it. And let God himſelf bleſs through Chriſt what hath been ſaid to you to this purpoſe.

SERMON LVII.

ISAIAH liii. 11. *By his knowledge ſhall my righteous Servant juſtify many; for he ſhall bear their iniquities.*

THESE words ſhew the great ſcope and deſign of the covenant of redemption, and of Chriſt's ſufferings agreed upon therein, which have been ſo much inſiſted on in the former verſes; and that is in a word, that there may be a ground laid down, how a ſinner may be juſtified; therefore there is the greater need, that this point be well ſtudied, in all the cauſes of it.

It follows now, that we conſider this part of the words, which holds out the mean, by which this benefit is made ours, and that is, *by his knowledge*, which holds out the *inſtrumental cauſe* of our juſtification: it is ordinarily ſo called, and we ſee no cogent reaſon inducing us to a change of the deſignation. *Faith* is here called *knowledge*, not as if it were a bare ſpeculative notion, ſuch as devils may have; but becauſe knowledge is a notable antecedent to faith, and faith is conſequent to, and ſuppoſes preceding knowledge, as we may ſee, Rom. v. *How ſhall they believe in him, of whom they have not heard?* Thus, faith is expreſt by knowledge, John xviii. 3. *This is life eternal to know thee the only true God, and Jeſus Chriſt*, &c. Now, it cannot be eternal life, to know, by a mere notional or ſpeculative knowledge, for ſeveral reprobate men exceed many believers in this; but it is to know ſo, as to believe in God, and to reſt on the Mediator for life through him, as it

it is, 2 Pet. i. 3. *He hath given unto us all things that pertain to life and godlineſs, through the knowledge of him*, &c. Mere ſpeculative knowledge cannot be the condition of the promiſes, for they are made to the man that believes; which believing, takes in, not only the act of the mind, knowing and aſſenting, but of the will, conſenting and cloſing with the object known: and this will be the more clear from theſe two, 1. That by knowledge here, is meaned that by which juſtification is made ours, or applied to us, and that which intitles us to it: Now, mere ſpeculative knowledge doth not that, but it is faith embracing him, who is made known. 2. If we compare that which is attributed to knowledge here, with that which is attributed to faith elſewhere, Rom. v. 1. *Being juſtified by faith, we have peace with God*; and Rom. iii. 5. *He is the juſtifier of him which believeth in Jeſus*; we will find, that what is called *knowledge* here, is called *faith* there: ſo that we may, without heſitation, take the meaning of the words thus, *My righteous Servant ſhall, by faith in him, juſtify many*, who, by his bearing of their iniquities, ſhall be abſolved and ſet free. Therefore, what is ſpoken of knowledge in the doctrine, we may look on it as agreeing to, and meant of faith.

We ſhall here inſiſt a little on this doctrine, which is implied in the words, That juſtification through faith, or the obtaining of the pardon of ſin, through Chriſt's righteouſneſs, taken hold of by faith, doth neceſſarily preſuppoſe knowledge in the perſon that may expect it; or thus, Faith, where it is ſaving, and ſuch as juſties, hath always knowledge going along with it, otherwiſe faith could not be called knowledge: there may be knowledge without faith, but there can be no faith without knowledge; and ſo conſequently a ſinner cannot expect juſtification without knowledge. For making out of this ye may conſider theſe things. 1. Faith is of itſelf nothing, but as it lays hold on ſome object. How can faith lay hold on an object, except it know it? as the word is, Rom. x. *How can they believe, except they hear?* Can any perſon reſt on an unknown Mediator? That ſure were not faith, but a blind gueſſing; it is juſt, as if ye ſhould ſay that ye believe ſuch a thing, when yet ye cannot at all tell what it is; which is not faith, but, as I ſaid, blind gueſſing and preſumption. 2. Faith, as juſtifying, is always holden forth, as making uſe of, and giving credit to that which is revealed in the word: hence, we that hear the goſpel, have that revealed to us therein, binding us to the belief of it, that heathens have not; as it is, Rom. i. 17. *I am not aſhamed of the goſpel of Chriſt, for therein is the righteouſneſs of God revealed from faith to faith*, where it is neceſſarily preſuppoſed, that the revealing of the righteouſneſs of the goſpel (which here comprehends the knowing of it) muſt go before faith; and as a perſon grows in faith, he grows in the knowledge of it. Hence alſo, they are ſaid to be ſtrong in faith, who are ſtrong in knowledge; and they are ſaid to be weak in knowledge; who are weak in faith, Rom. xiv. 1. and xv. 1. Becauſe they knew not that the ceremonial law was taken away, and particularly the difference of meats, and ſo durſt not hazard on ſome things, which their Chriſtian liberty gave them acceſs to. 3. Conſider, that in juſtification, God would have a ſinner to proceed as a man doth, who tables his defence before an earthly tribunal of juſtice; who, if he plead well, and on relevant grounds, he comes the better to: and as it is dangerous, in a weighty cauſe depending, to have an ignorant advocate, who puts in a wrong defence, ſo is it here, and in this caſe, to be ignorant: hence, Rom. x. It is given, as the reaſon of the Jews miſcarriage in the point of juſtification; *But being ignorant of the righteouſneſs of God, they went about to eſtabliſh their own righteouſneſs*: that is, being ignorant of that which God would accept for righteouſneſs, they thought to patch up one of their own: and ſo is it ſtill, for ſome hope to come ſpeed by their prayers, others think to come ſpeed by their good heart to God; a third ſort puts in their good works, if not in expreſs words, yet practically; all which may let us ſee the neceſſity of knowledge to juſtification. 4. Conſider

Conſider, that there muſt be repentance, ere a ſinner can be juſtified, which ſuppoſeth knowledge; for he muſt needs know his ſin, and that his own righteouſneſs will not do his turn: and ſo long as he is ignorant, he cannot repent, nor renounce his own righteouſneſs; for while he is ſo, he cannot know what is ſin, and what is not ſin; what is faith, and what is preſumption, unleſs it be by gueſs; and folk will never be ſuitably affected with ſin by gueſs. The apoſtle Paul ſays, as it is, Rom. vii. 9. *Before the law came, I was alive;* that is, before it came to him, in the knowledge of its ſpiritual meaning, and broad extent of it: while he was a Phariſee, he was alive, in his own eſteem; *But when the commandment came, ſin revived and he died:* he then ſaw need of another righteouſneſs than his own. We preach to you ſometimes the neceſſity of repentance, and of your being humbled; and that ye ſhould deny your own righteouſneſs; and betake you to Chriſt's; but, except there be knowledge of your unrighteouſneſs, it is as if we ſhould bid you waſh where there is no ſpot ſeen. 5. Look forward to the duties of holineſs, which are neceſſary, though not to juſtify you, yet that ye may live as it becomes juſtified perſons; though not to make your peace, yet to glorify God, and to keep up friendſhip with him. Now, can any know, or do duties who are ignorant? Hence it comes to paſs, that ſome hazard on ſin, taking it to be duty, and ſcar ſometimes at duty, as if it were ſin. 6. Conſider your own peace, and in order to it, there is a neceſſity of knowledge, elſe there will be ſtill a doubting whether ye are right or wrong; hence it is ſaid, Rom. xiv. *He that doubteth, or doth doubtingly, is damned;* for he hath a ſentence in his own conſcience againſt himſelf, though he may be doing that which on the matter is right. 7. In a word, ignorance puts us out of caſe to make uſe of many notable opportunities and privileges; we know not what uſe to make of the word, of the ſacraments, or of Chriſt; how many have lived a conſiderable number of years ſtrangers to the advantages that are to be gotten by him, through their want of knowledge? therefore, John iv. Chriſt ſays to the Samaritan woman, *If thou hadſt known who it is that aſked it of thee, thou wouldſt have given him drink, and he ſhould have given thee living water;* where he inſinuates, that her ignorance was a great cauſe why ſhe keeped at ſuch a diſtance from him. It is hardly poſſible, that ſo many poor ſouls would abide at ſuch a diſtance from Chriſt, if they knew him: there is no deſire after that which is unknown; and therefore many do live at ſuch a diſtance from Chriſt, becauſe they have not ſo much as the literal knowledge, or hiſtorical faith of his worth

The *uſes* are *three*, 1. Take it for granted, if ever ye would ſee the face of God, that there is a neceſſity of knowledge; for knowledge is a piece of God's image, as well as holineſs; and knowledge is commanded as well as holineſs. Knowledge was placed in the firſt man Adam, as well as holineſs; and when we are renewed after the image of God, in conformity to the ſecond Adam; we are renewed in knowledge: and not only ſo, but knowledge is a mean of the excerciſe of faith, of repentance, and of holineſs; and if ſuch a thing be needful, by the neceſſity of a mids, in order to an end; if obedience to a command; or, if the thing itſelf that is to be known, be needful; then knowledge muſt be needful. It is true, we would beware of extremities here; as either to ſay, on the one hand, that there muſt be ſuch a high degree of knowledge; for in the ſpeculative part of knowledge, to ſpeak ſo, reprobates may go beyond believers; or upon the other hand, to think that knowledge is enough, and that there needs no more but knowledge, as, alas! many do reſt upon their knowledge: and therefore we would beware of ſeparating theſe two, knowledge and faith.

If it be aſked here, What knowledge is requiſite to juſtification? I would ſpeak a word to this queſtion, not ſo much for ſatisfying of curioſity, but for your inſtruction who are more ignorant; and to ſhew the neceſſity of the thing and to give you a ſhort view of theſe things that are neceſſary to be known about this matter: and therefore,

therefore, 1. Ye muſt know God that juſtifies you, ere ye can be juſtified; as it is, John xvii. 3. *This is life eternal, to know thee the only true God, and him whom thou haſt ſent, Jeſus Chriſt;* if ever ye be abſolved before ſuch a judicatory, ye muſt know your judge; that there is one God, that he is one in his eſſence, and that there are three perſons, yet ſo, as the Trinity of perſons doth not hinder or obſtruct the unity or oneneſs of the Godhead, 1 John v. 7. *There are three that bear record in heaven, the Father, the Word, and the holy Ghoſt; and theſe three are one.* Study then to know God, who is your judge, not ſo much out of curioſity, ſeeking to know how the perſons differ, as to their manner of ſubſiſting, as how to be fixed in the faith of the thing. 2. Ye would know yourſelves, and what may be charged on you before God; can men carry rightly before a judge, or before a judicatory, if they know not how it ſtands with them: and this will lead to know the ſtate and caſe wherein ye were made at firſt, and the covenant of works, which God made with man at the beginning, when he gave to him the promiſe of life upon condition of obedience; and that ye are liable to the curſe, due for the breach of that law and covenant, elſe ye will never know your hazard; and knowing the breach of the law, and covenant of works, it will make you, through God's bleſſing, to ſeek after juſtification, which otherwiſe ye will never do. And ſo ye are to know, that the firſt covenant was broken by Adam, and that this made him and all his poſterity liable to the curſe, as being guilty of his tranſgreſſion; and this takes in the knowledge of original ſin, even of the ſinful eſtate wherein ye were born, and of your actual ſins. 3. Ye muſt know, how a ſinner, lying in ſuch a ſtate and caſe, under ſin and wrath, may come to be abſolved; and this leads you in to know, that there is a new covenant made through a Meditor, in which there is a promiſe of life and ſalvation, through believing in him, which Rom. x. is called *the law of faith*, which gives a ſinner ground of hope to be juſtified by the righteouſneſs of a cautioner, and leads him in to know the defence, that he may and ought to plead on before God. And there is here preſupoſed, as a neceſſity of knowing yourſelves, ſo a neceſſity of knowing the law, and covenant of works (for if we plead innocent in any one ſin, whereof we are guilty, it may hazard our eternal ruin) and a neceſſity of knowing Jeſus Chriſt, who is the meritorious cauſe of our juſtification; that he became man, and did take to himſelf a true human body, and a reaſonable ſoul, that by the union of his two natures, he might be God and man in one perſon: in reference to which, he muſt needs be known; for if we know him not to be man, we cannot underſtand how the human nature can be ſuſtained, and ſupported and carried through, in ſatisfying the juſtice of God. And withal, a neceſſity of knowing how the Mediator procures this juſtification: and this leads us in to know his offices, how he was a prieſt, and interpoſed betwixt God and ſinners, and made himſelf an offering for our ſin, and maketh interceſſion for us; how he was a prophet, and how, when the thing was unknown, to wit, how a ſinner might have peace with God, he revealed it of old by his prophets, in the Old Teſtament, and his apoſtles and miniſters in the New Teſtament, and doth by his Spirit enlighten the ſoul, to take up the difference betwixt juſtification by faith, and juſtification by works; how he is a king, to ſubdue ſin in us, to mortify our corrupt nature, that will ſtill boaſt till it be ſubdued, to guide us in his way, to fight our ſpiritual battles in us, and for us; and to take courſe with all his and our enemies: otherwiſe, if we know not this, though we are juſtified juſt now, we would be led captive by ſin and Satan to our ruin within an hour; but knowing him to be king, it gives faith footing to expect through-bearing and victory. 4. As we muſt know what Chriſt is, ſo we muſt know what is in Chriſt, and what is communicated and applied to ſinners by him, and ſo the condition of the covenant of grace, which is faith, whereby we come to be united to Chriſt; and that this faith is not a bare aſſenting to the truth, but a cloſing with, and a reſting

ing on him: for we can never believe, except we know what faith is. 5. It is needful, that we know what duty is called for from a juſtified perſon, to wit, repentance and holineſs; becauſe, though he juſtifies none for repentance, yet he juſtifies none but penitents, and he requires repentance from all whom he juſtifies: *Except ye repent*, ſaith Chriſt, *ye ſhall all likewiſe periſh*: For the curſe lies at the door, and we are ſo to repent, as that, with grief, and hatred of ſin, we turn from it unto God, with full purpoſe of heart, and endeavour after new obedience. 6. There is alſo a neceſſity of the knowledge of Chriſt's ordinances, though not abſolutely, in order to juſtification; to know the ſacraments, and how they repreſent Chriſt, and the benefits that come by him; and how they do ratify and confirm the believer's right to him, and theſe good things promiſed through him. Let me intreat you, believers, and as many as look for juſtification, to ſtudy throughly to know, that theſe things are neceſſary to be known; even to know God, and yourſelves, and what ye may be juſtly charged with before him, that your mouths may be ſtoped; to know Jeſus Chriſt, and his offices, (for ye can never upon any ground expect juſtification, except ye know who hath procured it) to know what God requires of theſe who are juſtified: in a word, ſtudy ſo much as may bring you to know your loſt eſtate, and the remedy thereof, and how to found your defence, when ye come before God, *&c.* And if ye would ſtudy thus to know God, and know yourſelves, and your natural condition, and Jeſus Chriſt, and the way how ye come to be juſtified through him, and your duty to him, and ſo make a catechiſm to yourſelves out of theſe few heads, it were a ſhort and ſure way to come to knowledge.

The *2d Uſe* ſerves for reproof and conviction to them that ly ſtill in ignorance, which is a moſt ſinful and dangerous condition: for if knowledge be a duty, and if ignorance be a ſin, and ſuch a ſin as hazards the ſoul, then what a woful caſe are many of you in, who now hear me? lay aſide all other ſins, I would be aſhamed to ſpeak of the great ignorance that is among you! how many of you are there, that cannot give any tolerable account of your Catechiſm? who know not your natural ſtate and condition, nor the way how to come at peace with God, nor any ground for your faith to reſt upon, nor Chriſt, nor his offices? and, alas! if it be ſo, what better are ye than heathens? ſure ye are much worſe, becauſe ye have deſpiſed knowledge; can the goſpel give you faith, to whom it never gave knowledge. There are ſeveral ſorts of perſons, to whom I would here ſpeak a word, 1. There are ſome that never lay the neceſſity of knowledge to heart, betwixt whom and Turks and Pagans there is in this reſpect but little difference; and yet ſuch will be ready to ſay, we live, and do as well as we may; that there may not be a quarral or controverſy betwixt God and us: but it is poſſible but there muſt be a quarrel, if it were but on this alone account, that ye think there is none? O that ye would conſider, what a ſin ignorance is! when the devil appeared in the world, he made it a great part of his firſt work, to extinguiſh and put out the light of knowledge, and by this means he labours ſtill to keep folk in ignorance; hence the apoſtle ſays, 2 Cor. iii. *If our goſpel be hid, it is hid to them who are loſt, whoſe eyes the god of this world hath blinded.* Profanity and error are great baits and ſnares, but ignorance carries more to hell than both theſe do; for ignorance foſtereth and cheriſheth, if it do not alſo beget, profanity and error; as the apoſtle Peter inſinuates, when he ſays, that the ignorant or *unlearned, wreſt*, or pervert *the ſcriptures unto their own deſtruction.* Much ignorance, and conceit of knowledge, will ſoon and eaſily ſhake people looſe, and make them a prey to error, and alſo to profanity; muſt not ignorance then be an evil thing, when it leads the way to ſo many other ſins, and at laſt to hell and deſtruction? Hence it is at leaſt in part, that the kingdom of Satan is called the *kingdom of darkneſs*; and ſure they are very proper ſubjects of his kingdom, who are ignorant: and is it poſſible, think ye, that people can think of God, or of their

their duty aright, or have any ſolid peace, who are in that condition? They are juſt like to one ſleeping on the top of a maſt, in great hazard, and yet utterly ſenſeleſs of it. Look but to *two* or *three* words, that hold out the dreadful danger and hazard of your condition, who are ignorant; the *firſt* is that, 2 Theſſ. i. *Chriſt will come in flaming fire, to render vengeance to all them that know not God, and obey not the goſpel.* The 2*d* is, Hoſ. iv. *My people periſh for want of knowledge.* The 3*d* is, Iſa. xxvii. *This is a people of no underſtanding; therefore he that made them, will have no mercy upon them.* Think not then little of ignorance, neither think yourſelves to be well, ſo long as ye live in it. A 2*d* ſort will readily grant, that ignorance is an evil thing, and that knowledge is good and deſirable; but yet they take no pains to have their ignorance cured and removed, or to attain knowledge: they are ſecure and confident, though poor, blind and wretched, and make their ignorance a cloke of excuſe for their other ſins; hence ſome will ſay, we have been poor ignorant bodies, and we hope that God will not lay ſin to our charge. O what deluſion and deſperate danger is here! If it be aſked, and it would become us well to enquire into it, what can be the reaſon of this horribly groſs ignorance that is among us, which is ſuch, that we are almoſt hopeleſs of many of you, if ſome extraordinary work of God's Spirit fall not in on your minds and hearts? Very readily theſe go together, the moſt ignorant are the moſt ſenſeleſs, and the moſt ignorant are the moſt confident. The cauſes of this may be ſeveral; as, 1. Folks undervaluing the practice of religion; let the moſt ignorant perſons be in earneſt in the practice of religion, and they will readily through God's bleſſing, as ſeek after, ſo come at ſome meaſure of knowledge: this is a fountain of your ignorance, that ye are not in earneſt in religion; *Then ſhall ye know*, ſaith the prophet Hoſea, chap. vi. *if ye follow on to know the Lord.* Excuſe not your ignorance, and want of knowledge, by your not being book learned, by your want of time and leiſure, and by other ſuch ſhifts: if ye were in good earneſt, and ſerious in ſeeking after the knowledge of the things of religion, ye would ſoon in ſome meaſure underſtand and take them up; but ye come and hear, and ſit for an hour, and take no heed what is ſpoken: ye will not read the Catechiſm, nor aſk a queſtion about what ye are ignorant of, nor will take head to what is ſaid, when others are examined. There are none of you, but if ye were in earneſt, ye might come to ſome good meaſure of knowledge; becauſe they were ſometime as ignorant as ye are, and as incapable, who yet have come to knowledge, and theſe will be witneſſes againſt you, who had the goſpel, the ſame ſeaſons and means of knowledge, and yet continued ſtill in your ignorance. 2. Many of you do not ponder the ſinfulneſs and hazard of ignorance; for ye continue as ſecure, as if God would never lay it to your charge. Ye would not readily lye in the ſin of drunkenneſs, or of ſwearing, or of any other ſuch things, without a challenge; but ye can ly ſtill in your ignorance, and in the ſin of not profiting by the means which ye are under, and yet diſpenſe with yourſelves therein; and ye ſecretly ſay within yourſelves, if we be well otherwiſe, we hope knowledge will not be required of us: but will not, think ye, God's image be required to be in you? Are not faith, repentance and holineſs required? and can any of theſe, I pray, be without knowledge? Do ye ſee any touched with the impreſſion of their ſin and guilt, but as ſoon they fall to the ſtudy of knowledge? and who continue to be ignorant, but ſtupid bodies, that never ſaw their hazard? which is an ordinary companion and attendant of ignorance. A 3*d* cauſe is negligence and ſlothfulneſs. The wiſe man ſays, *The hand of the diligent maketh rich*, and ſlothfulneſs brings on poverty: in every thing, if ye compare folks together, ye will find, that wherever any are ſoberly and ſeriouſly diligent, God bleſſes it; ſo that we may gather and conclude their diligence from their knowledge. There are many here, who I ſuppoſe are very ignorant; but let me aſk you, Wha time and pains have ye ever beſtowet

on the ſtudy of knowledge? Ye hear the preaching, and ye read a chapter of the Bible now and then; but that is not enough, for ye may be preſent here, and yet not hear to any purpoſe. How many come to hear the preaching of the word, from whom, through their own fault, devils come, as ſo many crows on new-ſown land, and ſnatch away the word that is ſown? and it is never known that ſuch ſeed was ſown. For moſt part, ye either hear negligently, or ye quickly forget all that ye hear; ye never ſpeak of it in your families, neither take ye any time for reading and pondering the Catechiſm. How many of you did ever ſet any days or hours apart to ſtudy knowledge? Ye will cry out againſt pretended enthuſiaſms and inſpirations, as deluſions, and there is good reaſon for it; but, how ſhall ye get knowledge, if ye will be at no pains for it? Your practice ſays, ye expect it ſhould come by immediate inſpiration, without all uſe of ordinary and appointed means. 4. Others will ſay, that they would fain know, but that they are very dull and incapable; and it is often true, that they are ſo: but, are ſuch in earneſt, out of love to knowledge, ſtudying to come by it? It is ſaid of ſome, 2 Theſſ. ii. *Becauſe they received not the truth in love, God gave them up to ſtrong deluſions, to believe a lie.* There are many, who ſtudy knowledge, but not from a right principle, nor from a right motive; it may be, that they may get their token to come to the Lord's ſupper, to eſchew ſhame when they are examined, or that they may be able to talk: it is juſt with God to let ſuch want knowledge. 5. Folks go not about the uſe of ordinary means, as having therein need of God's bleſſing, and of his Spirit to help them rightly to take up his myſteries; they pray not for knowledge as God's gift. How many of you, when ye take up the Catechiſm to read, fall down on your knees to ſeek God's bleſſing on your reading thereof! When John is ſpeaking of the benefits that come by Chriſt, this is by him put in among the reſt, *And hath given us an underſtanding, that we may know him that is true,* 1 John v. 20. If therefore ye would know God aright, ſeek his bleſſing in the uſe of his own appointed means. Ye ſtudy the knowledge of God, even as if ye were to read a common human hiſtory; if ye ſeek a bleſſing to your meat, why ſeek ye not a bleſſing on the means of knowledge, which is as neceſſary to the ſoul, as meat is to the belly? how often hath David ſuch a ſuit to God, when he ſays, Pſal. cxix. *Open mine eyes, that I may ſee the wondrous things of thy law; teach me thy ſtatutes,* &c. he thought no ſhame to pray for knowledge; ſure if we prayed more for it, we would thrive better in it. Other reaſons fall in, in the *directions*, anent the ſtudy of knowledge, which we ſhall give you.

The 3*d uſe* ſerves to exhort you to, and to commend the ſtudy of knowledge to you, as a neceſſary, commendable, and profitable duty. Can we hope to prevail with you in any thing, if we prevail not with you in this, even to lay the neceſſity of knowledge to heart? will not the excellency of the object, the authority of God commanding it, the advantages that come by it, with the prejudices that attend and follow the want of it, commend it to you? will ye ever be perſuaded to ſeek after faith and holineſs, that will not be perſuaded to ſtudy knowledge? It is a wonder how many of you can have the confidence to ſay, that ye keep your hearts to God, when ye are ſo void of the very form of religion, which much conſiſts in knowledge; for it is that wherein it is keeped, and whereby through grace it is ſuitably exerciſed. Sure ye can never have the power of religion, who want the form of it; therefore let me exhort you all, eſpecially ſuch of you as have ſome eminency above others, to ſtudy knowledge: let the more aged ſtudy it; and let theſe that are younger ſtudy it; if the time of youth go over without it, it is one to many if ever the loſs be recovered and made up again; and ye that can read, have time and parts, ſtudy the knowledge of God; many of you will be very ſad and dreadful ſpectacles in the great day, when ye ſhall be charged with this, that ye never judged precious Jeſus Chriſt to be of that much worth,

worth, as once to put you ſeriouſly to the ſtudy to know him; this is no fable nor fiction, but a ſad truth. When men value and eſteem any thing, be it ſcience or art, they will be at pains and give diligence to know it, becauſe they prize it: therefore, for helping you to the ſtudy of knowledge, take theſe few *directions*, and a *caveat* or two in the cloſe. 1. Let none put themſelves without the reach of this exhortation, let none ſay, we are too old to learn; if ever ye think to be juſtified by Chriſt, knowledge concerns you greatly. It were a commendable thing to ſee aged men and women carefully and conſcientiouſly reading the Catechiſm; and could we once but get you under the impreſſion, and conviction of this as a duty, we would think that much were gained. 2. Spend ſome time about this in private weekly; it may be, it were fit that ſome of you did ſo daily, ye ſpend much time more idly; if ye knew the hazard of ignorance, ye would even take ſome ſet time to ſtudy knowledge, and this would not need to be counted any wronging of, or incroaching upon your Chriſtian liberty; as ye ſtint ſome time for prayer, may ye not ſtint ſome time to read the Catechiſm, or to go to ſome family where ye that cannot read yourſelves, may have one to read it to you? And to ſeveral, I may add for a help to this, that ye would take a part of that time, which ye ſpend on tippling; is it not obvious, that the perſon that is ofteſt in the hoſtler-houſe, or in the tavern, is ordinarily the moſt ſtupidly ignorant? Tell me whether it is better ſpent time to take an hour, in two or three days, and beſtow it in reading of the ſcriptures, or of ſome good and edifying book, whereby you may come to knowledge, and to grow in it, than to take ſeveral hours, every day almoſt, in an ale-houſe, or tavern. Many of you, as it is well known, will ſit down in ſuch places at four or five o'clock in the afternoon, and continue till eight or nine at night; how much ye drink, I ſpeak not of that, but ſure ye miſpend much precious time, and much debauch your own ſpirits? What if, by ſuch doings, ye be laying a ground for this challenge? Sir, you lived in ſuch a place, under ſuch means, and you ſpent your time ſo and ſo; you might have been freed from the guilt of miſpending of your time, and of your ignorance, had you taken a part, or the whole time, and ſpent it in the ſtudy of knowledge; would not this be better for your families, better for your ſouls, and better for your bodies? Would it not prevent much ſin, and much reproach? And therefore, if ye lay weight on the good of ſoul and body, beſtow more time in the ſtudy of knowledge: that ſin of tippling brings alongſt with it many other ſins; and were it not well done, to put ſome duty, and even this duty in particular, in the place of it? Others of you that drink and tipple not away ſo much of your time, ye know what time ye ſpend walking on the plain-ſtones, and in pratling and talking of idle and unedifying ſubjects, in droling and jeſting, or in ſitting over the fire, as we uſe to ſpeak, in your houſes, doing nothing; when will ye take ſome of that time, in ſeeing after knowledge? others of you, that follow your callings, will ye leave your work a little ſooner than ye uſe to do on the Saturday evening, or take the Sabbath afternoon for this work? Some of you may ſtudy knowledge in your ſhops, others may do it in your houſes, if ye would but give over to walk up and down the ſtreets, when ye are not at all called to do ſo. 3. Make conſcience to improve the means of knowledge which ye have; read eſpecially the Bible, and alſo the grounds of religion, compendiouſly ſummed in the Catechiſms leſſer and larger. Ye have frequent preaching and catechiſing; at every diet ſtudy to get ſomething, and put every day's leſſon to another, and this would, through God's bleſſing, increaſe your knowledge; for inſtance, take this leſſon to day, that nothing can juſtify but the righteouſneſs of Chriſt, laid hold on by faith; take another with you the next day, and let not one day's leſſon ſhoulder out another: let the huſband and the wife, the children and ſervants, compare their notes, or what they remember of ſermons together; be often ſpeaking of what ye hear in your families. Ye have, it may be, ſome

neighbours, who would be content that ye come in to them; or, it may be, they have children who can help you: make uſe of ſuch means and perſons, and that would both help your knowledge, and evidence your love (when ſincerely gone about) to to the communion of ſaints. Be about the uſe of means, with an eye to God for his bleſſing on them: pray to him for opened eyes, and that he would give you an underſtanding to know him. There is a ſtupidity in many of you, that makes all that ye hear to go by you, and as it were to ſlide off you; ſo that if it were known, ſome would wonder how there could be ſuch ignorance amongſt them that frequently hear the goſpel. 5. Any light of knowledge that ye have, be tender of it in your practice; God ordinarily refuſeth to give more, where that which he hath given is not uſed well; where men *do not like to retain God in their knowledge*, or where *the truth is detained in unrighteouſneſs*, it provoketh God to give you up to a reprobate mind, as the apoſtle tells us, Rom. i. *If ye continue in my word*, ſays Chriſt, John viii 31, 32. *then are ye my diſciples indeed, and ye ſhall know the truth, and the truth ſhall ſet you free:* and John vii. 17. *If any man will do his will, he ſhall know of the doctrine, whether it be of God, or whether I ſpeak of myſelf.* He that goeth conſcientiouſly and conſtantly about the duties of holineſs that he knows, (for he muſt make conſcience of all, elſe he will thrive in none) he ſhall increaſe in knowledge.

There are alſo ſome things that more generaly conduce to knowledge, as that, magiſtrates, miniſters, elders, parents, maſters of ſchools, and maſters of families do their reſpective duties. 1. Then let me deſire you to ſee to the education of the youth; I mean of the children of themeaneſt and worſt, to bring them up at ſchool: it is ſad to conſider, how many young ones of graceleſs, careleſs, and ignorant parents, are brought up to the devil; it were no great buſineſs to help them that cannot entertain them at ſchool. O that we were all willing to contribute for ſuch a work! it might help them to know ſomething of God, or to be civil at leaſt; it would alſo remove the excuſe, that we frequently meet with from many, to wit. that they cannot read; and if parents will not be ſeriouſly concerned in this themſelves, God requiresus to take ſome courſe to bring up their young ones in the knowledge of God, and truly, if this external eaſy mean be neglected, we can expect little of other means; if this were minded, it might be an ornament to the city, and the burden would not be ſo very great, if it were once put to the trial. Will ye that are parents, and able, be induced to put your children to the ſchool? If ye be not able make it known. I know there are ſome who will drink more more in one day ſometimes, than would keep their children at the ſchool for many days; and I ſuppoſe that there are but few who can ſay, that it is mere neceſſity that lets them. Are there any of you that can ſay, ye would fain bring up your children at ſchool, and ye ſpake to magiſtrates, or to church-ſeſſions for help, and that it was refuſed you? it is your part to ſeek for help, that are really unable, and it lieth on you, to ſee to it yourſelves who are able; and while ye neither do yourſelves, nor ſeek help from others, ye are utterly inexcuſable. 2. I would commend to you the neceſſity of uſing private means, and that ye would not lay all the weight of your profiting on your being in the church, and on your coming to be catechiſed, or to hear others catechiſed; but give diligence in private to come to knowledge, elſe it will be long ere ye thrive and profit. Ye that are in one family, when we come home from ſermon, conſer together now and then, and be ſpeaking of what ye hear on the Sabbath, betwixt Sabbath days; and when ye can get any to anſwer a doubt or queſtion to you, make uſe of the opportunity; though we could go through you all twice a year in examination and catechiſing, it will not do your turn if this be neglected: but as ye would be careful to keep your children at ſchool ſo ye would be buſy in your families, at all family duties; this was wont to be the old way of God's people, and it would make hearing of ſermons profitable. 3. I would commend you to careful attendance on and conſcientious uſe making of the miniſtry of the word, the great ordi-

nary mean of knowledge; and that ye who are moſt concerned would be thinking of the great conveniency, if not neceſſity, of more labourers. If it were known how numerous a people we are; how many hundreds every one, who labours among you, hath under his charge: how little time we have to go through you all particularly, and what abounding ignorance there is in the greateſt part of the people; I ſuppoſe it would be thought, that the charge of any one of us might require two to diſcharge it ſuitably; which we do not preſs to ſpare our labour and pains, but to ſtir you up to a neceſſary duty: the effecting of the thing is not impoſſible, and it is a work and duty well becoming you, and worthy of you; the Lord himſelf perſuade you to mind it. I ſhall cloſe up all with a caveat or two. 1. Beware of placing over much religion in knowledge, or of being puſt up with your knowledge, when ye attain to any meaſure of it. 2. Beware of counting mere knowledge to be faith; but when ye come to know and diſcern the object, be ſure that ye take hold of, and reſt upon that which the eye of faith diſcerns: the land is, to ſay ſo, afar off, and within the vail; caſt therefore the anchor of hope there. Beware of thinking, that ye merely of yourſelves can acquire any ſound and ſaving knowledge, or pump it out of ourſelves: we bid you not ſtudy the knowledge of God, as ye ſtudy other common things; there are here requiſite humility, fear, reverence, love to the truth, dependence on God, prayer to him, and acknowledgment of him: let me again ſeriouſly commend this ſtudy to you, and through it let me commend Chriſt unto you, *whom to know is life eternal;* to him be praiſe for ever.

SERMON LVIII.

ISAIAH liii. 11. *By his knowledge ſhall my righteous Servant juſtify many; for he ſhall bear their iniquities.*

IF any thing ſhould be ſtudied with diligence, ſure this ſhould be, even to be clear how we may come to be at peace with God, how we may be abſolved and juſtified, when we come to reckon before him: it is no curioſity, ſingly and diligently to make enquiry here, although the unfaithfulneſs and pride of ſome unhappy men have made the ſtudy of it unpleaſant, by corrupting and making crooked God's plain and ſtraight way of making of our peace with him, and of our being juſtified before him.

We entered to ſpeak of the great mids, or mean, by which this righteouſneſs, that juſtifies a ſinner before God, is derived; or, by which we come to have a title to, and an intereſt in it: and as we have great need to be clear in that righteouſneſs, which will be a relevant defence before the tribunal of God's juſtice, that we propoſe not one that will be caſten and rejected; ſo we have as great need to be clear in the way, how that righteouſneſs may be made ours, ſeeing many are, and will be condemned, notwithſtanding of Chriſt's righteouſneſs, becauſe there is no application of it made by them to themſelves.

We ſhew you, that by *knowledge* here is meaned *faith*, as the ſcriptures in the New Teſtament (which hold out juſtification to be by faith) make clear, it being evident, that no merely ſpeculative knowledge can intitle to this juſtification; yet it is called knowledge, 1. Becauſe faith neceſſarily pre-ſuppoſes knowledge: if it be not a part of it, yet certainly it is a neceſſary antecedent of it. 2. Becauſe, though there be not an evidence to reaſon in all the things which we believe, yet there is a certainty; and faith gets this name, becauſe it makes men certain of theſe things which it takes up, as if it were a ſcience or knowledge. 3. To diſtinguiſh it from all other ſorts of knowledge, and to bound

bound and include it, moſtly at leaſt, within this object, *Chriſt*, to ſpeak ſo; therefore it is ſaid, *By his knowledge*, or as the word is better rendered, *By the knowledge of him ſhall my righteous Servant juſtify many;* which ſhews, that it is not knowledge taken largely that he means of, but knowledge with reſpect to Chriſt, the great object of it, as it is, 1 Cor. ii. 2. *I determined to know nothing among you, but Jeſus Chriſt, and him crucified:* And ſaith Paul, Phil. iii. 8. *I count all things to be but loſs, for the excellency of the knowledge of Jeſus Chriſt my Lord.* Ye will aſk then, how doth knowledge and faith differ, ſeeing wherever there is faith there is knowledge, though not contraiwiſe, wherever there is knowledge there is faith? We ſhall not ſtand upon this, but ſhortly we conceive, that knowledge diſcovers the object, and faith takes hold of the object, and reſts upon it; knowledge is the eye of the new creature, diſcovering ſuch a thing; and faith is the hand that catcheth hold of, and grips that thing that is diſcovered: or thus, knowledge is like to the head, that takes up ſuch a thing in a notion; and faith is as the heart, that cloſes with it; therefore, Rom. x. it is ſaid, *With the heart man believes unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.* I know many take knowledge for faith, which at the beſt is but hiſtorical faith; and it is as if a man who is a drowning ſhould ſee another caſting in a rope to him, and he ſees and knows ſuch a thing, but takes no hold of it, and therefore periſhes; or, as a ſea-man's diſcovering good ground to caſt anchor on, but not caſting forth his anchor thereon, is expoſed to the violence of the ſtorm, and ſo ſhip-wrecked; knowledge diſcovers the ground, but faith caſts the anchor on it: it is much to get you brought up to know, but much more to get you brought to know the difference that is betwixt faith and knowledge; hence it is, that many ſay, that they believed ever ſince they knew good by ill, becauſe they never looked on faith, but as the knowing, profeſſing and declaring ſuch a thing to be true; but it is one thing to know a phyſician, and another thing to employ him, and to make uſe of his phyſic.

We ſpake of this general doctrine, that knowledge is a neceſſary thing, as being preſuppoſed to faith, and particularly the knowledge of Jeſus Chriſt; therefore it is called, *The knowledge of him*, becauſe it is Chriſt Jeſus which is the object of faith; therefore our ſtudy of knowledge would eſpecially be with reference to him. There are two ſorts of perſons, who are not utterly ignorant, and yet are defective here; 1. There are ſome that love and ſtudy to be ſcholars, but Chriſt is not the object of their knowledge: it is not the knowledge ſpoken of here, to be well ſkilled in philoſophy, in tongues in mathematicks, *&c.* which we diſcommend not; nor is it to be able, ſpeculatively to diſpute and diſcourſe of divinity, but is the knowledge of Chriſt's righteouſneſs; and to ſtudy experimentally and practically to make uſe of it, and to be clothed with it; as one ſays well, *If we know him we know all; and if we know not him, tho' we know all, we know nothing*; therefore, though Paul was a very learned man, and a great ſcholar, yet, ſays he, 1 Cor. ii. 2. *I determined to know nothing among you, but Chriſt Jeſus, and him crucified.* A ſecond ſort, are ſuch as want not affection to truth, nor love to piety, yet to them the ſtudying of this doctrine, that concerns Chriſt, and his offices, is ſomewhat taſtleſs and weariſome; they would be at the hearing of duties, caſes and queſtions ſpoken of, though we may in ſome reſpect ſay, that none of theſe are objects of faith properly, at leaſt as it is juſtifying, but means and midſes to guide you to make uſe of, and to carry ſuitably to the privileges that are in the covenant. Hence many have good affection, that are very ſhallow in their knowledge of Chriſt, and think but little of preaching, and books that hold out the doctrine concerning Chriſt, becauſe they come not in ſo cloſe to practical things and caſes; whereas if they were better ſettled in the knowledge of Chriſt, it would anſwer all their caſes, and

looſe

looſe all their queſtions and doubts: let therefore theſe be well looked to, and this, by no means, be nauſeated or ſlighted; though knowledge of the truths of God be neceſſary, yet it is eſpecially the knowledge of Chriſt that is neceſſary.

There is another thing ſuppoſed here, that ſerves to clear the doctrine of juſtification, which we ſhall obſerve, ere we ſpeak of faith itſelf particularly, becauſe it is an antecedent to it; and it is this, *That the goſpel is a neceſſary external mean for promoting of our juſtification:* for faith, as we have ſhewed, preſuppoſes knowledge, and knowledge preſuppoſes the revelation of God's mind in the goſpel; and if knowledge be neceſſary to faith, then the goſpel muſt be neceſſary, for it is ſaid, Rom. i. 17. That *by it the righteouſneſs of God is revealed from faith to faith;* there is great need to obſerve all the ſteps of this doctrine well, and this among the reſt; the goſpel is not a thing that bred in nature's breaſt, or a thing that men by nature have the knowledge of; nay, it is fooliſhneſs to the wiſe men of the world, as we may ſee, 1 Cor. 1. *We,* ſays the apoſtle, *preach Chriſt crucified, to the Jews a ſtumbling-block to the Greeks fooliſhneſs; faith comes by hearing,* as it is, Rom. x. 17. *and hearing by the word of God,* and in the ſame chap. ver. 14, 15. *How ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher? and how ſhall they preach except they be ſent?* where the apoſtle clearly and convincingly infers the neceſſity of a lawfully called miniſtry for preaching of the goſpel, and for carrying on the work of juſtifying and ſaving faith; the reaſon is, becauſe if there be a neceſſity of faith, and if no faith can be without knowledge, then there muſt neceſſarily be ſomething to reveal it: I ſpeak here of the ordinary way of God's revealing himſelf; what he may do extraordinarily towards dumb and deaf perſons, to idiots and young children, I meddle not with that, but leave it to himſelf as a ſecret which he thinketh not fit to impart to us. I call the goſpel the *external mean* of promoting our juſtification, in four reſpects, 1. Becauſe it lays before us the object of our faith; for *in it,* as it is Rom. i. 17. *is the righteouſneſs of God revealed,* &c. and Rom iii. 21, 22. *Now the righteouſneſs of God without the law is manifeſted,* &c. We would never know the way how a ſinner comes to be at peace with God, and to be juſtified without the goſpel. 2. Becauſe it not only reveals the object of faith, but it makes offer of it; and hereby a ſinner, that hears the goſpel, hath warant to embrace and make uſe of Jeſus Chriſt's righteouſneſs, and to reſt upon it: and therefore, if temptation ſhould ſay to the ſinner, Though Chriſt died, what is that for thee? Faith hath this to reply, The goſpel calls me, and that warrants me to come to him, and to make uſe of his death; the *promiſe,* as it is, Acts ii. *is to as many as the Lord our God ſhall call:* and in this reſpect, the promiſe is our right and evident, whereby we come to have a claim to Chriſt. 3. Becauſe God makes uſe of the word preached, for engaging of ſinners to Chriſt, and for making them to take hold of him; it is true, that it is not powerful of itſelf, and without the Spirit, yet it is the ordinary mean that God makes uſe of; therefore ſaith the apoſtle, 2 Cor. x. 4 *The weapons of our warfare are not carnal,* though they be weak in themſelves, yet *they are mighty thro' God, to the pulling down of ſtrong holds.* And in this reſpect, the goſpel not only offers life, but, through God's bleſſing, as a mean, begets life; and by the Spirit accompaning it, ſinners are engaged to take hold of Chriſt, and to reſt on him for ſalvation. 4. Becauſe this word being taken hold of, and cloſed with, contains the pronouncing of ſinners *abſolvitur,* or of his abſolving ſentence, when he ſay, *If thou believeſt, thou ſhalt be juſtified and ſaved;* upon ſuppoſition of believing, the ſentence ſtands good to the believer, *Thou art paſt from death to life;* there being *no condemnation to them who are in Chriſt Jeſus.*

The *1ſt uſe* ſerves to clear that which we hinted at before, in naming this for a cauſe of juſtification; though it be the external inſtrumental cauſe, yet it is a cauſe.

The *2d uſe* ſerves to teach you to put

put a price on the goſpel; it is the bane both of profane ſecure ſinners, and of a ſort of vain and giddy people among us, that they prize not the preaching of the goſpel, as the external inſtrumental cauſe, that concurs in the juſtification of ſinners; but if ever ye be abſolved, ye will be beholden to this preached goſpel; I will not ſay always to the preaching, but ſure to the goſpel that is preached. This on the one hand reproves theſe who will be ready to ſay, that they have faith, who yet never knew the goſpel to do them good, and ſuch alſo who ſeldom come to hear, and who never care for preaching; and upon the other hand, it reproves theſe, who, when they fall a tottering, reeling, and wavering, and begin to incline to error, caſt at the preaching of the goſpel, having, it may be, ſlighted it before in their hearts; whither when Satan once gets them, he toſſes them in a great meaſure, as he pleaſes, and makes them ſo giddy, by frequent turning about, that they ſcarcely leave to themſelves a foot-broad of ſcripture ground to ſtand upon: but as ye reſpect the glory of Chriſt, the good of your ſouls, and your abſolution before God, eſteem much of the goſpel; for *it is the power of God to ſalvation:* and if ever ye come to heaven, it will be by this goſpel, as the external mean; theſe nations that never heard it will think you to be moſt deſperately wicked and miſerable, who have had it, and yet ſo unworthily ſlighted it.

For preſſing this *uſe* a little, take *two* or *three doctrines* in reference to it. 1. Walk under the conviction of the neceſſity of the goſpel, for there is no abſolution without it; it is true, God might have taken another way, but on the ſuppoſition, that he hath appointed faith to be a mids to juſtification, and that faith ſuppoſes knowledge, then certainly knowledge doth ſuppoſe a neceſſity of hearing the goſpel: ye will never value preaching, nor any other ordinance of Chriſt, if ye ſee not a neceſſity of them, and know them not to be for your good. 2. Study to know what is the main end and deſign of, and what is the advantage that is to be had by the ordinances. Many come to the preaching of the goſpel, to hear and learn ſome leſſon for informing their judgment; ſome come to get directions, in reference to ſome particular duty; ſome to get a doubt looſed none of which are to be diſallowed in themſelves, but rather in ſo far to be commended: but how few come to it, as to a mean to carry on, and bring about their juſtification; and to bring them out of black nature, into a ſtate of grace? It is the ſum of Paul's preaching, and the end of it, as the divine hiſtorian ſhews, Acts xxvi. 18. *To open blind eyes*, to turn them from *darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and an inheritance among them that are ſanctified by faith that is in him.* 3. Aim in your practice to carry on this deſign, even to put a cloſe to the treaty anent juſtification betwixt God and you. When ye come to the preaching, and hear us declare in the name of the Lord, that a believing ſinner hath acceſs to have his ſin taken away, and to be juſtified through the imputation of Chriſt's righteouſneſs? ye would ſtep to, hearing this proclamation made of the pardon of ſin, by one of Chriſt's ambaſſadors in his name, and accept of, embrace and cordially cloſe with it, if it were juſt now, at this very occaſion. 4. This would be the great deſign both of preachers and hearers; of preachers, to follow that way of preaching moſt, that lays open the myſtery of faith in Chriſt; and of hearers, to love that way of preaching beſt, not ſo much that which fills the head with notions, as that which ſerves to help to cloſe a bargain betwixt God and you. This was Paul's great deſign in preaching, as we ſee, 1 Cor. ii. 2. and 1 Cor. i. 23, 24. He no doubt taught other things, but he compended all in this, or revelled all at this as the ſcope; and this was his main deſign in his preaching, and preſſing of other things.

The *3d uſe* ſerves to make a ſad diſcovery of many of you. Is this goſpel the external mean of juſtification? Then ſee if ever ye knew any benefit ye got by it. Ye will be like to ſay, that ye are in friendſhip with God; but how I pray you came ye by it

it? There is little change to the better in your knowledge, and as little odds in your practice: ye are as much given to covetouſneſs, tipling, lying, ſwearing, pride, vanity, &c. as ever; and are theſe, think ye, the fruits of juſtification? do ye think that to be juſtification, which is neither from the word, nor conform to it? If God would commend this to your hearts, I think it might alarm you to more ſerious thoughts of your condition. I put it to your conſcience, if ye can conceive any difference betwixt you, and theſe that never heard the goſpel? Ye are baptized, and hear preaching, &c. But, alas! it is none of theſe that juſtifies; they are only uſeful, as they lead you forward to the uſe-making of Jeſus Chriſt. Again, let me aſk you, what effect hath preaching upon you? Hath it convinced you of ſin? no; how then can it convince you of righteouſneſs? Therefore, if ye would make ſure juſtification indeed, try it by the word. 1. What was it that put you to ſeek after righteouſneſs, and juſtification? Was ye ever convinced of the need of it? and if ye have been convinced, was it by preaching of the word? 2. If ye have been convinced of your ſin and miſery, where ſought ye for a remedy? was ye led in thro' the word, to ſeek a plaiſter to heal that wound of conviction? 3. What was it that warranted you to take hold of that word, or that gave you a right to it? I know that ye will ſay, that it was Chriſt holden out in the word, that ye did betake yourſelves to: but what weight laid ye on God's call in the goſpel, warranting you to lay hold on the promiſe of righteouſneſs and pardon of ſin through Chriſt? I know there are many, who though there had not been a call from God, would have confidently ſtepped forward to the promiſe; but were ye ever like to Peter's hearers, *pricked in your hearts*, and made to ſay, *Men and brethren, what ſhall we do?* Or, being ſome way pricked, was it God's call, holding out the promiſe *to you, and to your children, and to as many as our God ſhall call*, that brought you to reſt on the promiſe? God hath deſigned preaching for this end; and ye would try, if ever ye was put to it, to look to God's call, that gave you warrant to believe; for there is nothing more certain than this, that wherever faith is ſicker and well built, it is grounded on God's call, and doth take his faithfulneſs for its backbond, to ſay ſo, and warrant.

More particularly, we come to ſpeak of this word, as it reſpects the *inward mean*, or the *inward inſtrumental cauſe* of juſtification, which is *faith*; for there is this order and method. 1. The ſinner is convinced, and made ſenſible of ſin, and brought to reckon for it, in his own conſcience before God. 2. There is Chriſt's being holden forth, interpoſing himſelf to take on the ſinner's debt, and ſatisfying the juſtice of God for it, which is the meritorious cauſe. 3. There is God's offer in the goſpel, holding out Chriſt's righteouſneſs to loſt ſinners, and calling them to make uſe of it. 4. Upon this, there is faith's receiving of the offer, and reſting upon Chriſt, and his righteouſneſs for life; which, to ſpeak ſo, is the inward inſtrumental cauſe, taking hold of the external, and as I ſaid of Chriſt in it. 5. And laſtly follows God's imputing the righteouſneſs of Chriſt to the ſinner, and abſolving him, by virtue of that righteouſneſs, from the guilt of his ſin, as if he had never ſinned.

In ſpeaking of this inward inſtrumental cauſe, *five* things would be cleared, which we ſuppoſe are implied in the words. 1. The neceſſity of faith, holden out, as the mean, by which juſtification is come by. 2. The immediate object of juſtifying faith, and that is Chriſt's ſufferings, or Jeſus Chriſt, as ſuffering, travelling in ſoul, and paying our debt. 3. The act of this faith on this object, which is not a bare ſpeculative knowledge, or a mere hiſtorical faith, but ſomething that really acts on Chriſt, with reſpect to his ſufferings. 4. The effect of this faith, taking hold on Chriſt and his ſufferings, and that is juſtification, which is not the making a ſinner to be juſt by inherent righteouſneſs, but the actual abſolving of him from the guilt of ſin, and from God's curſe; the changing of his ſtate, and the bringing him from un-

der the curſe, into good terms with God. 5. The manner how faith concurs in producing, or bringing about this effect; wherein we have this general, that faith hath a peculiar influence in the juſtification of a ſinner, that no good work nor any other grace hath. There is none of all theſe things but it is in this miſerably declined generation (wherein the devil ſets himſelf mightily to obſcure truth, as the Lord by the goſpel doth clear it) controverted: I ſhall only endeavour to clear the poſitive part, and let you ſee what is truth in theſe things, whereby ye may be brought to diſcover and abhor the errors that are contrary thereto.

The *1ſt doctrine* then is this, that, before a man can be juſtified and abſolved from the curſe of God due to him for ſin, there is a neceſſity of faith in our Lord Jeſus Chriſt. This is clear from the words, and from what hath been ſaid in the opening of them up; if it be *by his knowledge*, or *the knowledge of him*, that *many are juſtified*, then it cannot be that they are juſtified before they come to the knowledge of him, or from eternity. Only in paſſing, take two or three words of advertiſement, and then we ſhall confirm the doctrine, 1. When we ſpeak of juſtification, it is in reſpect of our being abſolved and freed, not from the pollution of ſin, but from the guilt of it, as it makes us obnoxious to the curſe: the clearing of the effect will clear this more. 2. When we ſpeak of faith, it is not to be underſtood as it were a declaration, or manifeſtation of our juſtification; or, it is not to be underſtood of faith in the height of full aſſurance, and as it is a plerophory, but of faith, as it is a laying hold upon Chriſt. 3. When we ſpeak of the neceſſity of faith in order to juſtification, we mean not, as if there were ſuch an abſolute neceſſity of it in itſelf, that God could not do otherwiſe, or juſtify without it; but we mean a neceſſity, in reſpect of the order which God hath laid down, and held forth in the goſpel, which is by the knowledge of his Son to juſtify many. And from theſe conſiderations, many arguments of our adverſaries are made very little regardable, yea, utterly void.

For confirmation of the doctrine, then, 1. Conſider theſe ſcriptures, that expreſly limit, confine, and bound juſtification and pardon of ſin to the perſon that doth believe: ſo, Rom. i. 17. *The righteouſneſs of God is revealed from faith to faith; as it is written, The juſt ſhall live by faith*, Rom. iii. 24, 25. *Being juſtified freely by his grace, through the redemption that is in Chriſt Jeſus, whom God hath ſet forth to be a propitiation through faith in his blood*, &c. Col. iii. 22. *God hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.* Acts xiii. 38, 39. *Through this Man is preached unto you forgiveneſs of ſins, and by him, all that believe are juſtified from all things, from which they could not be juſtified by the law of Moſes.* Conſult theſe ſcriptures, and ye will find, that Paul clears both theſe queſtions. 1. Who are juſtified? All that believe. 2. When are they juſtified? When they believe. 2*dly*, Conſider theſe ſcriptures, that place all men before believing into a ſtate of wrath, and they will furniſh a ſecond ground for this; as, John iii. 18. *He that believeth on him, is not condemned: but he that believeth not, is condemned already;* he lies under the covenant of works, and is condemned, as conſidered in himſelf though God may have a purpoſe to make a change of his ſtate: ſo, Eph. ii. 1, 2, 3. *You hath he quickned, who were dead in treſpaſſes and ſins, wherein in time paſt ye walked, and were children of wrath even as others*, &c. And ver. 12, 13. *We were ſometimes without Chriſt, being aliens from the common-wealth of Iſrael, and ſtrangers from the covenant of promiſe, without hope, and without God in the world: but now in Chriſt Jeſus, ye who ſometimes were far off, are made near by the blood of Chriſt.* And ver. 8. *By grace are ye ſaved, through faith, and that not of yourſelves, it is the gift of God; not of works, leaſt any man ſhould boaſt.* It is faith that gives the title, which we had not before. 3*dly*, Conſider, that the ſcriptures do expreſly make believing

believing to preceed juſtification, and make juſtification to be an effect, or rather a conſequent of faith, to which faith neceſſarily concurs; as all theſe places, which ſay, that we are juſtified by faith in Chriſt, do clear: as, Rom. v. 1. *Being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt;* which place looks on faith's concurring in juſtification with a kind of cauſality, Rom. iii. 22, 25. *The righteouſneſs of God, which is by faith of Jeſus Chriſt unto all, and upon all them that believe,* &c. Eph. ii. 8. *By grace are ye ſaved, through faith.* See more fully to this purpoſe, Gal. ii. 16. where the apoſtle deſignedly, as it were, ſets himſelf to confirm this truth; for, ſpeaking of the way how ſinners come to be juſtified, and as it were entring into the debate, he ſays, *Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even as we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt.* In which place we have three things conſiderable to make out the point; 1. He compares the concurring of faith to juſtification, in the covenant of grace, to the concurring of works to juſtification, or to the obtaining of life, in the covenant of works; as works did juſtify in the covenant of works, ſo does faith in the covenant of grace: now certainly the performing of works, in the covenant of works, behoved to go before juſtification that way; therefore the want of works made Adam to come ſhort of juſtification by works. 2. He looks on faith, and ſpeaks of it, as concurring to juſtification, with a reſpect to Chriſt; and never looks on it in this manner, as a grace conſidered in, and by itſelf, but as acting on Chriſt in a peculiar manner. 3. In expreſs words he ſays, *We have believed in Chriſt Jeſus, that we might be juſtified;* which clearly implies, that they could not be juſtified before they believed: and we may well and eaſily gather, that the juſtification here meant is that which is real and actual, and not the declaring of a man to be juſtified to himſelf, elſe works might declare a man to be juſtified to himſelf, as well as faith; but he contradiſtinguiſhes faith and works here, and oppoſes the one to the other.

The *firſt uſe* ſerves for clearing of this truth, that there is a neceſſity of faith's taking hold of, and reſting on Chriſt, ere we can be abſolved and juſtified; and ſo both theſe errors of Antinomians fall to the ground, 1. That by which they aſſert, that theſe who are juſtified, were juſtified from eternity, and were never under God's curſe. And, 2. That faith is not neceſſary to the attaining of juſtification, but only to a perſon's knowledge that he is juſtified; and ſo they ſay, that faith enters us not in the covenant; which is falſe, it being the terms or condition, on which God propoſeth and promiſeth pardon in his covenant; as is clear, John iii. 18. *Whoſoever believes ſhall not be condemned, but ſhall have everlaſting life.* And Mark xvi. 16. *He that believes, and is baptized, ſhall be ſaved*; with this oppoſition, *He that believeth not ſhall be damned;* Faith being it which enters us in the covenant: for either ſinners are juſtified before they can be in covenant with God, which is an abſurdity, and inconſiſtent with God's covenant; or it is by faith that they entered into the covenant. There is here alſo a clear diſcovery and confutation of a third error of Antinomians, concerning the nature of faith, that it is perſons believing, that they are juſtified: no, not ſo; for, as the apoſtle ſays, Gal. ii. 16. *We have believed that we might be juſtified;* we believe, in order to juſtification: and to ſay, as Antinomians do, would do much to infer univerſality of juſtification, as well as of redemption. It is God's mercy, that this error is diſcovered, and that we have this truth pointing out to us, that juſtification muſt have faith going before it, and alongſt with it.

The *2d uſe* ſerves to demonſtrate the abſolute neceſſity of believing, and taking hold of Chriſt. If abſolution and juſtification be neceſſary, faith muſt be neceſſary: and therefore, if Chriſt be preached to you, and if by him all that believe are juſtified; take hold then, I beſeech you, of the offer; receive, embrace, cloſe with it, and let your very hearts open to it, without which ye can never expect to be juſtified before the tribunal of God. Now let God himſelf bleſs this ſame word to you through Jeſus Chriſt.

SERMON LIX.

ISAIAH liii. 11.----*By his knowledge ſhall my righteous Servant juſtify many; for he ſhall bear their iniquities.*

SOME further and more ſerious apprehenſions of our ſin and hazard would make the reading of theſe words to be refreſhful and welcome to us; the ſtayed thoughts of an arreſtment laid upon us, to appear before God's tribunal, and to reckon for our debt, would make us think much of a cautioner; the want whereof make the glad tidings of the goſpel to be taſteleſs, and without reliſh; this is the great ſcope of theſe words, to ſhew how a ſummoned ſinner, arraigned at God's bar, may be juſtified, and freed from the charge he is liable to; for, ſays the prophet, *By his knowledge*, who is the ſurety of the covenant, *ſhall many be juſtified.*

That which we laſt left at was this, that faith in Chriſt, receiving and reſting on him, is neceſſary for the attaining of juſtification; ſo that in God's way, theſe are ſo linked and knit together, that never one ſhall be juſtified but a believer; though there be a righteouſneſs in Chriſt, yet it ſhall be derived and communicated to none, come to age, but to theſe who by faith betake themſelves to Chriſt, what way the Lord takes with infants, elect infants I mean, is not that which the prophet aims to ſpeak of; though it be Chriſt's righteouſneſs that is communicated to them, as well as it is to them who are at age, yet as to the manner of communicating it, God hath his own way, which we know not.

Now, that we may learn, in ſpeaking to theſe truths, not only to get ſome light for informing of our judgment, but alſo ſome help for our practice; take two or three *uſes*, ere we proceed any further.

The *1ſt uſe* then is, to let you ſee the abſolute neceſſity of believing in Chriſt Jeſus, and that it is as neceſſary for the attaining of our juſtification, as Chriſt's dying is; for our juſtification is an effect flowing from ſeveral cauſes, and the want of any of them will mar it: there muſt neceſſarily be a concurrence of them all, to bring it about; and therefore, tho' there be an exellent worth in Chriſt's righteouſneſs, yet there is a neceſſity of faith, to lay hold upon it, and to make it ours: God's order in the covenant bears this out, wherein he hath knit the promiſe of pardon of ſin, and of juſtification, to faith, and reſting on Chriſt, and there is good reaſon for it, as, 1. The Lord will have a ſinner to know what he is obliged to Chriſt, which faith contributes much unto; for faith ſtands not in the way of the freedom of juſtification, but rather commends it; for the Lord would have us know, that we hold our life of him: and not to receive him by faith, is an evidence of higheſt preſumption; therefore it is ſaid, Rom. iv. 16. *It is by faith, that it might be of grace:* God hath choſen this way, that the freeneſs of his grace, in pardoning of ſin, may be ſeen. 2. The Lord by this lets the unbeliever know, that the reaſon of his own ruin is of himſelf; there ſhall not be one unbeliever found, that ſhall have it to ſay, that the blame lay on God, or on Chriſt, becauſe the offer was made to them on condition of receiving it by faith, and they not performing the condition, their guilt is aggravated by their ſlighting of the offer: it is true, that we are not now dealingwith them, who downright deny the truth of this doctrine; but, alas! what better are they, who do in their practice deny it, and live ſenſeleſly and ſecurely under the goſpel? we conceive that there are three ſorts of perſons, that have need of a word to be ſpoken to them here, 1. Such as live careleſly and ſecurely, as we juſt now ſaid, as if God required nothing of them at all: as they were born, they know not how; ſo they live, they know not how; and when

when they are preſſed to a change of their ſtate and way, they make excuſes, partly from the ſinfulneſs of their nature, that they can do nothing, partly from the abundant grace of God, that he muſt do all: but it will never excuſe you, that ye wanted grace, and had a ſinful nature; for whom, I pray, can ye blame for it? ye that make a bachel of his mercy, if ye continue to do ſo, ſhall never get good of it; for he hath ſaid that he will juſtify and ſave none but the believer: there is none other that hath the promiſe of pardon; it is not made to any thing that is to be brought forth, or done by your own ſtrength, or by the ſtrength of nature, or of free-will; but God hath laid down this order and method, and made it known that ye ſhould believe and receive the offer of Chriſt in the goſpel; renounce your own righteouſneſs, and betake you to Chriſt's righteouſneſs, otherwiſe ye cannot on good ground expect to be juſtified. 2. Others will ſet about many things that are good; but the work of believing they can never be brought to mind or own: they will make a ſort of conſcience of prayer, of keeping the church, of reading the ſcriptures, *&c.* but to give obedience to the command of believing, they mind it not, they can live and die without it; this was the woful and ſoul-ruining practice of the Jews of old, as we are told, Rom. ix. They took much pains to come by righteouſneſs, but *they attained it not, becauſe they ſought it not by faith, but as it were by the works of the law, for they ſtumbled at that ſtumbling ſtone;* when they had gone a part of the way, as it were, and come to the ſtone of believing, there they fell and brake their necks. Hence there are many, who promiſe heaven to themſelves, and think that they have done ſomething for it, who yet never laid hold on Chriſt for their juſtification; but let me tell you, that though ye could go the greateſt length in holineſs that ever any did ſince Adam's fall, it will not avail you, if ye neglect faith in Chriſt; I ſay not this to diſſuade you from the duties of holineſs, God forbid; but to divert you from ſeeking juſtification by them: ſtudy the duties of holineſs, but ſeek always by any means to be found in Chriſt, and in his righteouſneſs, and not in the righteouſneſs of your duties, as to your juſtification. It is true, none that have any tolerable meaſure of knowledge, will profeſs down right, that they lean to holy duties; yet many are ſo ignorant, that they cannot diſtinguiſh betwixt faith and works; and there are not a few, who have a hope of heaven, ſuch as it is, who never knew any thing of the exerciſe of believing. A 3*d* ſort are theſe, who, becauſe of ſome common favours that they have received, as evidences of God's care and kindneſs, conclude their juſtification. It may be ſome have had now and then deep convictions, or have win to tears in prayer, or at a ſermon: others, it may be, have had ſome joy now and then, at hearing the word: others will, it may be, dream of ſuch and ſuch heavenly things, and have, as they ſuppoſe, a viſion of them in their ſleep, and ſome joy will follow on it when they are awaked: others may have met with many deliveries by ſea and land, and God hath dealt well with them, and their children, in external things; but, alas! theſe things may befal unbelievers: not one of them, nor all of them together, if there be no more, will juſtify; ye would rather try theſe things, whether they be found, and evidences of ſpecial love, or not, by your believing; if they have faith in Chriſt carried along with them, it is well; if ye can ſay, that *after ye believed, ye were ſealed with the holy Spirit of promiſe*, and that your joy followed upon your cloſing with, and reſting upon Chriſt, ye have no reaſon to queſtion it; but where ſuch taſtes go before, and are without believing, it is ſuſpicious like; there are many of you that have multitudes of things, that ye lean to, and never ſeriouſly put yourſelves to the trial; whether ye be indeed fled to him.

Uſe 2. We would commend this to you, as a ground of trial of yourſelves, if ye be juſtified, if ye have ſeriouſly taken with your ſin, and embraced God's offer of the righteouſneſs of Chriſt, and reſted on it; make this once ſure, that ye have been ſenſible of ſin, that ye have been beaten from

your

your own righteousness, that ye have fled to Jesus Christ, and closed with his righteousness offered in the gospel; then this will natively follow, that by his knowledge thou art justified, his word speaks it out plain to thee: it may be that some think this to be a broad mark, and that others will think it narrow; yet it is a solid mark, and no other is, or can be a mark, but as it implies this. Though some may presumptuously gather from it a broad conclusion, yet it will be found to be as straitning and searching a mark, when well considered, as other marks and evidences are, that we cannot at first so easily lay hold upon; and therefore we would say, that it is not every one that thinks he believes, but it is such as really believe, who have this evidence; and for preventing of mistakes, we shall follow this evidence of justification, to wit, faith, to the very rise of it. 1. It supposes a charge and summons, as it were, given to the persons to appear before God. 2. There is a sentence discovered, standing against them, and over their heads by the covenant of works: now, what can ye say to these two? where I desire you not so much to speak your light, as your practice and experience, what a charge, or summons was put in your hands? Have ye read the libel of your sins? and have ye seen the breaches of the law, and your liableness to the curse of God for the same? If so, then what means the good opinionthat many of you have of yourselves? This is even the thing that the apostle saith of himself before his conversion, Rom. vii. 9. *Before the law came, I was alive; but when the commandment came, sin revived and I died:* that is, before the charge was put in my hand, and I summoned to appearbefore God's bar, I had a good opinion of myself, and I thought that all was well; but when I came to take up the law in the spiritual meaning, and broad extent of it, I saw myself lost and gone, and that conceit fell. These three then usually preceed faith, 1. That a person hath had a good opinon of himself. 2. That this person is summoned or charged to answer at God's bar. 3. That the person is made to pass sentence on himself, as lost and undone by reason of the law's sentence, and curse standing over his head unrepealed. Now, how hath it been with you as to these? The most part are quite of another disposition than Paul was; they think they are well enough, because they never discovered their rotten condition: but try well how it is with you; go in and see if ever ye discovered in yourselves, 1. An inclination to establish your own righteousness. 2. Was ye ever under the work of the law humbling you? And, 3. Was ye ever in your own apprehension lost? If so, then ye are such as Christ came to call. *2dly*, In the next room consider what ye betook yourselves to, for answering that charge, and for a remedy of that lost condition; there is no remedy but the offer of Christ's righteousness in the gospel. Some being charged with guilt, betake themselves to prayer, and that is well done in so far; but if ye hold there, and go no further, it is not right: it is here, as it was with these, who lived under the law, who, when they had sinned, made use of sacrifices, and the greatest part held there, and went no further; whereas the believer looked through the sacrifices to Christ; so, if ye hold at prayer, and other duties, and go no further, these will not profit you; but know ye what it is to go to prayer, and in prayer to go to Christ, and rest on his sacrifice for your acceptance? I fear there is great ignorance here; the most part know not what they have done, when they were charged; or, if they did any thing, they prayed; or, if they went any further on, they look to the promise of God's mercy; but that is not far enough gone. How many such are there, who have made their prayer their only intercessor, and have presumed to step in on God's mercy, without a Mediator? *3dly*, Suppose that ye have betaken yourselves to Christ, as to the remedy; come on, and try how your union hath been made up with him, where did ye seek and find him? Christ Jesus is to be found in the gospel, in the ministry of the word; therefore that is put in on good reason in the definition of faith given to us in the Catechism, *That it is a resting on him, as he is offered in*

in the goſpel: but I fear and ſuppoſe that many have another Chriſt, to ſpeak ſo, whom they have gotten without knowing, or making any uſe of the word, or offer of the goſpel, *which is the power of God for ſalvation to them that believe.* 4*thly*, Wherewith did ye take hold on him? or how did ye act on him? Was it by faith, or not? There are many, who act on him as they think by prayer, not as the meritorious cauſe, but as the efficient cauſe of juſtification, praying for pity and pardon from him; but this is not to take hold of Chriſt's righteouſneſs by faith: others think, that if they can love and ſerve him, and pleaſe him with duties, they will engage him to give them pardon; and in this they have, to ſpeak ſo, an underhand covenant of works: they will do ſomething to pleaſe the Mediator, and wherein they come ſhort, they expect that he will make it up; and this is very ordinary in practice. If ye aſk ſome, what hope have ye of juſtification? They will anſwer, through Chriſt's righteouſneſs, and that is good in ſo far; but aſk them again, how they will get it? they will anſwer, that they will do what they dow or may, and they hope that he will pity them: ye would look in upon your own hearts, and ſee whether it be not ſecretly making ſomething of this kind the ground of your title to Chriſt, and of your juſtification. And yet all this may be, and often is in them that will not ſtoop to the way of grace, nor ſubmit themſelves to the righteouſneſs of God. They will ſpeak of Chriſt's righteouſneſs, and yet they will needs give him ſome compenſation; and ſo come, never really, to renounce their own righteouſneſs, and to flee unto his, and to hold it up as their defence before God. Take but an impartial view of theſe ſteps, and many of you, who ſuppoſe that ye are believers, will not be found to be ſo, nor juſtified before God, becauſe ye lay not claim to it by faith, but, as it were, by the works of the law.

Uſe 3*d.* There is here ground for all that neglect Chriſt, and do not by faith take hold of him, to look for a moſt dreadful ſentence; and ground for others, who ſeek righteouſneſs through faith, to look for a moſt comfortable ſentence. 1*ſt*, then, is this a truth, that juſtification is through faith in Chriſt? Then many of you are not juſtified, and, if the Lord prevent it not, ye will never be juſtified: if ſo, then it muſt be a moſt dreadful thing not to believe. If ye would know what is your condition, ye may read it, John iii. 18, 36. *He that believeth not, is condemned already; and he ſhall not ſee life, but the wrath of God abideth on him*; and, Gal. ii. 10. *As many as are of the works of the law, are under the curſe; for it is written, Curſed is every one that continues not in all things written in the book of the law to do them.* If ye really believed this, many of you would be under horror, to hear what a ſad condition ye are in, even *condemned already*, and having the wrath and curſe of God *abiding on you*; becauſe the word curſeth and condemneth all that are not in Chriſt by faith. This, I fear, belongs to very many, who are altogether ſecure and careleſs, and yet are in reputation amongſt us: and is it not very ſad to be profeſſing fair, to have the offer of life, and to be treating with God about your peace, and yet to be ſtill in the ſtate of enmity with him, ſo that if death were within twenty-four hours march to you, ye could have nothing to expect, but the ratifying of this ſentence of God's curſe upon you? We are ſure there is as much in this, as might, in reaſon, put you, by all means, to ſtudy, 1. To be believers, for without faith ye are never over the borders of God's curſe; which may lay a chaſe to you, and put you to the neceſſity of fleeing to Chriſt for refuge. 2. To take ſome pains to try, whether ye be in faith. as the apoſtle exhorts, 2 Cor. xiii. 5. *Examine yourſelves, whether ye be in the faith, prove yourſelves; know ye not your own ſelves, how that Chriſt is in you, except ye be reprobates?* His meaning is, know ye not, that this is a truth, that ye are in a reprobate or unapproven condition, except Chriſt be in you; and Chriſt is in none, but in the believer: if ſo, ought ye not to try yourſelves, if ye be in the faith, if ye be believers. There is no ordi-

nary

nary way, to win to the ſure and comfortable knowledge of it, but by trial; and if ye be not believers, is there not reaſon, and is it not of your concernment, to endeavour, by trial, to come to the knowledge of it? As this is ground of terror to the unbeliever, ſo it is ground of notable conſolation to the believer, who, if he were even put to the reckoning with Paul, *I was a blaſphemer, a perſecutor, injurious:* yet here is hope for him, that he ſhall be found in Chriſt, not having his own righteouſneſs, but Chriſt's: believing in Chriſt will obtain juſtification to ſuch a perſon; his righteouſneſs taken hold of, and put on by faith, is as pleaſing and acceptable to God, as the unrighteouſneſs of the ſinner is diſpleaſing to him. This was it that made David to ſing ſweetly, Pſal. xxxii. *Bleſſed is he whoſe tranſgreſſion is forgiven, whoſe ſin is covered; bleſſed is the man to whom the Lord imputeth no iniquity;* to wit, through the imputation of Chriſt's righteouſneſs, as the apoſtle clears, Rom. iv. As the firſt branch of the uſe ſhews the neceſſity of faith for chaſing ſinners to Chriſt, ſo this branch is a ſweet motive to draw them to him; and if there were more ſenſible ſinners amongſt us, whoſe own righteouſneſs miſgives them, and who are brought to that paſs, that the jailor and Peter's hearers were in, crying out, *What ſhall we do to be ſaved?* This word, *Believe in the Lord Jeſus, and ye ſhall be ſaved*, would make them come in cheerful, as he did from the brink, not only of temporal, but of eternal death. It is this faith, by which we have acceſs to ſtand before God: ye would therefore be earneſtly intreated to betake yourſelves to it, and to Jeſus Chriſt by it, for your pardon and peace, even for your juſtification before God.

2dly, Conſider theſe words, as they hold out the object of juſtifying faith, which is the great thing in them, even to deſcribe juſtifying faith, as to its object, and effect, and in its concuring to produce this effect: and here there are miſtakes and errors both in the doctrinal and practical part of all theſe. 1. The object of it then is him, *Jeſus Chriſt*, the knowledge *of him*, or the faith of him, or faith in him, as other ſcriptures have it; or, looking more nearly to the words, it is faith in him, as ſuffering, as ſatisfying for ſin, as in ſoul-travel, bearing our iniquities. Hence *obſerve*, That Chriſt Jeſus, his righteouſneſs, holden forth in God's promiſe of free grace, is the native and proper object, that ſaving and juſtifying faith takes hold of, and reſts upon; or, to the ſame purpoſe, the ſaving grace of faith, that juſtifies, is that faith that does peculiarly apply and reſt upon Chriſt Jeſus, holden forth in God's promiſe in the goſpel, as the righteouſneſs of a ſinner that believes on him; hence the prophet calleth it here, not knowledge more generally taken, but *the knowledge of him*, and that as he is holden out in this *chapter*, to wit, as ſurety for ſinners, and ſuffering for their debt. This will be clear, if we conſider all theſe ſcriptures that make offer of the pardon of ſin; for it is offered, not on condition of faith in a more general notion of it, but on condition of faith *in him*; ſo Rom. v. 22, 24, 25. *The righteouſneſs of God, which is by faith of Jeſus Chriſt, unto all, and upon all them that believe: being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a propitiation through faith in his blood.* Rom. v. 1. *Being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt.* John i. 12. *To as many as received him, he gave power to become the ſons of God, even to as many as believe in his name;* where the faith that hath the promiſe of juſtification, and the privilege of adoption annexed to it, is called the *receiving of Chriſt, and believing on his name.*

It muſt alſo be cleared, and confirmed by good reaſon, 1. Faith does not juſtify as it is conſidered in itſelf as an act, but as it relates to, and unites with Chriſt, as the meritorious cauſe of juſtification. 2. Neither does faith juſtify as it looks to every object which the word holds forth, but as it reſpects Chriſt offered in the goſpel, whom it receiveth, becauſe there is no other thing that can bear the ſoul's weight and burden: therefore he, as offered in the goſpel, muſt be the

the object of faith, as it is ſaving and juſtifying. 3. The terms of the covenant, and God's offer clears it alſo; for God's offer of juſtification is not on theſe terms, that a ſinner ſhall believe his word in the general, but that he believe on his Son, whom he hath ſent, and receive him; as theſe ſcriptures cited before, to wit, John iii. 16, 18. and Mark xvi. 16. ſhew, where the terms are ſet down, whereon God offers life to ſinners. 4. If we could imagine a man to have all knowledge, and all faith, if faith act not on Chriſt as Redeemer, cautioner and ſurety for ſuch as come to him, it will not avail us, nor be counted to us for righteouſneſs; which may alſo confirm this truth.

The *uſes* of this *doctrine* are ſuch, as ſerve both to clear the nature of faith, and to direct us in our practice.

The firſt *uſe* then ſerves to clear the truth; as the Papiſts corrupt many truths, ſo they corrupt this truth, concerning the nature of juſtifying and ſaving faith, in theſe *three*, 1. In the *object*. 2. In the *ſubject*. 3. In the *act* of it. As for the *object* of this faith, they make it to be every thing that God reveals, and ſometimes they take in their own *traditions*; the reaſon is, becauſe they give not faith a cauſality in juſtification, nor the capacity and place of a thing, acting on Chriſt peculiarly; but take it in as a common grace, or at the beſt, as a grace that is radical, and gives life to other graces, but never as taking hold of Chriſt's righteouſneſs: which quite overturns the way of juſtification through faith in him; for faith, that layeth not hold on his righteouſneſs cannot juſtify: and their making the object of faith to be ſo broad doth enervate both the immediate merit of Chriſt's righteouſneſs, and the exerciſe of faith on it. 1*ſt*, Then we grant, that there is a hiſtorical faith requiſite, as to the whole word of God; yet we ſay, that the faith that juſtifies is properly that faith that ſingles out the righteouſneſs of Chriſt, and takes hold of it: ſo that it is not our believing that the world was made, that there will be a day of judgment, nor our believing that a Saviour of ſinners is come into the world, and hath ſuffered, &c. that juſtifies; but it is a cloſing with a receiving of, and reſting on that Saviour; a ſingling out of the promiſe that makes offer of him, (as for inſtance, where it is ſaid, *If thou believe on the Lord Jeſus, thou ſhalt be ſaved*) and pitching on that, and reſting on him holden out in the promiſe: faith gives the ſoul footing here, whereas before, its caſe was very deſperate. 2*dly*, We may clear what we are to look to, as the object of juſtifying and ſaving faith, by our putting in theſe *three* words, or expreſſions in the *doctrine*, to wit, *Chriſt Jeſus his righteouſneſs holden forth in the promiſe of God's free grace in the goſpel*; and which are needful to be taken in, though it be be not always neceſſary, that we be explicit in the uptaking of them. 1. There is need of taking in *Chriſt's righteouſneſs*, becauſe it is our defence at the bar of God's juſtice; even as a debtor, whoſe debt the cautioner hath paid, hath that to anſwer when he is charged for it, that his cautioner hath paid it. 2. There is need to take in this, *Holden forth in God's promiſe in the goſpel*; becauſe, though Chriſt be the object of juſtifying faith, and his righteouſneſs be the ground of the ſoul's defence before God, yet God's promiſe muſt be looked on by faith, for the uſe-making of Chriſt and his righteouſneſs, and as a warrant to reſt on him, and to expect juſtification through him: and thus faith hath Chriſt's fulneſs, or his full and complete ſatisfaction, for righteouſneſs; and God's faithfulneſs impledged, that the believer ſhall be accepted through it: and it is on this ground, that faith ſometimes looks on God as *able*, ſometimes as *faithful*; therefore it is ſaid, Heb. vii. 25. *He is able to ſave to the uttermoſt*: and Heb. i. *Sarah judged him faithful who had promiſed*: Whereupon there is a cloſing with the offer in the promiſe, and a looking to obtain that which is promiſed, as if they had a righteouſneſs of their own: and this the apoſtle calls *the law of faith*, Rom. iii. 27. becauſe to juſtification there is, beſide the payment of the debt, a law, declaring the man to be abſolved, requiſite; and the ſinner, having God's offer and promiſe, that upon his accepting of Chriſt's

righteouſneſs he ſhall be juſtified, inſtructs that his debt is paid by his cautioner, and that therefore he ought to be, and is accordingly abſolved: and though God's promiſe be not ſo properly a law, yet the apoſtle calleth it ſo, and it is ſolid defence to the ſoul that is fled to Chriſt, who may thus reaſon, I have no righteouſneſs of my own, but Chriſt's righteouſneſs by proclamation is offered to me in the goſpel, and I have heartily received it, and God is faithful to make good his promiſe to me: and this looks to Chriſt as he is revealed in the goſpel. 3. There is need to put in this word, *The promiſe of God's free grace;* becauſe hereby the ſinner is made to ſee whence the promiſe came, and of what nature it is, and gives ground to take hold of the promiſe, and of that which is made offer of in it. The promiſe is of free grace, therefore it is always called the covenant of grace; ſo, Rom. iv. 16. *It is of faith, that it might be by grace, to the end the promiſe might be ſure to all the ſeed:* For, if it were not of grace, the ſinner would never think himſelf ſure, nor would he know if ſuch a ſinner might take hold of ſuch a promiſe; but, conſidering that the promiſe is of grace, and his acceptance is of grace, as is often repeated, Eph. i. ii. and iii. chapters, theſe *three* are the great warrant that a ſinner hath to roll himſelf over on a complete Mediator; a faithful God promiſing to anſwer all grounds of fears, doubts and jealouſies; and free grace, which anſwers all challenges that may come in to hinder his cloſing with, and reſting on the promiſe: for if it ſhould be ſaid, How dareſt thou lay hold upon the promiſe? The anſwer is, it is free, it is not the *mount that may not be touched*, but it is *Jeſus the Mediator of the new covenant*, &c. It is grace that is the riſe, the end, and the condition of it: theſe are the *three* on which faith yields itſelf to Chriſt, and which are the object of it, on which it dare hazard; and on which it does hazard; and theſe *three* are revealed in the goſpel of the grace of him that is faithful, and cannot deny himſelf: may we not then ſay, O ſinners, if ye will believe, that ye have a good reſting place, *a ſure foundation, a tried corner-ſtone*, as it is, Iſa. xxviii. cited Rom. ix. where the apoſtle hath it, *He that believes on him, ſhall never be aſhamed:* There is a ſufficient ſurety, a full Mediator, there is a faithful God that will keep his word, and there is a free covenant and promiſe, ſofter for a bruiſed ſoul to roll itſelf over upon, than any bed of the fineſt downs is for a weary and crazy body; this is a *chariot paved with love for the daughters of Jeruſalem.* Single out Chriſt from all that is in the world, without ſlighting any part of it, and believe in him, and ſippen to him; let him have another weight and lift of you than ye give to any other thing, he is able to bear it, and God will never quarrel you for ſo doing, but will keep his word to you that do betake yourſelves, or that have betaken yourſelves to him; *He that believes ſhall never periſh, nor come into condemnation.* O! know what a ground ye have to reſt upon, it is even the ſubſtance and marrow of all the word of God, ye have Chriſt and his fulneſs, God and his faithfulneſs, grace and its freeneſs: and are there ſuch *three* things beſide? or is it imaginable, or poſſible that there can be any beguile, or failure here? ſpare not then to lay the weight of your ſouls upon it, let it be the foundation of your peace, and let it anſwer all challenges that may be, whether for many, or for great and grievouſly aggravated ſins: only by faith take hold of this righteouſneſs, and reſt upon God's faithfulneſs, and free promiſe, to make it forthcoming to you: but upon the other ſide, O how greatly will it aggravate your guilt, that had ſuch a remedy in your offer, ſuch *a tried corner-ſtone, elect and precious*, to reſt upon, and yet made no uſe of it! Let me exhort, beſeech, and even obteſt you, *that ye receive not this grace in vain;* but as Chriſt is laid *for a ſure foundation*, ſo come to him, and build upon him, that ye may not *be aſhamed* in the day of the Lord, when all that believe not, how preſumptuouſly ſoever they may hold up their heads now, *ſhall be aſhamed and confounded world without end.* O happy, thrice happy will they all be found to be then, *who have truſted in him.*

SERMON

SERMON LX.

ISAIAH liii. 11.----*By his knowledge ſhall my righteous Servant juſtify many; for he ſhall bear their iniquities.*

THE knowledge of Chriſt was wont to be much thought of by the people of God, and to be in high eſtimation among them; and we may ſay, we wot well it was deſervedly ſo, conſidering that it is by his knowledge, that juſtification was derived to them, and is derived to us: this is that which the Lord is clearing by the prophet here, to wit, how the benefit of Chriſt's ſufferings and purchaſe may be derived and communicate unto a ſinner; which theſe words, though but few, as purpoſely made uſe of, do clear, even that his ſufferings ſhould not be in vain, but that he ſhould ſee a ſeed; and though that ſeed ſhould not be *all* men, yet they ſhould be *many:* and the way how theſe many ſhould come by the benefit of his ſufferings, is alſo held forth; and that is, *By his knowledge*, who is the righteous Servant. We ſhewed you, that this doth upon the matter look to faith, and is meant of it; and confirmed it by other parallel ſcriptures, which ſay, that *thro' faith in him, all that believe are juſtified.* We came alſo to ſpeak of this faith which juſtifies, and did propoſe *five* things to be ſpoken of concerning it, (and indeed if any thing be of concernment, this is; if a right to Chriſt and his purchaſe be of concernment, then ſure it muſt be of concernment, to know, how we come by that right) 1. The neceſſity of it. 2. The object of it. 3. The act of it. 4. The effects that flow from it. 5. The manner of its concurring in the attaining of juſtification. We ſpoke of the *firſt*, to wit, of the neceſſity of faith, and ſhewed, that though there be a full ſatisfaction laid down to merit and procure juſtification, yet it is applied to none but to believers, and not till they believe.

2. We ſpoke alſo to this, that faith, as it juſtifies, looks not to all the word of God as its object, but mainly and principally to Chriſt, and to the word only, in ſo far as it holds out Chriſt in the promiſes and offers of God's grace, as it is here called the knowledge of him, or faith in him.

We now proceed to hint a word for clearing of a *queſtion*, and it is a new and very late one, to wit, whether juſtifying faith lays hold on Chriſt as a Saviour and prieſt only; or whether it lays hold on him, not only as a prieſt to ſave, but alſo as a king to command? Though this doth not look at firſt bluſh to be of any great moment, and that ſuch an inconſiderable like difference is not to be ſtood upon; yet we will find that this laſt wants not its own influence on altering the common and ordinary, and (as we conceive) the ſolid received doctrine, concerning the way of juſtification, if we ſhould admit it: and therefore we anſwer the *queſtion* from the *text*, that Chriſt, conſidered as ſuffering, and bearing our ſins, and ſo as offering himſelf in a ſacrifice, is the object that juſtifying faith, as ſuch, takes hold of; therefore the connexion of theſe two is clear in this verſe, *He ſhall ſee of the travel of his ſoul and be ſatisfied:* and *by his knowledge ſhall many be juſtified;* and again it is ſubjoined, as the reaſon why many ſhall by faith in him be juſtified, *Becauſe he ſhall bear their iniquities.* By the knowledge of him that offered himſelf in a ſacrifice, many are juſtified; and many are juſtified, becauſe he bears their iniquities; which will infer this, that faith conſiders him as ſatisfying for the iniquities of his people, in its acting on him for juſtification, and pardon of ſin. It is true, Chriſt's offices are not divided, and it is not true faith, if it take not hold of him, and make not uſe of him in all his offices; but as there are ſeveral evils in us, which his offices do meet with, and are ſuited unto, ſo ſhould faith take hold of them, and make uſe of them for curing and removing theſe evils: he is king, prieſt, and prophet; and faith takes hold of him, as a king, to command and ſubdue us to himſelf; as a prophet, to illuminate us, and cure our blindneſs; and as a prieſt, to ſa-

tisfy divine juſtice, and to procure the pardon of ſin; as we are not to ſeparate, ſo we are not to confound theſe: we uſe not to ſay that Chriſt as a prophet doth juſtify us, nor that as a prieſt he doth illuminate us; no more ſhould we, nor can we well ſay, that as a king he ſatisfied for us; the ſame bleſſed God is wiſe, righteous, holy, faithful, juſt, merciful &c. yet he is diverſely conſidered in reſpect of our conceiving and uſemaking, according to our need; ſo is it here. For clearing whereof, take theſe grounds. 1. The ſcripture ſpeaks of, and points Chriſt out in his ſufferings, as the object of juſtifying faith, Rom. iii. 25. *Whom God hath ſet forth for a propitiation thro' faith in his blood:* where the blood of Chriſt, and he as ſuffering, is purpoſed as faith's object: ſo 1 Cor. i. *We preach Chriſt crucified.* 1 John ii. *We have an advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins;* where he is holden forth in his ſufferings, as the propitiation that faith layeth hold on, John iii. 14. *As Moſes lifted up the ſerpent in the wilderneſs, ſo muſt the ſon of man be lifted up, that whoſoever believeth on him,* &c. where Chriſt lifted up, and as dying on the croſs, is made the object of juſtifying faith; even as the brazen ſerpent lifted up was the object that they looked to, when they were ſtung, and cured. 2. It is alſo clear from the law's libeling and charging us for the debt of our ſin, that makes us liable to condemnation; and faith being the mean of our juſtification, and abſolution from the debt, it muſt needs look to the cautioner's paying of our debt, and ſo anſwering the charge, which was done in his death; for he paid our debt, ſatisfied the penalty of the law, and came under the curſe, in ſuffering death; as is clear, Gal. iii. the 10. ver. being compared with ver. 13. So, Rom. viii. 34. *Who ſhall lay any thing to the charge of God's elect? It is God that juſtifies, who ſhall condem? It is Chriſt that died;* which is brought in as faith's anſwer to the charge. The charge cannot be denied; for we are guilty of ſo many ſins and therefore liable to condemnation; but, ſaith faith, Chriſt hath died: it propoſes him dying as a ſatisfaction for anſwering the charge, and for obtaining of abſolution. 3. Chriſt as ſuffering and ſatisfying juſtice is our righteouſneſs, and therefore muſt be the object of faith, as it is juſtifying, whereupon it pleads an abſolution before the throne of God; ſo that, when we come to plead and found our defence before God's throne, it is not on this that Chriſt is a king, and hath ſubdued us; but it is on this ground, that he is our prieſt, and hath ſatisfied juſtice for us, and paid our debt, and procured a diſcharge to us: ſo the apoſtle, ſpeaking of Chriſt's ſufferings, Col. ii. ſays, *that he blotted out the hand writing of ordinances that was againſt us, and took it out of the way, nailing it to his croſs:* It is Chriſt as ſuffering that is the ground of our peace, and therefore faith as juſtifying muſt ſo conſider him. Though we deſire to move nothing needleſly, yet laying it once for a ground, that juſtifying faith lays hold on Chriſt as a king, this will follow as a conſequence, and, as we ſuppoſe, as a reaſon, that our obedience to Chriſt as a king hath the ſame influence, and the ſame cauſility in our juſtification, that faith's reſting on Chriſt's ſatisfying for us as a prieſt hath; becauſe as Chriſt's prieſtly office gives us a warrant to reſt upon him for juſtification, ſo would his kingly office, (if it were the object of juſtifying faith as ſuch) when taken hold of for our obedience. We have touched upon this, 1. That ye may ſee the warrantableneſs of this doctrine which is received in the churches of Chriſt, and that ye may conſider Chriſt as *the high prieſt of your profeſſion*, and plead juſtification from his ſacrifice, acting faith upon him accordingly. 2. That we may put a bar againſt the introducing of juſtification by works, under one pretext or another, how ſpecious ſoever, ſeeing the ſcripture ſo directly oppoſes faith and works in our juſtification; for if we once admit that Chriſt as king, is the object of juſtifying faith as ſuch, it would overturn the diſtinct way of faith's acting upon Chriſt's righteouſneſs, for anſwering the charge put in the ſinner's hand by the law; and when the ſoul getteth a challange for ſin, would put it to look what obedi-

ence

ence it hath given to Chriſt as a king, to anſwer the challenge or charge by; and would in the ſame manner alſo put the ſoul to gather the ground of its peace from the one, as well as from the other, that is, both from Chriſt's righteouſneſs, and from its own obedience, not only as an evidence, but a ſocial cauſe, or not only to its own ſenſe, but as to the effect: but we leave this as a thing to be regreted, that when there is ground enough of ſtumbling, becauſe of our ignorance and blindneſs, there ſhould, and that very unneceſſarily, be ſuch new occaſion of ſtumbling to ſouls caſt in the way of faith.

We come now to ſpeak of the *act* of faith as juſtifying, called here knowledge, and the *knowledge of him*, to ſhew that it points at juſtifying faith; for if it were not ſo, it were the ſame with common knowledge, whereby we believe any hiſtory of the Bible: but this being juſtifying knowledge, it muſt be knowledge of another kind. We ſhall here clear, 1. Wherein the act of juſtifying faith conſiſts. 2. Remove ſome miſtakes about it, and make ſome uſe of it.

For the *firſt*, We ſuppoſe there are theſe *four* requiſite, in, or to juſtifying faith, though not always in the ſame degree. 1. That there be a diſtinct knowledge in ſome meaſure of the object; an antecedent that faith preſuppoſes, and for which cauſe faith gets the name of *knowledge*, here and elſewhere in ſcripture, the antecedent being put for the conſequent: for faith hath always knowledge with it, though knowledge hath not always faith. 2. That there be an aſſent to the thing known; as when we know that we are ſinners, and that it is the blood of Chriſt that muſt cleanſe us from ſin, we muſt aſſent to the truth of theſe, as Chriſt ſays, John viii. *If ye believe not Moſes his writings, how ſhall ye believe my words?* If ye aſſent not to the truth of what he hath written, how can ye believe my ſpeaking? Both theſe are in the *underſtanding*; and if there be no more, this makes but hiſtorical faith. 3. When the ſoul knows it is a ſinner, and under the curſe, and that Chriſt is a Saviour, and that there is ſalvation to be gotten by ſuch a mean, and that he is an able Saviour, and hath *aſſented* to the truth of theſe; there is a *conſenting* of the heart to that truth conditionally propoſed, and made offer of, that is, to receive Chriſt as he is offered in the goſpel; which in ſcripture is called a *receiving* of him, John i. 12. *To as many as received him*, &c. And this is an act of the *will*, reſpecting Chriſt as offered, and a bargain propoſed that will make the ſoul happy, where faith accepts. 4. There is a reſting on Chriſt received as a good bargain, which is alſo an act of the heart, or will, called in ſcripture a *committing ourſelves to him a leaning on him or rolling ourſelves on him*; which we conceive to be the ſame that Paul hath, Phil. iii. 9. *That I may be found in him*: When the ſoul places its ſafety here, and lippens to Chriſt's righteouſneſs alone, as contradiſtinguiſhed to its own; theſe *two* laſts acts are properly the eſſence of faith as juſtifying, and they are well holden out in the Catechiſm, where faith is deſcribed to be *a ſaving grace, whereby we receive and reſt upon Chriſt, as he is offered in the goſpel*. We ſhall illuſtrate it in a compariſon made uſe of before to this purpoſe: ſuppoſe there were a number of rebels, that had incurred the prince's diſpleaſure, and were guilty of treaſon by the law; ſuppoſe alſo the prince's ſon, or ſome courtier, hath ſatisfied for them, and procured their pardon and peace; upon which there comes out a proclamation, that if they will ſubmit, and yield themſelves, and lay down their arms, they ſhall be pardoned, and admitted to friendſhip, as if they had never rebelled: theſe rebels muſt know, 1. That there is an act of favour paſt, and a proclamation made on ſuch terms. 2. They muſt have a general faith and aſſent to the thing, and that there is no queſtion but ſuch a thing is done. 3. There is a conſultation by the underſtanding with the will, if they will admit of, and receive it, and truſt themſelves to it. And then, 4. There is the heart's conſenting to accept of the offer of grace, on the terms of the proclamation, and a reſting on it, which is a lippening of their defence to it, that if ever they ſhould be called to an account, they will make uſe

of

of ſuch an act of grace, and of the proclamation for their defence and ſafety, and lippen to it, and to his faithfulneſs who made the proclamation, believing that he will fulfil his word and promiſe: it is juſt ſo here, in a ſinner's acting faith for juſtification. We may inſtance and illuſtrate it alſo in the example of the prodigal, wherein we may find ſomething of all this: when he had been in the height of his diſtraction and madneſs, in his natural condition, it is ſaid, *He came to himſelf*, he knew and believed that there was meat enough in his father's houſe houſe, and reſolved to go home; upon his knowledge follows his reſolution, and his will conſents, *I will ariſe and go*, which ſuppoſes his faith of an offer of meat, on condition of his going; and then there is that whereon he grounds his defence, *I will ſay, Father, I have ſinned;* I will diſclaim all, and betake me to thy grace, implied in the word *Father:* he reſolves to table his defence on this ground, and upon this comes home.

More particularly, 1. Knowledge of the object reſted upon is neceſſary, Rom. x. *How can they believe on him of whom they have not heard?* It is not poſſible we can believe what we know not. And as every other ſtep hath ſome doctrinal miſtake, and ſome practical, ſo hath this. The doctrinal miſtake is that error of Papiſts, unworthy to be refuted; they ſay, There is no knowledge requiſite to faith; yea, ſome of their prime men have ſaid, That faith is rather ignorance than knowledge; but ſurely then faith would not be called *knowledge*, if it might rather be defined ignorance; but this they maintain, to keep the people in ignorance of the goſpel; and it is the ground of many more errors, and much deluſion: it is even as if a blind man could go well in a ſlippery place, where are many pits; for knowledge is no leſs neceſſary to faith, than eyes are to ſuch a man. The practical errors in this, are ſuch as we find in many of you, who think ye can believe well; but aſk, and put you to it, ye cannot tell what: many of you are obſtinate maintainers of implicit faith, while ye ſay, ye have faith, and yet cannot tell what it is, nor whereon it is grounded; but we ſay, that knowledge is ſo neceſſary to faith, that if it be not a part of it: yet it is neceſſary antecedaneous to it, and preſuppoſed; therefore, if ever ye would be accounted believers, ſtudy knowledge, and the knowledge of Chriſt crucified at leaſt ſo far as to ground your faith upon. It is ſad that ſo many will maintain the reality of their faith, and yet are groſly ignorant of the fundamentals of religion; knowledge is the very riſe of, and firſt ſtep to believing; and yet it is hardly poſſible to brangle the vain confidence of many, whom it is impoſſible to bring to knowledge.

2. There is an aſſent requiſite to the object known, which is that we call *hiſtorical faith*, and is to be confirmed in the general truths contained in the goſpel: as, that Adam was made according to God's image, that he fell, and brake the covenant of works, and made himſelf, and all his, liable to God's curſe; that we are by that covenant under God's curſe: that Chriſt Jeſus the Son of God, according to the covenant of redemption, entred himſelf cautioner for the elect; that he really died and paid their debt; that his purchaſe is made offer of in the goſpel; and that according to the covenant of grace, there is real abſolution from ſin, and an eternal happineſs to be had at the great day, thro' embracing of him There muſt be an aſſent to the truths of theſe things; for it is impoſſible, that they, who think not themſelves ſinners, and that mind not a day of judgment, and a reckoning, will ever cloſe with Chriſt, and lippen to his righteouſneſs. I fear there are but few hearers of the goſpel, that come the length of devils in believing, and yet all will needs be counted Chriſtians. We would here, upon the one hand, diſclaim the Popiſh error, that placeth all the eſſence of faith in the underſtanding, which is ſomewhat ſtrange, ſeeing they ſcarce think knowledge of the thing to be believed neceſſary; the reaſon is, becauſe they know, or at leaſt own, nothing more of the concurrence of faith in juſtification, than is obedience to a commandment: they think it is a duty and obedience to a commandment, to aſſent to any truth; there-

therefore they take this general hiſtorical faith to be the only faith, as they take holineſs to be the only ground of their peace, when they are called to an account; and thus faith, as a part of holineſs, comes in, but they admit of no particular reſpect to faith's taking hold of Chriſt's righteouſneſs, as to the immediate ground of their peace. Upon the other hand, we would ſeclude the vain faith of many profeſſors, who ſome way believe all that is in the Bible, ſo as they queſtion nothing therein, they know no other faith but this; yet if this were juſtifying faith, the devils ſhould have it, *For they believe and tremble;* they believe there is a God, that Chriſt is the Son of God, that they that believe ſhall not periſh, that God is faithful, *&c.* But this hiſtorical faith is not enough, 1. Becauſe, as I juſt now ſaid, it may be in reprobates and devils. 2. Becauſe the ſcripture expreſly differenceth this ſort of faith, from ſaving faith: many were called believers to whom Chriſt would not commit himſelf, as it is, John ii. 24. For though they believe it to be truth which he ſpake, yet they reſted not on him; ſo in the parable of the ſower, Mat. xiii. there are three grounds that receive the ſeed, which imports, in two of them, at leaſt, a kind of believing; but the fourth ground is only good. 3. Becauſe this faith acts upon every revealed truth alike, and aſſents to all paſſages recorded in the Bible alike; as on, and to that, *Paul left his cloke at Troas*, and the like; as it acts on that, *This is a faithful ſaying, that Chriſt came into the world to ſave ſinners*, and ſuch like; but, according to that ground formerly given, faith, as it juſtifies, acts on Chriſt only; and therefore this bare aſſent to the truth of the word cannot be juſtifying faith, becauſe it acts no otherways on Chriſt, than it doth upon other things; ye would therefore know a difference in your practice betwixt theſe two, the crediting the truth of a thing, and your actual receiving, and reſting upon that truth: as for example, A man propoſeth marriage to a woman, and ſhe believes that he is in earneſt, and not in ſcorn, yet there is a great difference betwixt that and her actual conſenting to marry him; ſo is it here, the man may believe that Chriſt doth really make offer of himſelf to him, and yet be far from cordial receiving of him; or take it in the example made uſe of before, Suppoſe that ſome of the rebels we ſpake of, believe the proclamation to be a truth, yet thinking it hard to be under the bands of government, they do not embrace it. If it be objected here, that the ſcripture often calls juſtifying faith a believing *that Chriſt is the Son of God*, which is no more than this aſſent of the judgment or hiſtorical faith; for anſwer, It would be conſidered of whom the ſcripture there ſpeaks. 1. It is of Jews for the moſt part, who had the faith of the Meſſiah generally among them: and no queſtion the believers of them ſuch as the proſelyted eunuch, Martha, and Mary, had the faith of the Meſſiah's ſatisfying divine juſtice, and of their juſtification through his ſatisfaction: but the great queſtion of the Jews was, Whether Jeſus the Son of Mary was the Meſſiah or not? and it being revealed, and believed that he was, the other followed, and they reſted on him of will, to ſay ſo, as the Meſſiah. 2. Believing of Chriſt to be the Son of God, doth not exclude, but include their conſenting to the receiving of Chriſt; but it holds forth alſo their aſſent to, and perſuaſion of that truth that was then debated, that he was indeed the promiſed Meſſiah, and the Son of God; for the devils confeſſed him to be the Son of God; and none will ſay, but there was more in their believing him to be the Son of God, than in the devils believing it, who never believe unto ſalvation, as they did. 3. Conſider, that as ſometimes knowledge is put for faith, ſo this aſſent may be put for faith, where yet more is implied in it; eſpecially conſidering that, Rom. x. faith is called, faith of the heart, *With the heart man believeth:* Now, believing with the heart being an act of the will, theſe teſtimonies ſetting out faith to be a believing Chriſt to be the Son of God, muſt imply a lippening to him following upon it: we are therefore never to look on theſe places as comprehending a bare aſſent only, but as including alſo, and carrying alongſt with it, the cordial receiving

receiving him, and of reſting upon him.

For the 3*d*, to wit, the *receiving act* of faith, which differs from the former, as we ſhewed in the examples hinted at before; it looks to the covenant of redemption betwixt Jehovah and the Mediator; it accepts of the terms of the covenant, as they are propoſed in the goſpel, and conſents to the bargain; and as God propoſes the righteouſneſs of Chriſt, it ſubmits to the ſame; which Paul, 1 Tim. i. calls *a ſaying worthy of all acceptation*, to be welcomed and believed as ſuch; and the believers mentioned, Heb. xi. are ſaid, *not to have received the promiſes, but to have ſeen them afar off, and to embraced*, or ſaluted, *them*: this receiving is no phyſical or natural act, as if we were to receive ſuch a thing by the mouth, or bodily hand; it is an act of faith in the heart, proportioned and ſuited to this ſpiritual bargain, or marriage, propoſed in the covenant of grace; and it is like a man conſenting to a civil bargain, or like a woman's conſenting to marry a man: as when it is ſaid to ſinners, ye are naturally dead in ſins and treſpaſſes, and under God's curſe; but, be it known to you, that we preach remiſſion of ſins to you through the blood of Chriſt; faith conſiders this offer, accepts of, and welcomes it.

The 4*th* and laſt act, is *a reſting on him*, which is ſtill the ſame faith, but another act of it; not as if there might be a receiving, and not reſting, or a reſting, and not a receiving; or as if we were to difference them in reſpect of time; but faith is ſaid to receive, as it reſpects the goſpel offer of Chriſt, and his ſatisfaction: and it is ſaid to reſt or rely, as it reſpects Chriſt, and his ſatisfaction; the thing offered and received, with regard to the charge to which it is liable: it is here that it reſts, and to this it betakes itſelf, as to its defence, when challenged: it is difficult to difference theſe two, or peremptorily to ſay whether Chriſt's righteouſneſs be received, or reſted upon; yet it is made our defence, becauſe it is cloſed with, and we make them two acts of the ſame faith, tho' it is hard to make the one of them to be the effect of the other, or the one of them to be antecedent to the other, in reſpect of time at leaſt; as a proclamation of pardon being made to rebels they ſay, this proclamation gives a freedom from the law's purſuit, becauſe they have embraced it; and theſe rebels make that the ground, if ever they be challenged, whereon they found their defence: they have this to lippen to, and upon this they reſt; though none of theſe acts can well be ſaid to be before, or after the other, in reſpect of time. For clearing of this a little more, conſider, that this reſting may be looked on, either *paſſively*, or *actively*; *paſſively*, in reſpect of the believer's acquieſcing in Chriſt, and aſſuring himſelf that all ſhall be well; this is not that act of faith that is called for to juſtification, but ſuppoſes the perſon to be juſtified, for he muſt be juſtified ere he can reſt, or acquieſce in it. *Actively*, in reſpect of our reſting on him that we may be juſtified, as the apoſtle hath it, Gal. ii. 16. And this, Iſa. v. 6. is called a *taking hold of God's covenant*; it is an actual committing of ourſelves to him, that we may win to peace, or a leaning on him, as ſuppoſe one were to reſt upon a ſtaff: it doth not only imply the effect, his having of eaſe; but alſo, and firſtly, his leaning to or reſting on it, in order to eaſe; therefore it is ſaid, Math. xi. 28. *Come unto me, all ye that are weary and heavy laden, and ye ſhall find reſt*: the act that juſtifies, is this laſt and active act of coming, or leaning, or reſting; and the paſſive act of acquieſcing, or aſſurance, is that which follows upon it, as a fruit and effect of it: and therefore we humbly conceive, that it is not ſafe, to deſign juſtifying faith by *aſſurance*; or to ſay, that wherever faith is, there is aſſurance: it is rather a reſting on Chriſt that we may have reſt and a ground of defence, and reaſon to be propoſed, if we ſhould be quarrelled for, or charged with the debt of ſin.

The *uſes* are, 1. To remove the difficulties; as namely, it may be aſked here, is there no confidence nor aſſurance in this active act of faith, which is the eſſence of it? We anſwer ſhortly, there are *three* ſorts of confidence pleaded for, that are far from the nature of faith, and yet

faith

faith wants not its own confidence and aſſurance, if it be taken in a right ſenſe. The 1. is for a man to believe, that Chriſt died for him in particular, on the firſt hand, and to think that he hath no more to do, but to believe that Chriſt died, and ſuffered for him, and that thereupon he is juſtified; for this layeth a ground for univerſal redemption againſt the current of the ſcriptures, and can never be a ground of intereſt in Chriſt's righteouſneſs: it ſuppoſes that to be done already, and admits not the ſoul to concur by believing for coming to the application, and yet this is very rife amongſt people, I believe that Chriſt died for me, and ſhed his precious blood for me: and ſo long as they can maintain this preſumption, and not ſuffer themſelves to admit any debating, and queſtioning, whether they have ground and reaſon for it, or not; they think they have faith enough: but this is no act of faith, nor of the nature of true juſtifying faith; which is to take hold of Chriſt offered, that we may come to be abſolved thro' him: therefore, whenever the ſcripture puts us to believe, it commands us to take hold of Chriſt offered, and not at firſt hand to believe, that he died for us in particular; I ſuppoſe many are carried away with this preſumption, that will, to their coſt, at laſt find it to be otherwiſe. 2. Others think that all faith conſiſts in this, to believe, that God loved them from all eternity, and that they are already juſtified, which is the Antinomian way; they believe not that *they may be juſtified*, which was Paul's way, Gal ii. 10. but they believe that they are juſtified, and this alſo preſuppoſes univerſal redemption: and to preſs it upon you, were to bid you all believe that God hath loved you, and pardoned you from all eternity, which were to bid you to believe a lie; for we wot well from the ſcriptures of truth, that God hath not loved all from eternity, and yet this is the faith that many of you preſumptuouſly practiſes; we are all naturally ſome way Antinomians, Papiſts, and Arminians in our practice; and the way of error is more conſiſtent, and current with our nature, than the way of truth: but, O! preſumptuous hypocrties, will ye daringly, and without any ground, believe God's love to you? God ſhall ſhake you out of that confidence, and blow upon it, and make it evaniſh: ye cry out on them that live in error, yet ye practiſe theſe ſame errors, to ſpeak ſo, as faſt as ye can; we cannot by much preaching get you brought to the knowledge of the truth, but ye can drink in error ere ye hear of it, and it will ruin your ſouls, if grace prevent not; and many of you ſhall find that thus you have deſtroyed yourſelves. A 3*d* ſort of rotten confidence, is that which ſome have, who cannot ſay they are for the time juſtified, yet they have a perſuaſion to get heaven, and to be juſtified ere they die; or that at death they will be ſure of it, and they wot well they ſhall not deſpair. This is alſo naughty preſumption, and continued in, as hazardous as utter deſperation, and killeth more ſouls than deſpair doth; for ſuch reſt quietly in their hope of being freed from wrath, and having their peace made with God, and yet never got to Chriſt to have it done: this is like that man's preſumption, that ſays, Tuſh, *I ſhall have peace, though I walk in the imagination of my own heart*: God is gracious and merciful, and I hope he will not be ſo ſevere as he is called: the Lord called this a belying of him; for he ſays in his word, that *there is no peace to the wicked*; and the fooliſh preſumer ſays, *I ſhall have peace*: ſhall his word or theirs ſtand? They ſay, Jer. v. 12. and vii. 9. *The temple of the Lord, the temple of the Lord are theſe.* They make a fair ſhew of attendance on ordinances, and yet *ſteal, murder and commit adultery, and ſay, we are delivered to all theſe things*: Is not this a groſs belying of the Lord? God ſhall beat back many of your vain confidences in your faces wax pale; when God ſhall cauſe your charge and ſummons to come unto judgment, ſound in your ears, theſe and ſuch like confidences will never bear you through, it is not theſe we ſpeak of.

Yet, 2*dly*, We ſay, that the right exerciſe of faith wants not its own confidence, comfort and aſſurance, when taken in a right ſenſe, much whereof is attributed by ſome to the

definition of faith; for ſome miſtake faith, and others are miſtaken or miſunderſtood in their ſpeaking of faith; ſome divines that write of faith, ſpeak of its being an aſſurance, defining it at its height; yet generally they take in, and preſuppoſe the active act of faith reſting on Chriſt. Others define it by theſe two acts, a receiving of, and reſting upon Chriſt; therefore we would not conceive of them, at leaſt of many of them, as making this aſſurance to our ſenſe to be eſſential, and abſolutely neceſſary to the being of juſtifying faith; much leſs would we think, that they miſken, and paſs by the true acts of receiving and reſting upon Chriſt; only ſome of them, which we humbly think is their miſtake, having to do with Papiſts, who place faith in the underſtanding, and an aſſurance of faith to the former acts; in which we ſay there is a ground of confidence, or a conditional aſſurance: upon ſuppoſition that ſouls receive Chriſt, and reſt upon him, they may be confident, that is a ground that will not fail them; they may be confident that he will not deceive them; a confidence in this, that they may ſtep to, or lean upon Chriſt, and not fear that he fail them, or that they may without all fear of hazard caſt themſelves on Chriſt; therefore he is called a *tried, elect, precious corner-ſtone, a ſure foundation;* and indeed that is no ſmall ground of confidence, that when ſoul comes to Chriſt by believing, it may be ſure he will not fail it. 2. Being ſure that we have committed ourſelves to Chriſt, (which ſuppoſes faith's being put to exerciſe and practice) there may be a confidence in this reſpect, we may be ſure he will not fail us in particular. 2 Tim. i. 12. *I know in whom I have believed, and that he is able to keep that which I have committed to him, and that I ſhall not be aſhamed.* He puts both theſe together, I know that he is able, and that he will not fail me, I ſhall not be aſhamed: ſo, Rom. viii. *I am perſuaded, that neither death nor life,* &c. *ſhall be able to ſeparate us from the love of God that is in Chriſt Jeſus:* If ſouls have received the offer, they may be ſure it will not miſgive them. 3. Add that this actual, or active reſting on Chriſt, may be ſeparate from the ſenſe of it, or from the paſſive act of faith, or quietneſs that follows on reſting on Chriſt; for there is a reſting on Chriſt, which is very faith itſelf, and not the effect: *come, and ye ſhall find reſt;* coming is before finding of reſt, to our ſenſe at leaſt. We are not to knit this paſſive *reſt*, with the other active act of *reſting*, as if it were impoſſible to reſt on Chriſt, without preſent ſenſible eaſe: beſide, it is this active reſting that gives us right to Chriſt, and not the paſſive, Gal. ii. 16. *We believed that we may be juſtified*: This neceſſarily goes before our believing that we are juſtified.

To cloſe with a word of more particular *uſe*, Let me exhort you to lay leſs weight on your bare thinking that ye believe, on your preſent ill-grounded hope and peace. Aim, and endeavour to act, and exerciſe faith on Chriſt actively, receiving and reſting on him for winning to peace: this practice of faith is the over-word, to ſay, of the doctrine of juſtification; that ſeeing there is ſuch ground of juſtification laid down, the righteouſneſs of Chriſt, and that it is propoſed to you, and ſeeing this is the very act of juſtifying faith, to receive and reſt on Chriſt as he is propoſed and offered; when this offer is made to you, let your faith receive, take hold of, and conſent to the bargain; and ground and found your defence here, for anſwering all challenges that the law and juſtice may preſent againſt you: that there was a Saviour offered to you, and that ye received him, and reſted upon him, will be a ground that ſhall bear you out, when you come before God; and except this be made ſure, our ſpeaking, and your hearing of faith, will be to no purpoſe.

SERMON

SERMON LXI.

ISAIAH liii. 11.----*By his knowledge ſhall my righteous Servant juſtify many; for he ſhall bear their iniquities.*

THIS is a great aſſertion, and of mighty moment, wherein to the knowledge of Chriſt, the juſtification of many is attributed: and indeed, if we knew what an advantage and benefit it were, there would be nothing more ſtudied than how to obtain it; for it is the very inlet, and opens the door to glorification; and if to be happy in the enjoyment of God be a benefit of great concernment, then this of juſtification muſt be ſo.

We propoſed to ſpeak of the way how this benefit is applied, and that is by faith, ſet out under this expreſſion, *his knowledge*, or the *knowledge of him*; and touched on the benefit of faith, and the neceſſity thereof for attaining juſtification, God having ſo ordered it in the covenant, that none others ſhould be juſtified, but ſuch as have faith. 2. We ſpoke alſo to the object of this faith, Chriſt Jeſus as our righteouſneſs and peace: ſo that Chriſt becomes in a peculiar manner the object of faith, beſide any other thing; becauſe it is only in Chriſt it can find a ſhelter, therefore it is only in Chriſt that it flees, when it is purſued. 3. We ſpake likewiſe of the nature of this faith, or its act, it being the heart's truſting itſelf to Chriſt's righteouſneſs, whereon it hazards the weight of its peace, and relies here: and as all the terms of juſtification are borrowed from law, wherein there is ſuppoſed a charge, a tribunal, and a judge; ſo is this reſting in a manner; it is in effect an arraigned perſon's making of Chriſt's righteouſneſs his legal defence againſt all challenges: the ſubſtance of the phraſe is in that of Phil. iii. 9. *That I may be found in him, not having my own righteouſneſs*, &c. Where, preſuppoſing a libelling and charge, whereto does the apoſtle betake himſelf? and what is his refuge? It is Chriſt and his righteouſneſs, even to be found in him; as if the queſtion were propoſed, Paul, what wilt thou do in the day of judgment? what wilt thou lean to for a defence in that day? To which he anſwers, not to my own righteouſneſs, but this is it, even to be found in him; which he expones to be, the having of his righteouſneſs by faith, that is the righteouſneſs of Chriſt by faith taken hold of by me; which faith ſhuts up as it were Paul in that righteouſneſs, and hides him ſo, as he is paſt over, as if there were no unrighteouſneſs at all in him.

The *effect* of this faith follows when a perſon is chaſed, and hath fled, unto, and laid hold on Chriſt,; the effect, I ſay, is, he ſhall be juſtified, We may conſider this ſeveral ways; and, for explication's ſake, I ſhall ſhortly put by ſome of them.

1. Then, according to the expoſition of the words, take this *obſervation*, that there is ſuch a thing as juſtification diſtinct from ſanctification. That benefit of juſtification follows on faith's taking hold on Chriſt, becauſe it is ſuch a benefit as follows Chriſt's taking on our ſin; *By his knowledge ſhall he juſtify many, for he ſhall bear their iniquties*. Now ſanctification is not that, but the infuſing of holineſs in us, and is the work of God's Spirit, inwardly working a change in the man. We did ſome way clear and confirm this in the expoſition of the words, and ſhew you how ſanctification differeth from juſtification; *Now ye are juſtified, now ye are ſanctified*, ſays the apoſtle, 1. Cor. vi. making them diſtinct benefits. To clear it a little further, *two* things are to be conſidered in ſin, both which are to be removed by Chriſt, but differently; 1. Something that defiles and pollutes us, and makes us diſconform to God's image; hence ſin is in the ſcripture compared to boils and ſores, and menſtrous clothes, and is called *filthineſs*. 2. There is a guiltineſs that follows on this, whereby we are not only preſupoſed unclean, but are made liable to the law's certification, wherein it is ſaid, *Curſed is every one that continueth not in every thing*

written in the book of the law to do it. Now, if we ſpeak of the removing of theſe two, juſtification takes the guilt of ſin; when the ſinner is purſued before God's tribunal, he is diſcharged by the imputation of Chriſt's righteouſneſs, to which he is fled for refuge; the law abſolves him, not becauſe he wants ſin, but becauſe the Mediator hath ſatisfied for his ſin, and that ſatisfaction is by faith laid hold of: ſanctification takes away the pollution and blot of ſin; the perſon that had theſe boils and ſores is cleanſed, or healed, or is a healing, and under cure (for there is no compleat healing while on this ſide of heaven,) As, ſuppoſe a man, by trangreſſing the law, had wounded himſelf, in wounding or hurting another; there is here both a guilt, and a deformity; a guilt in tranſgreſſing the law by hurting his neighbour, and a deformity in wounding himſelf: juſtification is as if the penalty of the breach of ſuch a law were not enacted by the interpoſing of a cautioner; and ſanctification is like the healing of the wound in a man's ſelf, by taking or application of ſome phyſic or plaiſter: ſo is it here, juſtification lets us free from the guilt, and ſanctification cures us of the wound of ſin. Man's fall was a guilt, and by that fall he wounded himſelf; and by Chriſt both are removed from the believer: by his ſatisfaction he juſtifies, and by his grace and Spirit he ſanctifies him.

Uſe. We obſerve it only in paſſing, becauſe it ſerves to clear all that concerns juſtification; and therefore when we ſpeak of juſtification by Chriſt's righteouſneſs, 1. It is not as if we had a righteouſneſs communicate to us, and were made actualy holy, but it is the imputation of Chriſt's righteouſneſs to us; the confounding of theſe two does ill, and is very prejudicial, not only to the Papiſts, but to others, who think they are juſtified, when they think they have ſome good frame, which being wanting they ſuſpect their juſtification. 2. The meaning is not as if Chriſt's righteouſneſs were our ſanctification, which is the error of the Antinomians, who make all ſanctification to be juſtification, even as Papiſts make all juſtification to be ſanctification; therefore we would learn to diſtinguiſh theſe two, yet not ſo as to ſeparate them.

2*dly, Obſerve,* That this effect, juſtification, is not only, nor mainly; the ſenſe of being pardoned and abſolved; but it is real abſolution and pardon itſelf; becauſe this juſtification that follows faith, is that which Chriſt hath purchaſed by his ſoul-travel, and bearing of our iniquities, and entitles the juſtified perſon to him, and makes him to be of his ſeed, and that is, not to have the ſenſe that we are juſtified, but actually to be juſtified. And here there is another miſtake to be adverted to, to think juſtification to be the evidence of what is paſt before we were born; yea from eternity: the juſtification here ſpoken of, is that which makes us ſtand before God, is oppoſite to works, and to the curſe, and frees us from it; but the ſenſe of juſtification is not that, whereby we ſtand before God, and is oppoſite to works and the curſe: and therefore take this advertiſement, that juſtification is not to be ſenſible of our juſtification, but it is really to be ſo, whether we know and be ſenſible of it or not, and that by vertue of Chriſt's righteouſneſs apprehended by faith.

The *third* and main thing in this effect is, That laying hold on Chriſt by faith, as he is offered in the goſpel, does before God ſerve to the juſtifying of a ſinner, and the abſolving of him from the guilt of ſin; that is, when a ſinner ſenſible of ſin, is brought to lay hold on Chriſt's righteouſneſs, then follows God abſolving of him, as if he had never had ſin, or had ſatisfied for his own ſin; which is not only holden out here, but is frequently ſpoken of through the epiſtles, and is the juſtification that ſtands in oppoſition to the way of works; to wit, when a poor ſinner, ſenſible of ſin, is perſuaded by God's Spirit to flee unto, and reſt upon Chriſt's righteouſneſs offered in the goſpel, upon which follows God's abſolving of him. This doctrine takes in the ſubſtance of the text, *By the knowledge of my righteous ſervant ſhall many be juſtified.*

There are ſeveral things that will fall to be cleared in the proſecuting of this, which we ſhall ſpeak to ſhortly, for clearing of that queſtion of the Catechiſm,

techiſm, *What is juſtification?* becauſe this doctrine holds out the form of it, and deduceth it in this order, 1. A ſinner is here ſuppoſed to be living under God's curſe, according to that, Gal. iii. 10. *Curſed is every one that continues not in all things written in the law:* this is man's condition by nature. 2. It is ſuppoſed that Chriſt becomes cautioner for elect ſinners, and takes on their debt, and ſatisfies for them, on condition that if they ſhall believe on him, they ſhall be juſtified and have his ſatisfaction imputed to them; and that the Lord Jehovah accepts of the Mediator's ſatisfaction, and engageth to make out the condition. 3. The Lord in the word of the goſpel hath revealed this, and hath comprehended the way of a ſinner's juſtification in the goſpel covenant, and promiſes and makes offer of it to all that hear of it, ſaying, *He that believes in the Son ſhall not periſh, but have eternal life; and all that believe on him ſhall be juſtified from all things wherefrom they could not be juſtified by the law of Moſes;* This is the external inſtrumental cauſe of juſtification, that holds out the way of life, which ſuppoſes the former. 4. When this is made offer of in the goſpel there is the operation of God's Spirit on the ſoul, enlightning the mind of the ſinner, convincing him of his hazard, chaſing him to Chriſt, and powerfully perſuading him to take hold of his righteouſneſs made offer of to him; whereupon the ſoul comes to put forth the act of faith, and to reſt upon his righteouſneſs; as when it was ſaid by Philip to the eunuch, Acts viii. *If thou believeſt, thou mayeſt be juſtified*; the ſoul anſwers, *I believe in Chriſt the Son of God;* whereupon it becomes a bargain; and this is the inward mean, or inſtrumental cauſe of juſtification. 5. Follows God's imputing to that ſinner, that receives Chriſt as he is offered, and reſts upon him by faith, his righteouſneſs; and Chriſt's payment and ſatisfaction to juſtice is counted his, and according to this his ſins are pardoned, for the merit of that righteouſneſs, and he himſelf is accepted and accounted righteous, as if he had never ſinned; and he hath ſuch a ſentence paſt on him, as is held forth in theſe words of Pſal. xxxii. 1. *Bleſſed is the man whoſe tranſgreſſions are forgiven, whoſe ſin is covered, to whom the Lord imputes no iniquity;* and in theſe, Rom. viii. *There is therefore now no condemnation to them who are in Chriſt Jeſus,* &c. Even as, before he fled to Chriſt, there was a curſe ſtanding againſt him: and this is an act of God, the ſovereign and efficient cauſe, *To declare his righteouſneſs that he might be juſt and the juſtifier of him that believes in Jeſus,* as it is, Rom. ii. 26. is the final cauſe.

We may confirm this, either as to the poſitive part, that by believing a ſinner is juſtified; or as to the negative part, that there is no other way poſſible, whereby a ſinner can be juſtified, but by believing: ſo that this great effect follows from a ſenſible ſinner's taking hold of Chriſt's righteouſneſs by faith. Ye may look upon a few ſcriptures to this purpoſe, as namely, Gal. ii. 16. where this apoſtle, entering in the debate, lays down this concluſion, *Knowing that a man is not juſtified by the works of the law but by faith in Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt:* as if he had ſaid, We have taken this way for the attaining of this end, *believing that we might be juſtified.* The apoſtle ſpeaks here, 1. Of a juſtification by faith, which is oppoſite to works; and as he aſcribes it to faith, ſo he denies it to works. 2. He makes it excluſive, and will have no other thing to concur in the manner at leaſt, by faith; *Knowing,* ſaith he, *that a man is not juſtified by works, but by faith.* 3. He holds out his own and other believers practice; *Even we have believed, that we might be juſtified;* as if he had ſaid, We took this way of faith to be abſolved before God, which by the law, or the the works of the law, would never have been. See alſo to this purpoſe, the epiſtle to the Romans, i, ii, iii, iv, and v. chapters, eſpecially the iii and iv. In the iii. chap. ver. 25. when he is ſuming the doctrine of juſtification into a compend, he ſays, *Whom God hath ſet forth to be a propitiation through faith to declare his righteouſneſs for the remiſſion of ſins,* &c.

Where

Where Chriſt's righteouſneſs is called a *propitiation through faith*, and faith is holden out as the channel in which juſtification runs; and in the words following, the believer is holden out as the object of it: ſo chap. iv. it is holden out in the inſtance of Abraham, particularly in ver. 5. *To him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs;* where the apoſtle propones two ways of a perſon's aiming to be juſtified, the 1. whereof is, When a man worketh, and on that account ſeeks to be juſtified, and that way is rejected. The 2. is, When a man hath no works, or worketh not on that account to be juſtified by them, but by faith betakes himſelf to Chriſt's ſatisfaction; and that way is eſtabliſhed, for that man's faith is counted for righteouſneſs, and is the ground of his peace before God: we gave ſome ſcriptures for this, and ſhall not therefore now inſiſt. There is alſo good reaſon why it cannot be otherwiſe, 1. If we conſider what man is in himſelf ungodly, rebellious, having nothing to preſent unto God; but when a righteouſneſs is repreſented to him by way of offer, and he is thro' grace brought to accept of the offer of the righteouſneſs of another, nothing canbe conceived to bebrought to receive it, but his faith: and if Chriſt's ſatisfaction be his juſtification, and if it be faith that takes hold of it, we have a clear reaſon why juſtification is attributed to faith. 2. Conſider, that this contributes moſt to God's end, which is, to glorify himſelf, eſpecially in his grace, in the juſtification of ſinners, even to hold forth the manifold riches of his grace; and nothing contributes to this ſo much, and ſo well, as that which ſpeaks the ſinner to be empty: and nothing empties the ſinner more than faith; it being the great act of faith, to bring the ſoul off its own bottom, and to ſtop all boaſting; to drive it out of itſelf to be found in him; therefore *it is ſaid to be of faith, that it might be of grace*, Rom. iv. 16. As if he had ſaid, if it were by any other thing, it could not be by grace. But faith claims nothing but the righteouſneſs of Chriſt to reſt on; he hath paid the price, and made the ſatisfaction, and that ſatisfaction is mine, ſaith faith, becauſe it was offered to me, and I have been brought to lay hold on it. And the nature of this pleading ſtops the mouth of the creature and proclaims juſtification to be alone the effect of God's grace, and of Chriſt's procurement. 3 Conſider, that if it depended on any other thing, our juſtification could never be perfect: when we ſpeak of juſtification, and call it perfect, it is not ſo to be underſtood, as if faith were perfect; but Chriſt's ſatisfaction, which is our righteouſneſs, and which faith lays hold on, is perfect, though our faith's grip be weak; hence it is, that the weak believer is juſtified, as well as the ſtrong; all who look unto Chriſt, though with a weak-ſighted eye, get ſalvation through him, as well as Abraham, becauſe his righteouſneſs is perfect, which weak faith takes hold of, as well as ſtrong faith. Now, if juſtification were founded on ought within us, it could never be perfect, but *by him all that believe are juſtified from all things from which they could not be juſtified by the law of Moſes;* and one of them made as free as another. It is not here, as if one part of the debt were ſcored and blotted out, becauſe the righteouſneſs repreſented before God's tribunal, and imputed to us, which is the defence that faith gives in, is perfect. We may compare ſtrong and weak faith to two advocates, the one more able, and the other weaker, pleading the ſame cauſe before a juſt judge; ſtrong faith pleads more ſtrongly, fully and diſtinctly, weak faith pleads not ſo fully and diſtinctly; but both pleading on the ſame ground, God the judge judgeth not according to the diſtinctneſs, or undiſtinctneſs of the pleading, but according to the defence, or reaſon given in, and abſolves both alike, and the weak believer is as fully pardoned as the ſtrong is.

The *uſes* are many and comfortable; 1. It ſerves for our direction. If any were aſking, how they may come to be juſtified? This doctrine anſwers. By faith in Jeſus Chriſt, by taking with your ſin, and taking hold of Chriſt's righteouſneſs offered to you in the goſpel, and by making that your defence before God: and is not this

this a leſſon worthy the learning, which the whole word of God aims at, even to inſtruct you how to make your peace with him? It is by the knowledge of Chriſt, or by faith in him, by reſting on him, as he is offered in the goſpel: and this cannot but be a ſolid and ſicker way of juſtification, becauſe we have God's word for it; it is founded on his faithfulneſs, and on the tranſaction made betwixt God and the Mediator. We have alſo the experience of all the ſaints for it; Abraham before the law, David under the law, and Paul ſince the law, all of them were led the ſame way. Ye would take notice of this, not only as the great queſtion in catechizing, or exmination, but as the ground whereon ye build your peace, if ye were dying; there is a perfect righteouſneſs in Chriſt, made offer of to you in the goſpel, on condition ye will receive him as he is offered; and if ye ſo receive him, it ſhall be yours, and ye ſhall at God's bar be abſolved; the righteouſneſs of Chriſt ſhall be as effectual for your abſolution, as if it were inherent in yourſelves, and faith ſhall unite you to him, and make you one with him: in a word, ye muſt all come before God's tribunal; and there are but two defences to be propoſed, either ſomething in yourſelves, as your love and charity, or good carriage and duties; or to take with your ſin, to condemn yourſelves, and to flee to Chriſt, and preſent his righteouſneſs, as the righteouſneſs of the cautioner that hath paid your debt; and according as ye take the one way, or the other, ye may expect to be juſtified, or not; and this *doctrine* rejects the one way, and owns and confirms the other, which is by faith.

And therefore, *2dly*, which is the great *uſe* of all this *doctrine*, here there is ground laid down to any that would be juſtified, how they may win to it, and a warrant to propoſe juſtification, as a thing attainable through faith in him; ye have it in your offer on theſe terms, and therefore let me earneſtly intreat you to accept of the offer; if this be the way of juſtification, take this way: ſeeing there is an abſolute neceſſity of faith in every one that would be at juſtification, make it ſure that ye are indeed fled to Chriſt, and that it is his righteouſneſs, which ye make your defence before the bar of God's tribunal. We ſhall branch forth this *uſe* of exhortation in theſe *two* or *three* words. *1ſt* When Chriſt is ſpoken of in the goſpel, let him be by faith received; and if ye would know what this is, labour, 1. To know, and to take up the difference betwixt ſelf righteouſneſs, and that righteouſneſs which is by faith; for many are ſo ignorant, that they know neither the one nor the other, or at leaſt not the one by the other. 2. When ye are come to know the difference betwixt theſe two, and are ſoberly weighing what ye ſhould lippen to, in your coming before God; with indignation ſhuffle out, and caſt by, diſclaim and renounce your own righteouſneſs, and grip to the righteouſneſs of Chriſt: here faith will have a double work, upon the one hand to reject ſelf-righteouſneſs, and upon the other hand to reſt upon the righteouſneſs of Chriſt alone, according to that, Philip. iii. 9. 3. When ye have gotten your own righteouſneſs caſten, and Chriſt's righteouſneſs cloſed with, there is a neceſſity to cover and hide yourſelves in it, that ye may never ſo much as in the vaguing conceit of your mind, be found out of it; it alludes to the city of refuge, wherein, when once entred into, and abiden in, the perſon was ſafe; but if he was at any time found without, he was in hazard to be killed by the avenger of blood: which held out not only the act of faith fleeing to Chriſt; but its abiding in him, being hid in him, containing and keeping itſelf in him, and continuing to plead its defence on that ground: there may be, in a fit of ſad exerciſe, a renouncing of our own righteouſneſs; but when that is over, and we begin to conceit ſomething of that which we have done, we are ready to forget Chriſt's righteouſneſs, and to lean to our own; and that is in a manner to come out of Chriſt, and from our city of refuge, if ever we were in him: faith, as it betakes itſelf to Chriſt, ſo it ſtates itſelf in Chriſt, where only it dare abide the trial. *2dly*, We would commend this to you, as the great ground of your peace and hope, even that ye would put it to the trial, and make it ſure, whether ye be in the faith or not; it is

true,

true, there are many beguiled in this, and take themſelves to be in the faith when they are not; and others queſtion their faith, and their being juſtified, without juſt ground; yet it is impoſſible to win to clearneſs of intereſt in Chriſt, or to the having of any ſolid and comfortable hope of enjoying God, except there be ſome clearneſs that we are in the faith, and have indeed betaken ourſelves to Chriſt; which cannot be win at, without putting it to the trial: other evidences ſerve to clear our juſtification, as they clear our faith; and as they prove faith, ſo they conclude and prove our juſtification, and the out-gate promiſed. Now, if believing be ſuch an evidence of juſtification, and of a well-grounded hope of heaven, is there not reaſon we ſhould put it, in good earneſt, and frequently, to the trial, and ſeek to know whether we be in the faith or not? The apoſtle, 2 Cor. xiii. 5. doubles his exhortation to this purpoſe, *Examine yourſelves, if ye be in the faith, prove your own ſelves, know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates?* We do the rather preſs this, becauſe, if we were ſerious in the trial, there would, thro' God's bleſſing, be more faith in ſome, and leſs preſumption in others; and theſe that have faith, would have more peace and comfort in it. But that which makes many content themſelves with a counterfeit inſtead of faith, is, that they put it not to the trial; and that which makes them who have faith to want peace, and live in much anxiety, is, that they do not more prove themſelves, as to their faith: theſe are then the *two* main points of believers duty, by faith to take hold of Chriſt, and to reſt on and in him; and, by trial to make it clear and ſure to themſelves, that they are believers: and theſe *two* are the great up ſhot of all this doctrine, to perſuade us to believe, that we may be ſure: and, to perſuade us to ſtudy to be ſure and clear in it, that we may be comforted thereby.

SERMON LXII.

ISAIAH liii. 11.-------*By his knowledge ſhall my righteous Servant juſtify many, for he ſhall bear their iniquities.*

THE doctrine of juſtification thro' faith in Chriſt Jeſus was wont to be much thought of among the people of God: it is called, Gal. iii. 8. *The preaching of the goſpel to Abraham*, when God foretold him of a way of juſtification and ſalvation, through Chriſt's coming of him, *That in him all the nations of the earth ſhould be bleſſed*: This was the telling of good news to him, and we are ſure it is as good news now as ever it was, and would be ſo to us, if we could look on it ſpiritually, as they did; for there is a great hazard in ſin, and the curſe is as terrible and inſufferable, and the love of God as freſh now, as they were then.

We have for ſome days been ſpeaking of this doctrine of juſtification, and it will be much to ſpeak and hear of it profitably. We deſire not to inſiſt on what may be unuſeful, but we conceive their is ſome neceſſity in inſiſting in this: it is our own negligence and ignorance that makes many things of this kind to be very unuſeful, even ſo that we ſcarcely conceive them; and we are made heartleſs in ſpeaking of them, becauſe to many they are, as if ſpoken in a ſtrange language; which is, and ſhould be for a lamentation.

The laſt thing we propoſed, was, to hold forth the mean by which juſtification is attained, to wit, *faith*; which we obſerved, to ſhew how faith concurs in the attaining of juſtification. Few or none ever denied faith to be neceſſary for the attaining of juſtification, neither can any that read the word of God with the leaſt conſideration, but have that impreſſion of it; but the great thing wherein the differ-

differences lies, and wherein men miſcarry, is, in attributing to faith the right or wrong manner of its concurrence, in the attaining of this effect. Though theſe things may, at firſt bluſh, look like meerly notional ſpeculation, and ſuch as do not concern Chriſtians practice; yet there is no error in doctrine about this matter, but there is ſomething in folks practice that looks like it, and is influenced by it; and it is mens inclination to error in practice, that makes them as it were to coin errors in judgment.

We ſhall obſerve two generals further and proceed. The 1ſt whereof is, *That faith hath a peculiar way of concurrence for the attaining of juſtification, which can agree to no other grace, nay nor to faith itſelf, as a work.* Therefore *juſtification of many*, is here derived to them *by knowledge*, or by faith in him, that is, by faith in Chriſt, as ſecluding all other things; it is by faith that juſtification is derived and applied to us, and by faith we come to have right to it, and an intereſt in it.

The 2d is, *That however faith concur for attaining of juſtification; yet it is not faith of itſelf, or by any virtue or efficacy in itſelf, but as taking hold of Chriſt as the object of it, that it juſtifies.* Therefore it is ſaid to be *by the knowledge of him*, or by faith in him; it is by receiving him, uniting us to him, and reſting on him, that we are juſtified.

We ſhall ſhortly explicate both theſe branches, and then come to ſome practical uſe of them together.

1. Then, we ſay, That there is ſomething in juſtification attributed to faith, that cannot agree to any other thing; which is implied in many ſcriptural phraſes, and in this *text*, in as far as it is ſaid, that *by his knowledge*, or by faith in him, juſtification is attained: and therefore, when we are ſaid to be juſtified by faith, we affirm that faith hath a peculiar way of concurring for the attaining of juſtification, which can agree to no other grace, as to repentance, love, meekneſs, patience, *&c.* nor to prayer, alms deed, or any other good works, or work. For confirming of this, conſider, 1. That we are ſaid to be juſtified by faith, in oppoſition to works; and that there is ſomething attributed to faith, which is denied to works: generally this is clear in theſe epiſtles written to the Romans and Galatians; particularly, Rom. iv. 2, 3. *If Abraham were juſtified by works, he hath whereof to glory, but not before God; for what ſaith the ſcriptures? Abraham believed God, and it was counted to him for righteouſneſs. Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted to him for righteouſneſs;* where, moſt clearly and convincingly, believing and working are directly oppoſite, the one to the other; and Gal. ii. 16. *We whoare Jews by nature, knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt*, (or, as the word is, no not by faith, that is, a man is not juſtified by works, but by faith) *even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law:* Where the apoſtle cannot more purpoſely and preſſingly make a difference betwixt any two things, than he doth betwixt theſe two, juſtification by works, and juſtification by faith. And in all this diſcourſe it cannot be ſaid, that the apoſtle only excludes works in reſpect of merit, or works as they look to the works of the ceremonial law; for he oppoſeth faith, and all ſorts of works, or works in whatſoever, reſpect as inconſiſtent: it is not one or two ſorts of works, but all ſorts of works of the law; and there can be no works, but ſuch as are commanded by the law, which are excluded. Now, if the apoſtle ſeclude all theſe, what are the works that we can be juſtified by? 2. Conſider the peculiar phraſe, that the ſcripture uſeth to this purpoſe; and, where we are ſaid to be *juſtified by faith*, there is a ſort of cauſality attributed to faith, that can be attributed to no other grace, nor works: hence the righteouſneſs of Chriſt, is called the *righteouſneſs of faith*, and we are ſaid to be *juſtified by faith in his blood*. So, Phil. iii. 8, 9 *I count all things to be but dung, that I may win Chriſt, and be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is*

of God by faith. And Rom. iii. 25. *Whom God hath ſet forth to be a propitiation through faith in his blood.* Many more ſuch phraſes there are; and truly it would look very unlike the ſcripture, to expone theſe ſcripture phraſes of a righteouſneſs of works, or by works. 3. Conſider how the apoſtle oppoſeth the two covenants, the covenant of works made with Adam, and the covenant of grace made with believers in Jeſus Chriſt, Rom. x. 5, 6. Moſes *deſcribeth the righteouſneſs of the law, that the man which doth theſe things ſhall live by them.* The righteouſneſs of the law ſpeaks of *doing*, by which we come to be juſtified; *But the righteouſneſs of faith*, or the covenant of grace, *ſpeaketh on this wiſe, The word is near thee, even in thy mouth, and in thy heart; that if thou confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thy heart, that God raiſed him from the dead, thou ſhalt be ſaved:* where the apoſtle oppoſeth theſe two covenants, not in reſpect of merit only, as if the one were inconſiſtent with grace, and not the other: but he oppoſeth them in this, that the righteouſneſs of the one covenant is in *doing*, and the righteouſneſs of the other covenant is by *believing*; and therefore, according to this oppoſition, whatever is a man's *doing* is not the ground of his peace, and juſtification before God, becauſe the righteouſneſs of his *doing* is the condition of the covenant of works; and the righteouſneſs of the covenant of grace is quite of another nature, to wit, *Believing in him who juſtifieth the ungodly.* 4. Conſider, that the thing, that is the ground of our juſtification before God, is Chriſt's righteouſneſs inherent in himſelf, and imputed to us, for the covering of our nakedneſs; becauſe he, as our cautioner, hath paid the debt: hence it follows, that faith hath another way of concurring in juſtification, than any other thing can have; becauſe it is faith which receives and puts on that righteouſneſs, which no other thing doth; *That I may be found in him*, ſaith the apoſtle, Phil. iii. 9. *not having mine own righteouſneſs, but the righteouſneſs which is by the faith of Chriſt:* ſo that to be *in him*, is to have his righteouſneſs, and this righteouſneſs is put on by faith: Only take two words of advertiſement, ere we come to clear the other branch of the doctrine. The firſt is, When we ſpeak of the peculiarneſs of the way of faith's concuring in juſtification, ſo as no other grace or work doth, we deſign not to weaken or cry down the neceſſity of repentance, and other graces, nor of good works, the very thoughts whereof we abhor, but to give every one of them their own, and the right place: and therefore it is a groſs calumny to ſay that we affirm, that the ſtudy and practice of holineſs and good works is not neceſſary; we only cry them down on this account, that when we come before God, our works, or holineſs, are not to be preſented to him as the ground of our juſtification, and abſolution, but the righteouſneſs of Chriſt, that faith takes hold of; and in this we ſay, that faith peculiarly concurs, as no other grace doth, becauſe it is fitted with an aptitude to receive and apply Chriſt's righteouſneſs, which no other grace is: as we ſay it is by the eye that a man ſees, though if he had not a head and brains, he would not ſee; ſo though faith and holineſs, or good works, be not ſeparate, yet faith is as it were the eye of the ſoul, that diſcerns and takes hold of Chriſt's righteouſneſs. The 2*d* is this, That when we ſpeak of good works, we ſpeak of them as the apoſtle doth, Tit. iii. 5. where he ſaith, *Not by the works of righteouſneſs which we have done, but according to his mercy he ſaved us:* and by good works, denied in the point of juſtification, we underſtand all that is our own *doing*, not excluding only ſome things that were ſo accounted in the time of darkneſs, as alms-deeds, and the like, but, as we have ſaid, all that is our own *doing*.

The 2*d* branch is, that this peculiarneſs of faith's concuring in juſtification, is not from any efficacy in faith, or from faith conſidered as our deed or work, but as it is acts on Chriſt, as the object of it; and therefore, when it is ſaid, Rom. iv. 3. That *Abraham believed God, and it was accounted to him for righteouſneſs*; the meaning is not, as if God had accepted his believing, as an act or work for his righteouſneſs, and that it was account-

ed

ed as a perfect grace; but the meaning is, that Chriſt Jeſus the promiſed ſeed, receiving by faith, or his betaking of himſelf to the righteouſneſs of Chriſt holden out to him in the promiſe, was accounted his righteouſneſs, as if he had an inherrent righteouſneſs of his own; and ſo faith imputed, not in reſpect of its acts, but in reſpect of its object; by his union with Chriſt through faith, Chriſt's ſatisfaction became his. To clear it a little, take theſe conſiderations, 1. Conſider faith as a grace in us, and ſo it cannot be imputed for righteouſneſs; for in that reſpect it is a work, and is excluded by the apoſtle's oppoſition, made of grace and works: it muſt therefore be faith conſidered as acting on its object. 2. Conſider that in ſcripture, to be juſtified *by Chriſt, by his blood, and by faith*, are all one, becauſe when it is ſaid, we are juſtified by Chriſt, or by his blood, it takes in Chriſt and his blood laid hold on by faith; therefore ſometimes Chriſt, ſometimes faith, is called our righteouſneſs; becauſe as Chriſt, conſidered as ſuffering and ſatisfying, is the meritorious cauſe of our juſtification, ſo faith is the inſtrumental cauſe taking hold of his ſatisfaction, which is our righteouſneſs: both are neceſſary in their own way, and Chriſt's righteouſneſs implies faith, and faith implies Chriſt and his righteouſneſs; the one implies the other neceſſarily. 3. Conſider the phraſes uſed in ſcripture to this purpoſe, as where we are ſaid *to be juſtified by faith*, it ever reſpects Chriſt; and where we are ſaid *by faith to put on Chriſt*, it is not faith conſidered as righteouſneſs of itſelf, but it is faith conſidered as acting on Chriſt, and his righteouſneſs; therefore it is the righteouſneſs which is by faith, the righteouſneſs which is in Chriſt, and by faith, taken hold of by us, and becoming ours.

The *uſes* are ſeveral, 1*ſt*, For information and conviction; and we would, (1.) be informed in, and underſtand well the meaning of this doctrine. When we ſay, that faith is neceſſary to juſtification, and concurreth in attaining of it, as no other thing doth, that ye may give it its right place, and may make no confuſion of theſe things that are diſtinct, 2. We deny not works, notwithſtanding of all that we have ſaid, to be neceſſary, more than we do faith; but the great difference is anent the giving of faith and works, or faith, as it is a work, an equal ſhare, in reſpect of cauſality, in our juſtification: and therefore we would beware with Papiſts to attribute a ſort of condignity to faith, as if it merited eternal life, which flows from their ignorance of God's covenant; for they think, that ſince he commands us to believe and promiſeth life to believing, that there is a merit in believing, as they fancy there is in prayer, alms-deeds, and other duties, or good works; but in this reſpect, as it is a work in us, the apoſtle excludes faith, and makes our juſtification free; whereas, if faith in juſtification were conſidered as a work meriting our juſtification, it ſhould not be free. And although there be no Papiſts in profeſſion here amongſt us, yet it may be there are ſome, and that not a few, that think God is obliged to them, becauſe they believe, and that expect heaven and life eternal on that ground; even as when they pray, they think they ſhould be heard for their praying; and when they give alms, that they ſhould be rewarded for the ſame as a meritorious work. 2. Neither do we underſtand, when we ſay that faith is neceſſary to juſtification, and concurreth in the attaining of it; that by believing we are diſpoſed to be holy, and ſo more enabled to juſtify ourſelves; which is alſo a Popiſh error, wherein, I fear, many profeſſors of the goſpel amongſt us ly who think they are obliged to their faith, becauſe it diſpoſeth them to hear, read, pray, and the like, and ſo enableth them to work out a righteouſneſs to themſelves, whereby they expect to be juſtified; this is another fault, and error to be guarded againſt; for tho' we give faith a radical virtue, to keep life in other graces yet ſo conſidered, it is ſtill a piece of inherent holineſs, and pertains to ſanctification, and not to juſtification. 3. When we ſay, that faith concurs in the attaining of juſtification, we do not ſay that it concurs in the ſame manner that repentance, prayer and good works do concur: but it may be ſaid here. Seeing we grant, that good works and duties are neceſſary, what then is the difference? I anſwer in theſe two, 1*ſt*, Faith is

the proper and peculiar condition of the covenant of grace, and not our works, or holineſs, whereof faith, conſidered as a work, is a part: works is the condition of the covenant of works, for it ſays in this manner, *The man that doth theſe things ſhall live by them;* but the covenant of grace, in oppoſition to it, ſays, *If thou believe with thy heart in the Lord Jeſus, and confeſs with thy mouth, that God raiſed him from the dead, thou ſhalt be ſaved;* as it is Rom. x. What works is in the one covenant, faith is in the other covenant, and that as it is oppoſed to works, and to faith itſelf, as it is a work in us. 2*dly*, There is a peculiarneſs in faith's concurring for the attaining of juſtification, in reſpect of its inſtrumentalneſs, in taking hold of Chriſt for our juſtification, or in receiving and reſting upon him, as we ſaid before, for that end: for, when Chriſt is offered in the goſpel, faith flees to him, receives him, takes hold of him, and reſts on him: neither repentance, nor prayer, nor any good works, hath an aptitude, and fitneſs to receive Chriſt, and preſent his ſatisfaction to God as the ground of the ſinner's defence, as faith hath: and therefore it is ſo often ſaid by divines according to the ſcripture, that faith is the inſtrumental cauſe of our juſtification; which we ſhall clear in two or three ſimilitudes, which the ſcripture makes uſe of, 1. Chriſt compares himſelf to the brazen ſerpent lifted up in the wilderneſs. John iii. 14. Man by ſin is ſtung deadly, as the Iſraelites were by the fiery ſerpents: Chriſt Jeſus as ſuffering, and hung, or lifted up upon the croſs, is propoſed to our faith to look upon, as the brazen ſerpent was propoſed to them that were ſtung, and put up on a pole for that end; and as there was no healing to the ſtung Iſraelites, except they looked to it, and the cure followed to none but to theſe who did behold it; ſo Chriſt Jeſus propoſed as the object and meritorious cauſe of juſtification, juſtifies none but ſuch as look to him by faith; and although they were to look to the brazen ſerpent, yet their look gave them no efficacy to the cure, but it flowed from God, ordaining that as a mean of their cure; even ſo it is not from any efficacy in faith conſidered in itſelf, that ſinners are juſtified, but it is from Jeſus Chriſt the object, that faith, eying him lifted up as the Saviour of the elect, and his ſatisfaction as appointed of God for that end, doth juſtify: and therefore it may well be called an inſtrumental cauſe, becauſe it is not Chriſt abſtractly conſidered, that juſtifies, more than it was the ſerpent conſidered abſtractly, without their looking to it, that did cure, but Chriſt conſidered, and laid hold on by faith; but in this reſpect, faith is ſaid to juſtify, even as the eye looking to the brazen ſerpent put them in capacity of the cure, though the cure flowed from God's appointment, and not from their looking; ſo is it in faith's concurring for the attaining of juſtification. 2*d* ſimilitude is that of miraculous faith, we find it often ſaid by the Lord in his working ſuch cures, *Thy faith hath made thee whole;* there, was no efficacy in faith itſelf for producing the cure, but it was the mean by which the cure was tranſmitted to the perſon under ſuch a diſeaſe; ſo it is in believing, in order to our juſtification; it is by believing on Chriſt, that our ſpiritual cure in juſtification is tranſmitted to us, and we are ſaid to be juſtified by faith, becauſe by faith, it is conveyed to us. A 3*d* ſimilitude, for clearing that faith may well be called the inſtrumental cauſe of juſtification, may be this, even as the advocate's pleading may be called the inſtrumental cauſe of the client's abſolving; as, ſuppoſe a man, whoſe cautioner had paid his debt, were cited to anſwer for the debt, his advocate pleads his abſolution and freedom from the debt, becauſe his cautioner had paid it; although the debt was paid, yet the man had not been abſolved, if it had not been ſo pleaded on his behalf: ſo the concurrence of faith in the ſinner's juſtification, is to table Chriſt's ſatisfaction for his defence before God, and to plead his abſolution on that ground: the believing ſinner's faith ſays, it is true I was owing ſo much debt of ſin, but Jeſus Chriſt my cautioner, to whom I am fled, hath ſatisfied for it; therefore I ought to be abſolved: and the law allows of this ſort of pleading, and upon this ground; in which reſpect

ſpect faith concurreth in attaining, and may well be called the inſtrumental cauſe of our juſtification. I ſhall ſay no more on this *uſe*, but theſe two words, we may partly regret our great ignorance, that we know ſo little of the uſe of faith in our juſtification; and partly we may lament the great confuſion that is in theſe times, wherein men are ſet to overturn ſuch a clear truth, as if faith had no inſtrumentality in our juſtification, but as if it, and other duties and works, were equal ſharers, and alike in it; which, 1. overturns the nature of God's covenant of grace, in making works the condition of it, as if there were no difference betwixt the two covenants of works and of grace. 2. It hath this miſerable ill attending it, that it ſhoulders out Chriſt's righteouſneſs, and ſhuffles in an inherent righteouſneſs of our own, as our defence, when we come immediately before the throne of God; whereas the goſpel puts us to a righteouſneſs without us, and imputed to us. This way leads us to ſeek righteouſneſs in ourſelves. Whether works, or faith as a work in us, diſpoſing us to holineſs, and as a part of ſincere holineſs, be the thing preſented to God, as the ground of our juſtification, it is ſtill ſomething within us, and ſuch a thing, as is ſtill imperfect, which would miſerably mar poor ſouls comfort; whereas the righteouſneſs of Chriſt, laid hold on by faith, being made the ground of our juſtification, it affords ſolid conſolation; for though faith in us be weak and imperfect, yet his righteouſneſs is perfect: and as it was not the Iſraelites looking, as we ſaid, that was the ground of their health and cure, but God's appointing of ſuch a mean for their cure looked to; otherwiſe they that were weak ſighted, and had bleared eyes, might think themſelves not in ſuch a capacity of healing, as theſe who were ſtrong, and more clear ſighted, whereas they were all alike cured, if once they looked; even ſo is it here.

A *2d uſe* of this, and the other doctrine formerly ſpoken of, is for direction, and practical information. Would any know juſtification by Chriſt? here is the way: it is by faith in him, when Chriſt Jeſus and his ſatisfaction is made offer of in the goſpel, for juſtifying all ſelf-condemning ſinners that lay hold on him; ſinners by faith fleeing to him, and reſting on him, get a title to his righteouſneſs, that cannot but ſave them; ſo that if it were aſked, 1. What is that which a man appearing before the throne, dare hazard to preſent to God, as the ground of his defence? It is anſwered, Chriſt's righteouſneſs, his ſatisfaction. 2. If it be aſked, How comes one to have title and right to that righteouſneſs, ſo as he may own and preſent it for his defence? It is anſwered, that it is attained by believing in him. 3. If it be aſked, How comes faith to get a title to that righteouſneſs? Is it by any virtue or efficacy in faith, as a work in us? It is anſwered, No, but it comes to get a title to it, by going out of itſelf, by receiving and taking hold, and making uſe of the worthineſs that is in Chriſt's righteouſneſs, which is as a garment, able to cover the ſinner's nakedneſs, and to hide all his ſpots; and, as a complete ranſom, to pay all his debt; and thus, we ſee here, upon the one ſide, a neceſſity of faith, in order to juſtification; and, upon the other ſide, a warning, not to count grace, and the righteouſneſs of Chriſt, the leſs free; that faith hath an inſtrumentality in the application of it, faith hath two things that it pleads upon; 1. Emptineſs, and need in itſelf; whence it arrogates nothing to its own pleading, but, 2. founds its defence on the good ground it hath to propoſe; and therefore, as upon the one hand, we would know that there is a way to come by juſtification, by taking hold of Chriſt's righteouſneſs by faith: ſo, upon the other hand, we would be afraid to let any thing ſtick to us from our faith, as if we had a meritorious or efficient hand in, or were to be thanked for our winning to juſtification; for, as a beggar, in receiving an alms, can alledge no merit to be in his receiving, or calling for it: ſo no more does faith's receiving mar the freedom of our juſtification, by any merit in it.

Uſe 3. Seeing faith concurs inſtrumentally in the attaining of juſtification, there is here clear ground to exhort you, by faith to receive Chriſt, and

and to commend to you the exerciſe of believing, becauſe without it ye cannot be juſtified, and by it ye ſhall certainly be juſtified.

Uſe 4. Here, O! here is ground of conſolation to poor ſinners, ſenſible of ſin, trembling at God's bar, as being obnoxious to the curſe, that by receiving of Jeſus Chriſt, they may be abſolved from the debt of ſin, and freed from the curſe; therefore, if there be any ſuch here, put forth your hands, and receive what is in your offer; open your ſouls mouth wide, and let in Chriſt, and he will fill it: faith having, as to our ſpiritual life, the ſame place that the mouth hath to the body, as to the entertaining of the natural and bodily life; it opens and receives what is needful to keep in the life of the body. And are not theſe good news to poor ſouls, burdened with ſin, lothing themſelves, and their own righteouſneſs, ſeeing it all to be but as filthy rags, and crying out with the jaylor, *What ſhall we do to be ſaved?* Paul would ſay to ſuch, and we ſay it in the Lord's name, *Believe in the Lord Jeſus, and you ſhall be juſtified and ſaved;* for juſtification is derived by faith in him to the ſinner.

Uſe 5. This ſerves exceedingly to humble a ſinner, whether it be a ſinner aiming, and ſeeking to be juſtified, or a ſinner that hath attained juſtification, in ſo far as there is no ground of boaſting here. If ye be aiming to be juſtified, it may humble you; for what can ye contribute to it? Being enabled, ye can indeed receive what is offered, and that is all; neither can ye receive, except ye be enabled, as is ſaid. It ſerves alſo to humble ſuch as are juſtified: have ye righteouſneſs? It is not your own, but Chriſt's; it is he only that did the turn. If it ſhould be ſaid, ye believed, and many boaſt of that; I aſk, What did ye when ye believed? Did ye any more but this? Ye pleaded guilty, and did conſent to take Chriſt's righteouſneſs, and the pardon of ſin thro' him freely; and what matter of boaſting, I pray, is here? None at all. Thus this doctrine contributes, both to make theſe who are ſeeking pardon, and theſe who have gotten pardon humble; *Where is boaſting then?* ſays the apoſtle, *It is excluded: by what law? By the law of works? No, but by the law of faith,* as it is, Rom. iii. 17. The believing ſinner does nothing, and hath done nothing towards the procuring of his own juſtification, but gets all freely. We can never think, nor ſpeak aright of juſtification, but it lays our vain humour, and ſtops the mouth from boaſting, while it ſaith, *What haſt thou, O man! but what thou haſt received? and if thou haſt received it, why doſt thou boaſt, as if thou hadſt not received it.*

We ſhall cloſe and ſhut up the whole of this doctrine, by propoſing ſome few conſiderations, as concluſions from it. 1. See here a neceſſity of being acquainted with the truths of the goſpel; and with this truth in particular, concerning juſtification: whereof, alas! many are very ignorant. Seeing there are ſo many ways to go wrong, and ſo many do go wrong about it, we had need to be the more clear in the right way: if there were more knowledge of this, and of other truths, we might ſpeak and hear with more profit; and if ye did not pleaſe yourſelves with mere and airy notions, but ſought to be ſetled in what ye hear of other truths, and of this in particular, it would contribute much to your peace, and rid you of many doubts and difficulties. A 2*d* conſideration is, That there is much need to walk in holy fear, in ſtudying this and other truths; there are ſo many ways to err, and a wrong ſtep here is very dangerous: it were exceedingly profitable to be more in the ſtudy of juſtification, that is of the very marrow of the goſpel, and is deſervedly accounted to be *articulus ſtantis, aut cadentis eccleſiæ;* but ye would come to it in fear, being jealous of your own ignorance, and ſhallowneſs of capacity rightly to take it up, eſpecially when new queſtions are riſing, and ſtarted concerning it: and as Paul and David ſtudied this way, and held it forth to others, as the way whereby they went to heaven, and whereby others muſt come to it; ſo we commend it to you to follow them. A 3*d* conſideration is, If faith be ſo neceſſary to juſtification, as without it ye cannot be juſtified, is there not

reaſon

reaſon that ye ſhould ſtudy to be diſtinct, and clear that ye have faith, and that ye are indeed believers? this is one of the great uſes of the doctrine: if there be no way but faith, and if in ſtudying this one way many go wrong, then, as ye would make your calling and election ſure, ſtudy to make this ſure, by putting yourſelves to the trial, if ye be taking this way, as the apoſtle moſt pathetically exhorts, 2 Cor. xiii. 5. *Examine yourſelves, if ye be in the faith, prove your ownſelves*, &c. It is truly a matter of wonder to think, how ſo many men and women are ſo ſoon ſatisfied in the matter of their believing, which is yet ſo tickle and difficult a buſineſs: we would have none tobe jumbled and confounded about it, who deſire to be ſerious in the thing; yet we would have all wakened, and put to diligence. Many men have taken pains to go wrong in this matter of juſtification; and how few of you have taken pains to go right in it? and how is it, that many of you win ſo eaſily at it? ſeeing the apoſtle, Rom. ix. calls it a *ſtumbling ſtone* to many, and *a rock of offence*: ſurely if it be ſo, your coming at it by gueſs, and ignorantly, is to be ſuſpected; and therefore, on this conſideration, ye would be awakened, to put yourſelves more ſeriouſly to the ſtudy of it, and to try yourſelves, if ye be come well to it; for it is the ſpecial, yea, the only ground of your peace before God. There are many of you, who in a manner think it impoſſible to miſcarry in this; for ye know that there is no way to be juſtified but by faith; and yet, if many of you were put to it, ye know not the manner nor way how faith juſtifies: which ſhews that it is not ſo eaſy a matter as ye think it to be. A *4th* conſideration is this, That in ſpeaking of juſtification, and faith's peculiarneſs, or peculiar way of concurring in it, ye would beware of crying down works, as to their uſefulneſs, or neceſſity; this was an error that ſoon entred in the church: as ſoon as Paul cleared and preſſed the doctrine of juſtification by faith, ſome aroſe, who (as James ſhews in the ſecond chapter of his epiſtle) affirmed, that works were not needful, but faith would ſave them: *No*, ſays James, *that faith is dead and vain that wants works*. And therefore remember, 1. That though we tell you that works are not properly the condition of the covenant of grace, yet we ſay that faith and works are never ſeparate in a juſtified perſon; ſound faith cannot but work, and put on the ſtudy of holineſs. 2. We ſay, Although works concur not in the obtaining of pardon of ſin, yet we ſay they are needful to ſalvation, and to folks entry into heaven; for the apoſtle ſaith, Heb. xii. 14. *That without holineſs none ſhall ſee the Lord*: Though it is faith that makes our friendſhip, yet it is by holineſs that it is entertained, and it is holineſs whereby our communion is kept up with God; therefore, Col. i. 12. we are ſaid by it, *to be made meet to be partakers of the inheritance of the ſaints in light*: For it transforms us to God's image. 3. Works are neceſſary, though not to procure our peace, yet for the entertaining of our peace; and except we have works, we cannot have a ſolid proof that our juſtification by faith is real; and in this reſpect, James ſays, chap. ii. that Abraham was juſtified by works, that is, by his works he was declared to be a juſtified perſon: as to the juſtification of his perſon, he was juſtified by faith, before Iſaac was born; but by his offering up of Iſaac, and other fruits of his faith, he was declared and manifeſted to be a juſtified man, and made ſuitable to the covenant that he was engaged in with God. Therefore, as the ſum of all, be exhorted to ſtudy the exerciſe of faith and holineſs, ſo as every one of them may have its own room and place; for that will be your advantage, and without this no other thing will advantage you. Now God himſelf, that calleth for both, ſanctify and enable us for both.

SERMON

SERMON LXIII.

ISAIAH liii. 11.---*For he ſhall bear their iniquities.*

IT is a thing that can neither be eaſily believed, nor yet underſtood, how *by Chriſt's knowledge*, or by faith in him, *many ſhall be juſtified*; in theſe words, the prophet adds a reaſon, that both confirms and clears it: It ſhall be, ſaith he, that many ſhall be juſtified through faith in him, *For he ſhall bear their iniquities*; he ſhall take on, and pay their debt; and, ſo as I ſaid, it is a reaſon confirming the former truth, and ſhewing that it cannot be otherways, but they muſt be abſolved through faith in him, becauſe he bears the puniſhment due to them for their ſin. It ſerves alſo to clear how juſtification is attained by faith, to wit, not by any vertue or efficacy that is in faith, abſtractly conſidered, as if believing of itſelf did the turn, but by vertue of Chriſt bearing their iniquities, and making ſatisfaction for them, which faith lays hold on; ſo that, when he ſaid, *By his knowledge ſhall many be juſtified*; it is not by any efficacy attributed to their believing, but by vertue of Chriſt's righteouſneſs, and ſatisfaction, which only faith gives a title to; and is the means, and way by which a believer comes to it, and ſo, as I have ſaid, it ſerves for explication of the former truth: ſo that, if the queſtion be aſked, how can ſinners be juſtified by believing? It is here anſwered, becauſe Chriſt ſhall take on their debt, and the righteouſneſs purchaſed by him ſhall redound to them, and be reckoned theirs. It is the ſame, on the matter, with that which we have, 2 Cor. v. ult. *He that knew no ſin, was made ſin for us*; and what follows, *that we might be made the righteouſneſs of God in him*; which clears, that this way of juſtification, which the goſpel holds out, is not, as I juſt now ſaid, by any efficacy, or worth in faith itſelf, nor by any inherent qualifications in the perſon that believes; but this is the ground of it, Chriſt's *bearing of our iniquities*: the elect were ſinners, and Chriſt hath taken on him their iniquities, therefore they cannot but upon their fleeing to him by faith, be juſtified; when they plead his ſatisfaction for their defence before God, their abſolution muſt needs follow. This is the ſcope of theſe words, which are as it were the bond knitting all the reſt together, and containing the foundation whereon our juſtification is founded. There are only *three* words here that need a little of explication. 1. By *iniquity* is not meaned ſin formally taken. We ſhew, when we ſpake of the 6th verſe, That Chriſt was not the ſinner formally conſidered, that being inconſiſtant with his holy nature, and with perſonal union of the man head with the God-head; but the meaning is, that he took on him the puniſhment due to our iniquities, or the puniſhment that our iniquities deſerved. 2. When he is ſaid to *bear* their iniquities; it imports a burdenſome bearing, or his bearing it with a weight, and and that there was a weight in it, as it is ſaid, ver. 3. and 4. *He was a man of ſorrows and acquainted with grief; ſurely he hath borne our griefs, and carried our ſorrows*; and therefore the apoſtle, 1 Pet. ii. 24. ſaith, *He his own ſelf bare our ſins in his own body on the tree* when *he was made a curſe for us*, as it is Gal. iii. 13. He did bear our ſins, by coming under the curſe that was due to us for them. In a word, his bearing of our iniquities is a real ſatisfying of the juſtice of God for them, by interpoſing his own bleſſed back, and taking on the ſtrokes that were due to us. 3. When it is ſaid, *their iniquities*, it relates to the *many*, that, in the former words, are ſaid to be juſtified through his own knowledge: it is ſpoken of the iniquities of the elect, and believers, who through Chriſt are made friends with God; and therefore theſe being the *many*, they cannot but be juſtified, becauſe Chriſt hath paid their debt, according to his engagement. Theſe words, as almoſt every other verſe of this

of this chapter, contain the ſubſtance of the goſpel; take ſhortly *five* or *ſix obſervations* from them, which we ſhall put together. The *1ſt* is, that the perſon who is to be juſtified by faith in Chriſt, is naturally lying in iniquities; this is ſuppoſed, while it is ſaid, that Chriſt *ſhall bear their iniquities*; even the iniquities of them, who are to be juſtified, through faith in him: ſo it is ſaid before, *The Lord hath laid on him the iniquities of us all, and we all like ſheep have gone aſtray*; theſe, and many other ſcriptures, nay, the whole current of the ſcriptures, confirm the point, and put it beyond debate.

I obſerve it for theſe *ends* and *uſes*, which will ſhew why it is ſo frequently marked. 1. That the freedom of God's grace may kythe the more in their juſtification: they are ſinners, even as others are, and it is grace that makes the difference; therefore their juſtification muſt be free. If then any would have good, or have gotten good by the goſpel, and by Chriſt offered to them therein, let them know that it is freely. 2. That a believer, who is juſtified, ſhould be very humble; for he was a ſinner as well as others, and is ſtill a ſinner in part: therefore it becomes him to walk ſoftly, with a ſtopped mouth, and to be tender and compaſſionate towards other ſinners. There is not a believer, but the weight of his iniquites would have born him down to hell, had not Chriſt interpoſed, and taken them on him; and therefore he ought to be both humble and thankful. 3. That ſinners, who have the offer of Chriſt's righteouſneſs in the goſpel, may not deſpair, how great ſoever their ſins be. Indeed, if they reſolve to continue in ſin, or to ſin that grace may abound, they have no ground to expect pardon; the apoſtle doth, with abhorrency, reject the drawing of ſuch concluſions from the grace of God, Rom. iii. But for a guilty ſinner, that hath no good in himſelf, to commend him to Chriſt, to lean to, and to believe in him, who juſtifies the ungodly, is a doctrine which the ſame apoſtle approves, and gives an open door to them that deſire to abandon ſin, and to expect juſtification through Chriſt's ſatisfaction; thus a door is ſet open to you, to believe in him who juſtifies ungodly ſinners, to betake yourſelves to him who is the Saviour. 4. To confound and ſtop the mouths of all ſelf-righteous men, as having nothing to do with Chriſt. He came to take on iniquity, and to bear it: *he came to ſeek and to ſave that which was loſt*, and hath not a commiſſion to ſave ſelf-righteous folk; *For he came not to call the righteous, but ſinners to repentance*; and ſo long as they continue in that condition, they cannot look on themſelves, as perſons whom he came to call, neither can they take any comfort in, or from his coming.

The *2d obſervation* is, That whereever iniquity is, it is a burden, a heavy burden. There is nothing more heavy than ſin, it being that which preſſes the guilty perſon to the loweſt hell. It brought the fallen angels out of heaven to the pit. Ye may take an inſtance or two of its weight on a ſinner, when he becomes ſenſible of ſin. Pſal. xxxviii. 4. *My iniquities*, ſays David, *are gone over my head, as a heavy burden they are too heavy for me*: It is true, ſins are not always weighty to folks ſenſe, yet in themſelves they are weighty, and ſome time they will be found to be ſo, by the ſinner. So, Pſal. xl. 12. *Innumerable evils*, ſays the pſalmiſt, *have compaſſed me about, my iniquities have taken hold of me, ſo that I am not able to look up: they are more than the hairs of my head, therefore my heart faileth me.* In a word, if the wrath of God, and his curſe be heavy, ſin muſt be heavy; is not that heavy, which damned, and drowned the old world, and will burn and bury in aſhes this world that now is ſtanding? Is not that heavy, which hath brought on ſo many thouſands and millions to hell? And that made our bleſſed Lord to cry, yet without all ſinful anxiety, *My God, my God, why haſt thou forſaken me?* and, *My ſoul is heavy to the death.* And is it not that which makes the Lord ſay, that *he is preſſed*, with his profeſſing people's ſins, *as a cart is preſſed with ſheaves?* All the indignation, and oppoſition of the men of this world, is nothing to him, in compariſon to the ſins of his people; he can break thro'

Ch

briers and thorns, and conſume them together; but the iniquities of his people are ſaid to preſs him, to ſhew the abominable loathſomeneſs and weightineſs of them.

Uſe 1. It may make us wonder, that men and women think ſo little of ſin. There are many that will tuſh at a challenge or threatning for ſin; but let me ſay it, that mountains of lead, yea, though all this world turned into one maſs, or lump of lead, it ſhould not be ſo heavy, as ſin ſhould be to you; your drunkenneſs, filthineſs, covetouſneſs, lying, the vaguing of the mind in private duties of worſhip throughout the week, and in public duties on the Lord's day; your neglect of prayer in ſecret, mocking at piety, *&c.* ſhall, however light now, one day be found to be weighty, when, as it is, Rev. vi. 6. *Ye ſhall cry to hills and mountains to fall upon you, and hide you from the wrath of the Lamb.* A mountain would be thought light in that day, but the face and wrath of the Lamb ſhall be terrible; therefore either give up with ſin, and ſtudy holineſs, or make you for this dreadful poſture, that ye would wiſh to have a hill or a mountain tumbling on you, and yet ſhall not get that wiſh granted. What mean ye, O Atheiſts! and deſperately ſecure pleaſers of yourſelves, with your idols, that ye dare thus to ly and live under this burden! Will ye be able to come before the throne of God with it upon your back? It is a truth, that ſin is ſuch a burden as will ſink you to the pit, if ye ſeek not in God's way to ſhake it off in time.

2*dly*, If it be ſuch a burden, make this *twofold* uſe of it. 1. Beware of keeping ſtill upon you the burden of bygone ſins, but take with them, ſeek to be ſuitably affected with them; betake yourſelves with all ſpeed to Chriſt, and caſt yourſelves and your burden on him; it is for this reaſon that faith is called a *leaning on Chriſt*, becauſe, when the burden of ſin is like to break the ſinner's back, faith caſts himſelf and his burden on Chriſt. 2. For the time to come, ſtudy holineſs, and take on no more of this burden; always remembring, that when ye take on the debt of the leaſt ſin, or ſeek to hood-wink, as it were, the conſcience, and put out the eyes of it, that ye may ſin the more ſecurely, and with the greater liberty, ye are all the while but heightning your burden, and making the weight of it the more intolerable: and is that wiſdom, think ye, to be taking on a burden of that, which will preſs, cruſh, ſink and drown you eternally, under its grievous and unſupportable weight?

3*dly*, *Obſerve*, That, for as heavy a burden as ſin is, Chriſt ſtooped down, and took it on his bleſſed back, John i. 29. *Behold the Lamb of God, that taketh away*, or beareth, and by bearing, taketh away *the ſins of the world*, 1 Pet. ii. 24. *Who his own ſelf bare our ſins in his own body on the tree.* So *the juſt ſuffered for the unjuſt*, Heb. ix. ult. *He was once offered to bear the ſins of many.* Whether it was the ſame very burden that the elect ſhould have borne, or the equivalent of it, we will not now debate, having ſpoken ſomewhat more particularly to it before; either of them being according to the terms of the covenant of redemption, and accepted of the principal creditor: yet it would ſeem he did bear the curſe in the eſſentials of it, and in that reſpect came under the ſame burden; he died, becauſe he was threatned, *The day thou eats, thou ſhalt ſurely die*, and *the ſoul that ſins ſhall die*; and he died a curſed death, becauſe a curſed death was threatned, as it is Gal. iii. 10. compared with 13. and ſo came under the curſe: here is love indeed, and a true friend's kind turn, that when ſin was ſuch a heavy burden, Chriſt came in betwixt the elect and it, and took it on himſelf, and ſtood at the bar of God, chargeable with our debt, which was really charged on him, as it is; Iſa. l. 6. *He gave his back to the ſmiters, and his cheeks to them that pluckt off the hair; he hid not his face from ſhame and ſpitting*: all theſe buffetings of profane ſoldiers, were but little to that weight of wrath that was laid on him, to the making of him groan; to that cup, which in the garden he drank out, and which made him ſweat blood, and cry out, *My ſoul is exceeding ſorrowful and heavy even unto death*; and, *Father*

if

if it be poſſible, let this cup paſs from me; yet not my will, but thine be done: O! what a weight was it, that made him ſo cry out? There needs no more to prove that he bare our ſins, and that there was an exacting of him what we were owing, and that his ſufferings are indeed a ſatisfaction to juſtice for them, even for the ſins of all the elect.

The *uſes* are two, 1. It ſerves to hold out and confirm this truth, That our Lord Jeſus his ſufferings were a real ſatisfaction to juſtice, for the ſins of the elect; and that by his ſufferings he was indeed put to bear their iniquities; and that they were not only, nor mainly for example, though we may well make that uſe of them; but he was made liable for our debt; we ſinned, and he ſuffered and ſatisfied for our ſin; we debauched our ſtock, and played the bankrupts, he paid our debt. 2. It ſerves hugely to commend to us the love of God, that gave his Son; and of the Mediator, that came to buy and redeem elect ſinners at ſo dear a rate, and to take on ſuch a weighty burden, to eaſe them of it. Were there any here, as we hope there are, that know the weight of ſin, O! but they would think much of this, even of Chriſt's taking on the burden of ſin, and caſting it, by having ſatisfied juſtice for it, and looſed the knot of the law, and of the curſe that tied it to them; to become man was much, but to bear the burden of our ſins was more: angels wonder at this, that he who is their head ſhould become ſo low, as to ſiſt himſelf before God's tribunal, and to undergo the ſuffering of death, and to take on the weighty burden of the elects debt, and to ſatisfy for it. If we were in a right frame of ſpirit, we could not hear this word, but it would raviſh our hearts, and put us to a pauſe, and holy non-plus; but the moſt part, alas! walk lightly under the burden of ſin, without ever conſidering what Chriſt hath done to remove it from off his people; nay, I am afraid that believers, who have ground to be lightned, through Chriſt's condeſcending to bear their burden, do not as they ought acknowledge him, who hath taken the burden off them.

4thly, From comparing theſe words with the former, *Many ſhall be juſtified, for he ſhall bear their iniquites, Obſerve*, Chriſt's bearing of their iniquities, and his ſatisfaction for our ſins, is imputed to us, as the immediate ground of our abſolution, and juſtification before God; ſo that if it were aſked, What is the ground on which a ſinner is juſtified before God? The text anſwers, becauſe *Chriſt hath borne their iniquities*, he hath paid the debt: even as (to make a compariſon for clearing of it) when a debtor is purſued, and hath nothing to pay, yet he pleads that the debt cannot be exacted of him, becauſe his cautioner hath paid it; and the ground on which that debtor is abſolved, is his inſtructing that the cautioner hath paid the debt, which being done, he is ſet free: ſo is it here, the believer he is God's debtor, Chriſt Jeſus is his cautioner, who hath paid his debt; who, when he is brought to the bar of God, and ſomewhat is laid to his charge, he pleads upon the ground of Chriſt's ſatisfying for his debt, and that therefore he ought not to be put to anſwer for it himſelf; according to that word, Rom. viii. 34. *Who ſhall lay any thing to the charge of God's elect? It is God that juſtifies, who ſhall condemn?* and the ground follows, *It is Chriſt that died*, he hath paid the debt.

Uſe. Among other things, there are two conſequences that follows upon this doctrine, that ſerve to clear the doctrine of juſtification. 1. That the righteouſneſs, whereby we are juſtified, is imputed to us, and accepted of God, as if it were our own: ye are ſometimes hearing of imputed righteouſneſs, and it is a great concernment to you to know it well; yet I am afraid, that many of you are very ignorant of it; I ſhall therefore, in a word or two, explicate it, by comparing the two covenants: the righteouſneſs of the covenant of works is in an inherent righteouſneſs, as it is, Tit. iii. 5. *Not by works of righteouſneſs, which we have done;* it is a righteouſneſs of our own doing, made up of our praying, hearing, and other duties, as they are acts of ours: the righteouſneſs of the covenant of grace, is an imputed righteouſneſs, that is, when Chriſt's doing and ſuffering is

accounted ours: take both in this compariſon, the righteouſneſs of the covenant of works is like a debtor, or a tenant, paying his own debt or rent, by managing his buſineſs providently and dexterouſly, and none other is troubled with it; the righteouſneſs of the covenant of grace is like one, that hath ſpent up and debauched all, and hath not one penny to pay his debt or rent with, but hath a worthy, able and reſponſal cautioner, who hath paid it for him: both being purſued, and brought before the judge; the firſt man is abſolved, becauſe what he was owing, he paid it at the term preciſely; the other man granted, that he was owing the debt, but pleads that his cautioner had paid it, and the law accepts of the cautioner's payment, and purſues the debtor no further, but abſolves him: ſo it is here when the believer comes to ſtand at God's bar, it is nothing in himſelf that he pleads upon, but it is Chriſt's ſufferings; who ſaid on the croſs, *It is finiſhed*; the debt of my people is fully paid: and faith pleading for abſolution on that ground, according to the law of faith, he is abſolved, as if he had paid the debt himſelf, or had been owing none. If then it ſhould be aſked, believers, what ground have ye to expect to be juſtified? The prophet anſwers here, *Chriſt hath born our iniquities*, and this is the believers defence: and therefore ſee here a poſſibility to reconcile theſe *two*, that ſome men ſcorn and flout at, as irreconcileable, to wit, how one can be a ſinner, and yet righteous: he may be ſinful in himſelf, and yet righteous, through the imputation of Chriſt's righteouſneſs. So, 2 Cor. v. *He was made ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.* Rom. iv. 5. *To him that worketh not, but believeth on him who juſtifieth the ungodly, his faith is counted for righteouſneſs.* The man, ungodly in himſelf, is juſtified through the ſatisfaction of Chriſt, and imputed to him for righteouſneſs and laid hold on by faith; as if he had not ſinned, or had actualy ſatisfied himſelf.

2*dly*, This conſequent followeth, that it ſerves to clear how faith juſtifies: as when we ſay, *Faith is our righteouſneſs, and is imputed to us for righteouſneſs*, we are not to look on faith properly, as a grace is in us, and divided, or abſtracted from the object; no, by no means: but as it is a laying hold on the object; it is *faith in him that juſtifies*; and, *through his knowledge ſhall many be juſtified*, becauſe *he ſhall bear their iniquities*; Faith juſtifies by vertue of Chriſt's ſatisfaction, and as taking hold of it; faith does not juſtify, as it is an act of grace in the ſinner, but asa cloſing with Chriſt the object of it; even as in the ſimilitude we made uſe of before: it is not enough that the cautioner hath ſuch a man's debt, but that the man muſt inſtruct it by producing the diſcharge, the production whereof is the cauſe of this abſolution in law; yet the vertue that makes the diſcharge ſo to concur, is not the diſcharge itſelf but the cautioner's payment, or ſatisfaction, mentioned, and contained in the ſinners diſcharge: even ſo is it here, it is Chriſt's righteouſneſs that concureth as the meritorious cauſe of the ſinners abſolution; and faith concurs as the inſtrumental cauſe in the pleading of that defence; whereon juſtification follows as an effect of theſe cauſes. We know not when, or if ever hereafter, we may have occaſion to ſpeak ſo much to the doctrine of juſtification: therefore let me preſs the ſtudy of it upon you again and again: ſeek to know what this imputed righteouſneſs is, and how different from that which is in yourſelves; what is the true meaning of it, as a main hinge of the goſpel, without which the covenant of grace can never be underſtood aright; the ignorance whereof makes many live in ſecurity upon the one ſide, and keeps many in much anxiety upon the other.

5*thly*, *Obſerve*, That although Chriſt Jeſus hath born the iniquities of many, even of his own people, yet not the iniquities of all men and women, but only the iniquities of them that ſhall be juſtified, and brought to the actual poſſeſſion of that which he hath purchaſed: this may be made out from theſe *three* in the text. 1. The relative *their*, it is *their* iniquities, which are borne by Chriſt, that ſhall be juſtified; and who theſe are, the

the former words tell, *through his knowledge ſhall he juſtify many.* 2. The connexion made by the prophet betwixt theſe two, *many ſhall be juſtified, for he ſhall bear their iniquities*; all, whoſe iniquities he hath borne, ſhall be juſtified. It could not be an argument to prove their juſtification, if Chriſt ſhould bear the iniquities of others, or of all men and women, multitudes of whom are never juſtified; for it might be objected, that Chriſt bears the iniquities of thoſe many who are never juſtified, which would be quite contrary to God's covenant, and exceedingly mar the conſolation of the believer; beſide that, it would make the prophet's reaſoning here inconſequent and impertinent 3. Conſider theſe words, not only as they ſtand in connexion with the former, but as they are a reaſon why in juſtice ſuch ſhould be abſolved; and ſo they will alſo clear the doctrine; for, ſo conſidered, they imply that it is juſt, that the believer ſhould be juſtified; even as when the cautioner hath paid the debt, it is juſt that the principal debtor ſhould be abſolved; and upon the other hand, it is not juſt that the debtor, for whom the cautioner hath not ſatisfied, ſhould be abſolved: the words will bear this twofold conſequence; for he knits theſe two, their being abſolved, and Chriſt bearing their iniquities, and being made liable to their debt; and he conſequently disjoins theſe two, Chriſt's not bearing the iniquities of others, and their not being abſolved; and ſo, although Chriſt hath borne the iniquities of *many*, that is of the elect, and hath ſatisfied and ſuffered for them, yet not for all, but only for the *many*, who in due time ſhall thro' his knowledge, that is, through faith in him, be juſtified; and theſe who are left to pay their debt, Chriſt never died for them: it were very unlike the prophet's reaſoning, to ſay, that ſuch a man is in hell, and yet Chriſt bare his iniquities.

Uſe 1. It ſerves to confirm the former truth. Would ye know whoſe iniquities Chriſt hath borne? It is of as many as are juſtified; the iniquities of ſuch he bare and of no more.

2. It ſerves to provoke you, that have gotten in Chriſt this privilege, to be very thankful: this is it that makes the ſong of praiſe heartſome, Rev. v. 9. *Thou haſt redeemed us to God, by thy blood, out of every kindred, tongue and nation;* becauſe it is not a common, but a peculiar ſpecial mercy, if any be ſo.

6*thly*, From the connexion obſerve, *That although Chriſt hath not borne the iniquities of all men and women, yet he hath born the iniquities of all that believe;* and none ever believed on him, but they may conclude that he hath borne their iniquities, and on that plead their juſtification thro' his ſatisfaction: altho' there be a reſtriction on the one ſide, there is none on the other: all are not juſtified, but theſe only whoſe iniquities he hath borne; yet all who, through his knowledge, or faith in him, are juſtified, their iniquities he hath borne. And hence it will follow, That never a perſon believed, but Chriſt hath born his iniquities: not that the man's believing is the cauſe of Chriſt's bearing, for his bearing of the man's iniquities is the cauſe of his believing; but it is to ſhew the connexion, betwixt his bearing, and the man's believing, and that his believing is the evidence of Chriſt's bearing of his iniquities. And this is more comfortable than the doctrine of univerſal redemption a thouſand times; for it joins Chriſt's dying and the juſtification of all that believe on him: ſo that there are none, that by faith betake themſelves to him, but they may expect freedom from the curſe, and abſolution before the throne of God; whereas the doctrine of univerſal redemption ſaith, that Chriſt died for all, yet all ſhall not be ſaved, and I wot not whether I ſhall be ſaved or not: and what ground of anxiety is this? But this doctrine hath ſolid conſolation in it. Chriſt hath not died for all ſimply, but for all believers, he hath borne all their ſins; but I have betaken myſelf to him by faith; therefore he died for me, he hath borne my iniquities, and I ſhall never bear them myſelf, but be juſtified.

I ſuppoſe we need not to ſtay on the confirmation of this. 1. It is impregnably proved from the reaſoning of the prophet in this place; all that are believers cannot but be redeemed and

and juſtified, becauſe he hath borne their iniquities, who by faith betake themſelves to him. 2. If faith in Chriſt be a ſaving fruit of his death, and if none can believe but theſe, whoſe iniquities he hath borne; then, wherever faith is, the perſon may conclude, that Chriſt hath borne his iniquities, and that he ſhall be juſtified: but faith in Chriſt is a ſaving fruit and effect of his death, for he hath purchaſed it among the reſt of theſe ſpiritual bleſſings ſpoken of, Eph. i. 3. where we are ſaid to *be bleſſed with all ſpiritual bleſſings in him*; and it being a promiſe of the covenant of grace, it cannot but be purchaſed by the death of the Teſtator Chriſt Jeſus; therefore, *&c.* 3. It is clear alſo from the apoſtle's reaſoning, Rom. v. 10. *For if, when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we ſhall be ſaved by his life*: will he not, who hath paid ſuch a dear price for us, to purchaſe reconciliation to us, make it out by beſtowing on us the fruit of his purchaſe?

The 1*ſt uſe* ſerves to vindicate this our doctrine, concerning Chriſt's dying for, and bearing the iniquities of believers only; which is moſt unjuſtly loaded with reproaches, and debated againſt by mens cavillings, as if it were a comfortleſs doctrine; ſure it is more comfortable, more ſure, and more agreeable both to the wiſdom and grace of God, than the doctrine of univerſal redemption is; for, put theſe together, That all believers are redeemed and juſtified, that Chriſt hath borne their iniquities; that faith is a ſaving grace, and a fruit of Chriſt's death; that ſuch as believe, may conclude their juſtification; and that Chriſt will make out the benefits of his purchaſe to them: what want believers, that may be for their comfort? Whereas, if we ſhould lay it for a ground that Chriſt died for all, what comfort were in that? For all are not juſtified and ſaved, but only believers; yea, by the doctrine of univerſal redemption, though ye were even now believers, ye could not conclude that ye ſhould be ſaved, becauſe ye might fall from it again; but our doctrine of juſtification hath ſolid conſolation; for Rom. i. 16. *It is the power of God unto ſalvation, to every one that believes.* And Rom. iii. 2. *It is unto all, and upon all them that believe*: and it makes the believer ſure of his perſeverance, for it is an expreſs article of the covenant. We ſhall only ſay this, that ye will find, that all, that in doctrine, or practice, make the way to heaven wideſt, they make it moſt unſicker and unſure, and they are in greateſt confuſion: and indeed it is impoſſible it can be otherways; for, if men go once out of God's way, which is the ſtrait and narrow way, they can never be ſicker and ſolidly ſure, becauſe there is no ground of confidence in it.

The 2*d uſe* ſerve to anſwer a *queſtion*, that ſome out of curioſity puzzle themſelves with, which, if well, ſoberly, and wiſely followed, would be no curioſity, and it is this; How ſhall I know if Chriſt died for me? *Anſ.* Make it ſure that ye believe, and then ye ſhall be ſure of the benefits of his death; for if he hath borne the iniquities of theſe that believe, and if there be no way to make it ſure he hath borne our iniquities but by believing, it is a needleſs ſtir and noiſe that is made, about the knowledge of election, and of Chriſt's intention in his death; for, though we would ſay that he died for all, it would not comfort, except we ſaid alſo, that all go to heaven: but are ye burdened with ſin? and have ye by faith fled unto Chriſt? and do ye actually reſt upon him? Then ye may on that ground conclude your intereſt in Chriſt's death, and from that aſcend to election. That which makes many believers to be in heſitation as to this, is their never throughing and making it clear to themſelves, whether they have believed; and therefore, if ye would ſee your election, and intereſt in Chriſt's death, put the matter of believing to a point; for it is the door whereby ye win in to other ſecrets of God, ſuch as election is; and there is no other way to win to it: therefore theſe two are knit together, John vi. 39, 40. *This is the will of him that ſent me, that of all that he hath given me I ſhould loſe nothing*; and if it ſhould be aſked, How ſhall I know, who are given to Chriſt, to be redeemed by him? The next verſe anſwer

anſwers, *This is the will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting life, and I will raiſe him up at the laſt day.* Would ye then know who are given and redeemed? They are believers, I mean, of ſuch as are come to age; for none will make the queſtion concerning infants? And therefore, if ye would know the way of coming to the knowledge of your juſtification, redemption, and election of God; begin at the loweſt ſtep of believing, and make that ſicker, and all the reſt will follow of will: but if ye miſken and overlook this, and will go up to the top of the ladder, *per ſaltum*, and at the firſt; it will be juſt with God, that ye never win at the knowledge of theſe ſecrets, which were in his heart before the world was.

Uſe 3. It is matter of conſolation to the believer, who may as certainly conclude an intereſt in Chriſt's death, as if he had heard the tranſaction of redemption read over, and had ſeen his name in the book of life; for our Lord ſaith, John iii. 16. *God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have eternal life:* if thou be a believer, thy name is there, Chriſt hath borne thine iniquities: and what conſolation is that to them, who are clear anent their faith? But, alas! it ſays there is much rotten, unſound and ſlippery faith among us, and alſo much faith that is but little lively, that there is ſo little ſolid comfort following it.

Uſe 4. It ſerves to demonſtrate the neceſſity of believing, the advantages of it, and the neceſſity of our endeavouring to be clear that we do believe; if theſe two go together, juſtification and believing, then there is a neceſſity of believing; and if theſe two go together, clearneſs about our believing, and the knowledge that Chriſt did bear our iniquities, then there is in ſome reſpect a neceſſity, that we know we believe; otherways we can have little or no comfort in Chriſt's bearing of our iniquities, and of our being given to Chriſt to be redeemed by him: from theſe two the advantages of believing may appear; therefore, to make all ſure, juſtification, Chriſt's bearing of your iniquities, and your being given to Chriſt, make it ſure that ye are in the faith; and this way give all diligence to make your calling and election ſure: And the Lord himſelf prevail with you ſo to do.

SERMON LXIV.

ISAIAH liii. 12. *Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong; becauſe he hath poured out his ſoul unto death: And he was numbred with tranſgreſſors, and he bare the ſins of many, and made interceſſion for tranſgreſſors.*

THERE hath been a compendious ſum of the covenant of redemption delivered by the prophet in this chapter, wherein, what is required as the price for elect ſinners from the Mediator, is holden forth, on the one ſide, in a large deſcription of his ſufferings; and what is propoſed, as the fruit that ſhould follow, and as the ſatisfaction that the Mediator ſhould have for his ſufferings, is on the other ſide alſo laid down; as that *he ſhould ſee his ſeed, and prolong his days, and the pleaſure of the Lord ſhould proſper in his hand: that he ſhould ſee of the travel of his ſoul, and be ſatisfied, and that by his knowledge many ſhall be juſtified.* In this verſe, we have a ſumary recapitulation and repitition of this mutual bargain; only it is propoſed in a different method: for before, what was required, and

and undertaken by the Mediator, was firſt ſet down, and then the promiſes made to him were next ſet down; here the method is altered, and the promiſes made to the Mediator are firſt down, and the conditions required of him laſt ſet down; it is like, to ſhew the oneneſs of the covenant, and the mutualneſs of the terms of it; and though, as to our conceiving, and up-taking of it, there be ſomething firſt, and ſomething laſt, yet with God there is no ſuch thing, but it is one preſent act: the promiſes made to the Mediator, are two expreſſions, with an inference in the word *therefore*, knitting this to what went before; *I will divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong*. In ſhort the ſimilitudes here uſed, are taken from conquerors, and victors, who have been in a war and fight, and having defeat and routed all their enemies, and put them off the field, have a notable outgate, victory, and triumph, and a great ſpoil, as the fruit of war; and ſo the meaning is, that the Mediator, by his undertaking to ſatisfy for the elect, ſhould have a great fight and combat with many enemies, but he ſhould loſe nothing by it, he ſhould have a notable outgate, an excellent victory, and glorious triumph, great glory and ſpoil: ſo that there was never war like his, nor enemies like theſe that he had to encounter with; ſo there ſhould never be ſuch victory, triumph and ſpoil, as our Lord Jeſus ſhould have. The word *portion* is not in the original, but well ſupplied. It is only, *I will divide him many*, as the word is often uſed, and *he ſhall divide the ſpoil with the ſtrong*; that is, he ſhall, in dividing the ſpoil, be above the ſtrongeſt.

The words infer, and take in theſe *three*. 1. A great defeat, and victory over all the Mediator's enemies, the devil, death, and the curſe; he gets a great victory over them, and gives them a great defeat, ſo that they are quite beat off the field, as *dividing of the ſpoil* imports, Pſal. lxviii. 12. *She that remained at home divided the ſpoil*; and Iſa. ix. 3. *As men rejoice, when they divide the ſpoil*. 2. The great number of captives, that our Lord, in his victory, and triumph, takes and brings off; that is, he gets a great booty, which is that ſpoken of in the words before, *By his knowledge ſhall many be juſtified*; and it is that which is expreſt in that Pſal. lxviii. 18. *Thou haſt aſcended on high, thou haſt led captivity captive*; that is, theſe that were formerly captives thou haſt redeemed from their captivity, and led them captive that carried others captive; as the people of God pray, Pſal. cxxvi. 4. *Turn again our captivity*. 3. It takes in the excellent victory, the great triumph and glory, that the Mediator ſhould have by this means; *He is exalted above every name that is named that at the name of Jeſus every knee ſhould bow, of things in heaven, of things in earth, and of things under the earth*. For further clearing of it, we ſhall recommend to you two or three places, in which, it is like, there is an alluſion to this; as that, Col. ii. 14, 15. *Blotting out the hand-writing of ordinances that was againſt us, and contrary to us, taking it out of the way, and nailing it to his croſs*, tearing, as it were, the obligation that the law had over the elect, by his paying of their debt: *And having ſpoiled principalities and powers, he made a ſhew of them openly, triumphing over them in it*. There is his victory and triumph: he combats with, ſubdues, and treads under foot, all his, and his people's enemies, by ſatisfying the juſtice of God for the elect's debt; and ſpoils them of many ſouls that were led captive by them, and triumphed openly over them, declaring himſelf to have gotten the victory in a moſt majeſtic manner. A 2d place is, Phil. ii. 8, 9. *Being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs: wherefore God hath highly exalted him, and given him a name which is above every name, that at the name of Jeſus every knee ſhould bow, of things in heaven, in earth, and under the earth, and that every tongue ſhall confeſs that Jeſus Chriſt is Lord, to the glory of God the Father*. This is his victory triumph and glory, ſuch as none in heaven or earth ever had, or ſhall have the like. A 3d place is that, Eph. ii. 20. 21, 22. *He raiſed him*

from

from the dead, and ſet him at his own right-hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come; and hath put all things under his feet, and gave him to be head over all things to the church: whether they be devils, or good angels, or men, ſaints militant, or triumphant, he is above them all, all are made ſubject to him, and he is the head of his church.

The expreſſions run in different perſons. The firſt is in the firſt perſon, *I will divide him a portion*: It is a promiſe of God the Father to the Mediator, for his attaining the victory; as it is ſaid, Eph. i. 20. *God raiſed him from the dead.* The 2*d* expreſſion is in the 3*d* perſon, *He ſhall divide the ſpoil*; to ſhew that the Mediator, God-man, concurred in the attaining the victory: therefore, Rom. i. 4. he is ſaid *to raiſe himſelf:* And in that it is ſaid, *I will divide, and he ſhall divide*; it is to hold out the Mediator his attaining and poſſeſſing of what was promiſed, and to ſhew that there is nothing promiſed to the Mediator, but actually he is, and ſhall be put in the full poſſeſſion of it.

The laſt part of the words holds out the conditions on the Mediator's ſide, in four expreſſions, 1. *Becauſe he hath poured out his ſoul unto death*; that is, becauſe he willingly condeſcended to die, he yetted, or poured out his ſoul to death. 2. *He was numbred with tranſgreſſors:* he had a reproached and ſhameful life, and a reproached and curſed death; he was thought the worſt in the world, ſo that Barabbas a murderer was preferred unto him. It alſo points out the reſpect that his death had to a ſatisfaction for the ſins of the elect; he was legally numbred, and counted amongſt tranſgreſſors, though he was no tranſgreſſor. 3. *He bare the ſins of many;* which expones the former, and ſays this much, that not only he ſimply died, and died a ſhameful death, but that he died for this end, to bear, and by his bearing to remove, the ſins of the elect; for it relates to the *many* that in former words are ſaid to be *juſtified by his knowledge:* And it cannot be but theſe *many* ſhall be juſtified, becauſe he did bear their ſins, as to the puniſhment, and curſe due to them; and whoſe ſins ſoever are born by Chriſt, theſe are and ſhall be juſtified: and therefore he muſt be victorious, and have a glorious triumph and outgate, becauſe he lays down his life for his ſheep, as it is John x. 17. *Therefore doth my Father love me, becauſe I lay down my life, and take it up again:* And by the way it is a ſtrange thing, that the only begotten Son of God ſhould be loved on this account, accepted, and glorified in this work, even becauſe *he poured out his ſoul unto death*, out of zeal to his Father's glory, in proſecuting the work of ſinners redemption. 4. *And he made interceſſion for the tranſgreſſors:* which points out the application of his death, and the benefit thereof to *many*, whoſe ſins he bare. He died to take their ſins away, and interceeds to have his purchaſe made effectual; for though this be applied uſually to his prayer on the croſs, yet that is but one particular of his interceſſion, which is of a larger extent; and therefore it is noted as a condition required of the Mediator, that he muſt not only die, but alſo interceed, that the benefits of his death might be made forthcoming for them, for whom he died.

Thus ye ſee, we have the ſum of God's covenant here: as if the Lord were propoſing to the Mediator; Now, Son, if thou wilt pour out thy ſoul unto death, and thereby bear the ſins of my elect people, and make interceſſion for them, thou ſhalt loſe nothing by it, thou ſhalt have a notable victory, and triumph, and a great ſpoil. In the words before, the Mediator having accepted the terms of the covenant, and performed them, tho' not actually at that time, but in the purpoſe and decree of God, which now are actually performed; therefore the promiſes are turned over in a concluded covenant, and in an abſolute right to him.

What needs further explication, we ſhall endeavour to reach it, as we ſpeak to the *obſervations*; and becauſe the words for the moſt part yield the ſame doctrine that have

been ſpoken to before, we ſhall not inſiſt on them.

1*ſt*, Then, from the repetition, *obſerve* in general, That the nature and terms of the covenant of redemption, betwixt God and the Mediator, is a profitable doctrine, and uſeful to be underſtood, and believed by the people of God; therefore it is ſo clearly propoſed, and again and again repeated, and laid before their eyes; and ſummed and repeated in this verſe, to keep them in mind of it. Theſe that know the covenant of redemption, as that which hath in it the ſum of all the foundations of our faith, and the ground of our acceſs to God, and of our peace with him: they will eaſily grant that, that it is very neceſſary to be ſtudied, known, and believed: for, 1. By it we know what we may expect from God, becauſe what we are to expect is promiſed to Chriſt in this covenant, as to our head; *this portion with the great, and this dividing of the ſpoil with the ſtrong:* He hath it as our head. 2. Becauſe we know by this covenant, how we come by theſe things promiſed; and that is, *by pouring out of his ſoul unto death, bearing of our ſins, and interceeding for us*; which ſuppoſes, and includes our betaking of ourſelves unto him by faith. 3. Becauſe, by this covenant, the rich and free grace of God hath its due glory: for there is nothing conſidered here, as the reaſon of ſetting captives free, but Chriſt's paying of the price; it comes freely to us, as a gift beſtowed.

2*dly*, And more particularly, *obſerve*, That though our Lord Jeſus Chriſt, in the work of ſinners redemption, had a ſore combat and fight, yet he hath a glorious outgate, triumph, and victory; it was the greateſt, ſoreſt, and moſt furious onſet and aſſault that ever was heard of, that our Lord Jeſus encountred with: as the remembrance and conſideration of what hath been ſpoken, of his *being in an agony, and ſweating drops of blood*; of his praying, that *if it were poſſible, that cup might depart from him*; of his crying, *My God, my God, why haſt thou forſaken me?* &c. will moſt convincingly make out, the juſtice of God purſuing him for all the guilt of the elect, principalities and powers being in his tops; the devil, the prince of this world, having all his inſtruments yoked, and at work, ſome to nod the head, ſome to mock and ſcourge him, *&c.* yet he did abide it all out: *he gave his back to the ſmiters, and his cheeks to them that pulled off the hair, and hid not his face from ſhame and ſpitting*; and had a moſt glorious victory, and triumph over all. What we ſaid in exponing of the words, clears it ſomewhat, and that word, John xii. 13. *Now is the judgment of this world, now ſhall the prince of this world be caſt out*; to point out his victory over the world, and the devil: and that word, Col. ii. 14, 15. *He ſpoiled principalities and powers*; he unclothed them, and left not, as we uſe to ſpeak, a whole rag on them; he by a ſtrong hand pulled all the elect from them, and left none of them in their poſſeſſion; he brake open the priſon doors, and ſet them all at liberty. This was indeed a great victory; he alſo hath a great ſpoil of many captives, and great glory, being exalted in our nature, *at the right hand of the Majeſty on high, having a name above every name, that at the name of Jeſus every knee might bow*: and that paſſage, Eph. i. 20, 21. is to the ſame purpoſe, *he hath put all things under his feet*, &c. If we look to reaſon it cannot be otherwiſe. 1. If we conſider what our Lord Jeſus was in his perſon, being the Son of God, he cannot but be glorious, John xvii. 5. he prays *Father, glorify me with that glory which I had with thee before the world was*. Though by being man, he became of no reputation, and a vail was drawn over the declarative glory of the God-head in his perſon for a time, yet he remained ſtill the Son of God, and glorious in himſelf; and it cannot be but he, that is God, muſt be glorious in his exaltation, when that vail that obſcured his glory is taken away. 2. His office, as Mediator, and head of the elect, proves it. He, that was appointed head over all things to the church, could not but be great and glorious; and therefore, when that of Pſal. x. 10. is cited by the apoſtle, Acts ii. 24. and xiii. 35. it is ſaid, *that it was impoſſible that death could keep him*. 3. It will be clear, if we conſider the work itſelf wherewith he was intruſted;

ed; it being a work that was ſo well liked of, and approven by God, he could not but have a glorious victory and outgate; therefore ſays he, John x. *My Father loveth me, becauſe I lay down my life for my ſheep.* And Phil. ii. 8. it is ſaid, *Becauſe he humbled himſelf, and became obedient unto death, therefore God hath highly exalted him.* It was the contract betwixt God and the Mediator, that he ſhould firſt become low, and then be exalted; and therefore he behoved to be exalted, and made very glorious.

Uſe 1. Learn, not to undervalue, nor to vail and obſcure the glory of the Mediator, from the conſideration of his ſufferings; for though he was low, yet he is now exalted; he had a moſt noble, excellent, and glorious victory and triumph over all his enemies. There are none of us all, but ſhall at the day of judgment, when he will be ſeen to be judge of quick and dead, which is a part of his triumph, having ſo many redeemed ſlaves, to ſpeak ſo, at his back, having a confirmation of this truth in our boſom. And indeed it is no little part of religion, to get this point deeply impreſſed on our hearts, that our Lord Jeſus, who was once low, is now exalted to ſuch glory: look to it, and we will find a great part of our deadneſs and unſoundneſs here, that his greatneſs bulks not ſuitably in our eye; alas! we do very much undervalue him: but his humiliation being for us, it ſhould not make us think the leſs of him, nor make us leſſen the high eſteem we ſhould have of him, but ſhould in reaſon make us think the more of him, and put the greater price on him.

Uſe 2. It is a moſt comfortable doctrine, in reference to all ups and downs of the time, and to all the ſtraits that his church and people can be put to; it cannot be ill with Chriſt, and it ſhall not be ill with them: he may have conteſts, but he ſhall get, yea, he hath gotten the victory; he once died, to die no more: all that he hath now to do, is, to make application of his purchaſed redemption, and to divide the ſpoil; to notice, which he doth moſt narrowly, what of his purchaſe is yet in the devil's poſſeſſion, and to reſcue and ſet it free. He hath gotten the poſſeſſion of the kingdom, and it muſt, and it ſhall go well, let the world rage, and let the ſea roar, and the floods lift up their voice, and the mountains be caſt in the ſea. Whatever confuſions and overturnings come, or whatever troubles be, our Lord Jeſus hath gotten the victory, and is dividing the ſpoil: he will take no other diviſion, than what Jehovah hath made, and carved out to him; it will not be what devils or men, what great men, kings, princes, parliaments, potentates, armies, *&c.* are pleaſed to give, or allow to him; but he muſt needs have the portion promiſed him *with the great, and the ſpoil with the ſtrong:* he ſhall certainly get that, and none ſhall be able to bereave him, or take a bit of it from him; yea, none ſhall poſſeſs a foot-broad of ground beſtowed on him and his followers: he ſhall have a church and ordinances diſpenſed therein, where he intends it, and ſouls ſhall be gathered to him from all quarters, as they were given to him: and maugre all the malice and proud oppoſition of devils and men, all that the Father hath given to him ſhall come to him, without all peradventure, or poſſibility of miſgiving; they ſhall not, by all their oppoſition and perſecution, be able to keep any one of the gifted ones from coming to him, in the ſeaſon agreed on betwixt Jehovah and him. And, *dly*, It is comfortable to God's people, as to their own particular caſe; corruption is a ſtrong and formidable enemy; the devil is a reſtleſs enemy, and goeth round about, like a roaring lion, ſeeking whom he may devour; the world is a deceitful, enſnaring enemy, and doth often, in a manner, even overwhelm them: but our Lord Jeſus hath the victory, and parting of the ſtakes, to ſay ſo, or the dividing of the ſpoil; theſe that remain at home, the feckleſſeſt boy or girl, lad or laſs, ſhall divide the ſpoil. This is it that Job comforts himſelf with, chap. xix. *I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth,* to wit, as ſole and abſolute conqueror, the victory being intirely on his ſide; *with theſe eyes ſhall I ſee him, and no other for me, though worms deſtroy this body.* Be-

lievers, O believers! there is a good day coming; he hath gotten the victory, and ſo ſhall ye; *the God of peace ſhall bruiſe Satan under your feet ſhortly*: and whatever wrongs ye ſuffer, and whatever ſtraits ye be under now, while the wicked are in proſperity, there will be a new diciſion, yea, a new diviſion ere long; all ſhall be ſnatched from wicked men, but your cup ſhall run over; there ſhall be no more fighting, no more parties to give you battle, or to oppoſe you, when he ſhall have beaten all enemies off the field: it will be a poor and ſorry portion that many will get in that day, who did not lippen and truſt to Chriſt's ſpoil when ye believers ſhall be ſharers with him in it.

Uſe 3*d*. This ſays, that it is both hard and ſad to top with Chriſt, and to be found in oppoſition to him: I ſpeak not ſo much of public conteſts, ſuch as Pilate, Herod, the ſcribes and Phariſees had with him, and which many great ones of the earth ſtill keep up againſt him, who will find the ſmart of their oppoſition ere long; but of all that contend with him in his ordinances, and who ſay, by their practice at leaſt, *Let us break his bands aſunder, and caſt away his cords from us*, as it is, Pſal. ii. *And we will not have this man to reign over us*, as it is, Luke xix. He will ſay, *Bring out theſe mine enemies, and ſlay them before me:* beloved hearers, this day is coming, when all of us will ſtand before him, and ſhall ſee him divide the ſpoil; and wo, wo will be to that perſon that day, that would not ſubmit to his government: O what a dreadful thing will it be to be ſlain before the Mediator, to have the prince of life taking holy pleaſure in thy death, becauſe thou ſided with the devil, and the luſts of thine own heart, becauſe thou reſiſted and quenched his Spirit, and barracaded the way of his acceſs to thee, and would not let him in, to reign in thy heart, nor yield thyſelf as a ſubject to him! But it ſhall be well unſpeakably well with Chriſt, and all that are his, in that day. He and they ſhall triumph moſt gloriouſly; the ſplendour, ſpiritual ſtate, and majeſty of that triumph, ſhall infinitely tranſcend all that hath been looked at with wonder, in the moſt glorious triumphs of the greateſt emperors, kings, or captain-generals in the world.

3*dly*, Conſider what this ſpoil is, even to *ſee his ſeed*, and to *juſtify many*, and to get them brought in to him, and made partakers of his grace and glory. Obſerve, *That is a part of Chriſt's victory, triumph, and glory, to get the devil defeat in, and dung out of ſouls, and to get them converted, juſtified, and ſaved through his blood.* When he is triumphing over enemies, as it is, Col. ii. 14, 15. what is he doing? He is even tearing the bond that was above the elect's head, and blotting out their debt; in that he triumphs moſt gloriouſly: ſo, Pſal. lxviii. *Thou haſt aſcended on high, thou haſt led captivity captive*; there is his triumph and ſpoil, even a company of poor ſlaves redeemed by him; *The weapons*, ſays the apoſtle, *of our warfare are not carnal, but ſpiritual, and mighty thro' God, to the bringing down of ſtrong holds, and leading every thought and imagination lifted up againſt God captive unto the obedience of Chriſt*; there is Chriſt's victory and triumph: what are the ſtrong holds that he batters, ſtorms, and takes in? He makes ſome proud hearts to ſtoop and yield to him, and carries ſome that were rebels to him, captive to his obedience: O happy captivity! It is not meant in reſpect of thraldom and bondage, but in reſpect of voluntary ſubjection to him. This is a moſt noble, notable, and lovely victory and triumph, and a glorious day indeed, which is ours, as well as his, it being the redeeming of poor captive ſinners, and bringing in of many followers to the Lamb; and therefore, ver. 11. it is called *ſatisfaction for the travel of his ſoul, and the juſtifying of many*; that is the ſpoil of the prey, ver. 10. it is called, *The pleaſure of the Lord*: and in this verſe, *His portion and ſpoil*. What doth our bleſſed Lord Jeſus take to himſelf? What doth this David claim or take to him as his ſpoil, who is alone the monarch of this great univerſe? It is a number of poor ſinners; *Come to me*, ſays he, *ye bleſſed of my Father, inherit the kingdom prepared for you*: he hath no more, he ſeeks no more, but ſo many ſouls as he minded to do good to; *When the*

Lord

Lord divided the nations, as it is, Pſal. cxxxix. *he choſe Jacob for his portion.* If we conſider a little more particularly, we will find the juſtification and ſalvation of ſinners to be our Lord Jeſus his victory, triumph, and ſpoil, becauſe herein he is victorious and triumphs, and gets the glory of his obedience, faithfulneſs, grace, power and love; the glory of the Mediator ſhines manifeſtly and conſpicuouſly in all theſe here, 1. The glory of his *obedience*, when he hath it to ſay, as it is, John xvii. *Of all that thou haſt given me, I have loſt none:* he gets ſo many ſouls committed to him of the Father to redeem; and when he hath done, and performed the work, and brought them in, he hath the glory of his obedience to his Father, who ſaith to him, *Thou art my beloved Son, in whom I am well-pleaſed.* 2. The glory of his *faithfulneſs*; according as he did engage and undertake to Jehovah, he hath keeped his word: and there is a neceſſity lying on him, that it ſhould be ſo, that of all committed to him, he ſhould loſe none, but preſent them without ſpot or wrinkle, or any ſuch thing; therefore he is called the *faithful ſhepherd*, becauſe he loſes none of the ſheep that are given him. 3. The glory of *grace*, and *infinite love*; the more that are ſaved, the more grace and love ſhines forth in paying their debt and ranſom, and in bringing them in to be partakers of his love; therefore, John xvii. he ſays, *That the love wherewith thou haſt loved me may be in them, and I in them*; he would have the love communicated by the Father to him, to be in them, that it may be known that he hath loved them as the Father hath loved him: there cannot be ſuch a proof and demonſtration of love as this; it is evidenced in his exaltation as their head, and in their being brought where he is. 4. The glory of *power* ſhines forth here, that tramples upon, and triumphs over all difficulties, that are in the way of ſaving elect ſinners: and, O! what difficulties there are in the way of ſaving ſinners! he having the devil and the world without, and a deceitful heart and a fickle humour within themſelves to encounter with, ſo many ſins to mortify, and ſnares to lead through; yet none plucks his ſheep out of his hand: therefore, 1 Pet. i. they are *ſaid to be kept by the power of God, through faith unto ſalvation.* In a word, as it was the manner of old, for conquerors to ride in triumph, and all their priſoners led before or after them, at their back; ſo our Lord, for manifeſting the glory of his grace, faithfulneſs, and power, brings ſo many ſinners thro' to glory, and hath a greater train than ever any conqueror had; and he counts it his glory and triumph to get many loſt ſouls ſaved, John xvii. *Thine they were, and thou gaveſt them me, and I am glorified in them*; how is that? *I have given them thy word, and they have received it*; he counts himſelf glorified in ſinners ſubmitting to him, in their believing on him, and in their taking pardon from him. Now, let me ſay, that if we were wailing and making choice of a doctrine, to warm the heart of a ſenſible ſinner, to ſhame unbelief out of the world, and to give impregnable ground to hazard on Chriſt, here it is, that our Lord Jeſus placeth his victory, glory, triumph, and ſpoil in this, even in doing good to ſinners, and in having ſinners getting good of him; it is his portion, when, to ſay ſo, the world is dealt, that he get a number of loſt ſinners to ſave as his ſhare; and though he be the heir of all things, and the firſt born, yet he loved that better than a thouſand kingdoms: when he hath his ſpoil and prey at the taking; this is it, and he chooſeth no other: O ſinners! do ye think this little? or do ye think little of this? Had he placed his glory, in cruſhing under foot all the priſoners of the earth, or in bringing the world to nothing; who could have ſaid, What doeſt thou? But when he placeth his glory and triumph in this, to overcome the devil, to caſt him out of ſouls, to relieve poor ſinners, and to bring them in to acknowledge him as the *author of eternal ſalvation*, and as *the author and finiſher of their faith*; if ye would have ſomething to wonder at, is it not here? He will burn the world into aſhes, and leave it, and will caſt many kings and great men into hell; and yet he gathers poor elect ſinners out of that burnt heap, as it were, as the thing he hath deſigned for his ſpoil:

more

he hath no more, and he ſeeks no more, as I ſaid, and yet he gets no gain of theſe poor ſinners for all this.

And therefore, as the firſt *uſe* of it, Wonder at this. Will it not be a glorious day, when Chriſt is crowned, and hath all redeemed ſinners at his back, with harps in their hands, ſinging, Salvation, glory, and power to the Lamb? O! wonder, that there is not only a Saviour, and life and ſalvation to be had through him, but that it is ſuch a ſalvation, as is wonderful in this reſpect, that he counts it his glory and triumph to have many ſinners ſaved, when he might have glorified himſelf in ſending us all to hell: may we not wonder at this? and yet we ought to believe it, and the little faith of it makes it to be ſo little wondered at. Ah! ſinners for the moſt part believe not that Chriſt thinks ſo much of the ſaving of ſinners; and therefore they wonder not at it, are not ſuitably affected and taken up with it.

Uſe 2d. There is here a ſweet and ſolid ground for quieting and ſettling the faith of ſenſible ſinners, who would have footing to their faith. Chriſt counts it his glory and triumph to ſave ſuch as ye are, and if ye periſh that would fain be at Chriſt, and his righteouſneſs for life, Chriſt ſhall want his glory and triumph: and may not that ſerve and ſatisfy you, that your ſalvation is his glory and triumph, which he will not come ſhort of? The Father hath here promiſed it, and he ſhall not, he cannot want it; ſinners he muſt have, and ſhall have to be ſaved, becauſe his victory, triumph, and ſpoil depend on it; a wonderful condeſcenſion of grace, which is not eaſily believed, that all theſe are linked and coupled together, and through other, as it were, ſinners ſalvation, Chriſt's victory, triumph, and ſpoil, and God's glory in his grace, love, faithfulneſs, and power! Ye reflect no doubt on God's faithfulneſs, who ſuſpect and are jealous of your ſalvation, if indeed ye do, by faith betake yourſelves to Jeſus Chriſt.

Uſe 3d. Doth Chriſt think ſo much of the ſalvation of ſinners, that he counts it his victory and triumph, his portion and ſpoil? Then, 1. All that give not Chriſt their ſouls to be ſaved, do what they can to leſſen Chriſt's portion, and to fruſtrate him of his glory. 2. If ye would do Chriſt ſervice that is moſt acceptable to him, give him your ſouls to be ſaved by him, fruſtrate not his grace, lay your ſins on him, and look for ſalvation thro' him in his own way; he came to fight with principalities and powers, and to vanquiſh them, and by the ſtrong hand, to reſcue ſouls from them; and ſtep ye to at his back, for that is his ſatisfaction, his portion, and ſpoil. We wot well there is here a ſtrong and effectual motive to perſuade to faith in Chriſt, and a ſtronger and more effectual cannot be thought upon: it will be Chriſt's triumph to pull you out of the claws of the devil: and if he do it not, ye on the matter allow the devil ſome way to get the victory over Chriſt, which is yet impoſſible, but the devil will certainly have victory over you, to whom ye will be ſlaves and drudges for ever. There is alſo here ground of great terror and dreadful warning to ſuch as yield not to Chriſt, becauſe they do what they can to impede his victory, when he comes by his ordinances, *to turn them from darkneſs to light, and from the power of Satan to God*, they thwart with him; the day is coming, when this doctrine will be comfortable to ſome, and terrible to others, when there ſhall be none of us, but we ſhall ſee it confirmed with our eyes, when he (as a man ſorting and ſharing his ſpoil after the victory) ſhall ſay to theſe on his right hand, *Come ye bleſſed of my Father, inherit the kingdom prepared for you;* and to others; *Depart from me ye curſed, into everlaſting fire prepared for the devil and his angels;* even as if a conquerer ſhould take ſome priſoners, and make them ſons and heirs, and ſet them upon thrones, and ſhould caſt others into perpetual priſon, who loved not liberty: and indeed it will be a fearful priſon to be in hell with the devil and his angels. Either we will be part of Chriſt's portion and ſpoil in that day, or he will refuſe, diſown, and reject us, leaving us to be an everlaſting prey to the devil; happy they whom he chooſeth, and wo to them eternally whom he caſts as refuſe ware: God give us wiſdom to lay theſe things to heart.

SERMON

SERMON LXV.

ISAIAH liii. 12. *Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong; becauſe he hath poured out his ſoul unto death: And he was numbred with tranſgreſſors, and he bare the ſins of many, and made interceſſion for tranſgreſſors.*

THIS covenant of redemption is a great bargain, there was never ſuch parties as the Lord Jehovah, and the Mediator; and we may ſay, there was never ſuch conditions and articles in any bargain, as are in this. The verſe now read doth contain the ſum of that which was agreed upon betwixt theſe parties; the promiſes upon Jehovah's ſide, made to the Mediator, and what he ſhall have, on his accepting of the offer and performing of the condition required of him; and what are the terms propoſed to the Mediator, and the conditions which he is to perform, or rather hath performed.

1. There are two things promiſed to the Mediator, *I will divide him a portion with the great;* a fair and a large victory, and a good and glorious out-gate; and *he ſhall divide the ſpoil with the ſtrong:* as theſe that are conquerors and victors uſe to ſhare moſt largely and deeply in the ſpoil, ſo our Lord Jeſus ſhall have a rich ſpoil, a large booty, many redeemed ſouls, a bride whom he ſhall preſent blameleſs to the Father; theſe are the ſpoil, the jewels that he fights for, and the prey he chooſeth: when the world is burnt, and the reſt are ſent to hell, he gathers out ſo many for himſelf. 2. The conditions on the Mediator's ſide are four, he comes to this victory and triumph, becauſe *he hath poured out his ſoul unto death*, becauſe *he was numbred with tranſgreſſors*, becauſe *he bare the ſins of many*, and becauſe *he made interceſſion for tranſgreſſors*, therefore ſhall he be ſure of all this.

Although there be no expreſs name of a covenant here, yet ye ſee the thing; becauſe as in covenants amongſt men there are two parties, and their engagements are mutual, and the performance of theſe engagements in the one depends the performance of them in the other: ſo is it here. 1. The parties are Jehovah, and the Mediator. 2. There are two things promiſed to the Mediator; a glorious victory, and a rich ſpoil, the juſtifying of many. 3. The conditions on the Mediator's ſide, on which the performance of the promiſes depends; he condeſcends to die, and to die willingly, to be numbred with tranſgreſſors, to bear their ſins, and to make interceſſion for them; this Jehovah condeſcends to accept of; and upon this, *many*, to wit, all elect ſinners, are *juſtified through faith on him*, as it is verſe 11.

1. From the promiſe made to Chriſt, where the perſon is changed, *I will divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong*, I will grant him ſuch a thing, and he ſhall obtain it, take this general *obſervation*, as the reaſon of it; *That all the promiſes made by Jehovah to the Mediator are certain, and ſhall actually be performed.* I will grant this to him, and he ſhall get it. The connexion doth alſo confirm it; *Becauſe he hath poured out his ſoul unto death:* So Pſal. lxxxix. 34. 35. *Once I ſware by my holineſs, that I will not lie unto David; my covenant will I not break, nor alter the thing that is gone out of my lips.* And indeed it cannot but be ſo, if we conſider either the perſon that makes the promiſe, he is God unchangeable in himſelf, abſolutely faithful, and cannot deny himſelf; *Once have I ſworn, and will not lie unto David;* or the party to whom the promiſe is made, he is the Mediator God-man in whom the Father is well-pleaſed; and the Mediator having performed what he undertook for the elect, there is no ground to queſtion the performance of the promiſes made to him.

Uſe

Uſe. And it is a very comfortable one; look whatever is promiſed to the Mediator, in reference to particular, private, or public mercies, all ſhall be moſt certainly and infruſtrably performed; Chriſt is the party to whom the promiſes are made, and Jehovah cannot fail to perform what is promiſed to the Mediator, more than the Mediator hath failed in performing what he undertook: now it is promiſed to the Mediator, Pſal. cx. 3. *Thy people ſhall be willing in the day of thy power, in the beauties of holineſs, from the womb of the morning, thou haſt the dew of thy youth:* where there are theſe things promiſed to Chriſt: 1. That his people ſhall be made willing in the day of his power, which is exponded in that, John vi. 44. *No man can come to me, except the Father who hath ſent me draw him;* God takes away the ſtubbornneſs, and frowardneſs that is in the elect, and makes them pliable to embrace, and receive and give up themſelves to Chriſt. 2. That his people ſhall be numerous, the youth of his womb ſhall be numerous, as the dew in the morning. 3. They ſhall be holy and ſhining in holineſs, *In the beauty of holineſs;* again it is promiſed to the Mediator, that all believers in him ſhall be juſtified, as it is verſe 11. *By his knowledge ſhall my righteous Servant juſtify many;* and this is according to that John vi. 39, 40. *This is the will of him that ſent me, that of all that he hath given me I ſhould loſe none; and this is the will of him that ſent me, that every one that ſeeth the Son, and believeth on him, may have everlaſting life:* the poor ſinner that by faith betakes himſelf to God's promiſe, the promiſe cannot fail him, becauſe the Mediator is conſidered as the party, to whom the promiſe is made: and the abſolute ſalvation and redemption of believers is in the ſame place promiſed; though they be in hazard through many ſins, indwelling luſts, temptations, and ſnares, to be drawn away, yet *they ſhall have eternal life, they ſhall never periſh, none ſhall pluck his ſheep out of his hand, he ſhall ſee his ſeed, of all that are given him, he ſhall loſe none:* this would commend believing to us, as a ſure and ſicker bargain, becauſe the ground of our faith is articled betwixt God and the Mediator; and it is as impoſſible that it can fail, as it is impoſſible that God can be unfaithful, and the Mediator can fail in that wherein he is engaged. Again, if ye look to promiſes of public mercies, as that he ſhall have a church in the world, and that ſhe ſhall be continued and preſerved, *&c.* Theſe promiſes ſhall certainly be performed, as that, Pſal. ii. 6. *I have ſet my king upon my holy hill of Zion; aſk of me, and I will give thee the heathen for thine inheritance, and the uttermoſt ends of the earth for thy poſſeſſion;* a fruit of which promiſe is our preaching, and your hearing the goſpel here this day: and the promiſes, Pſal. lxxxix. from verſe 20. and forward, *With him my hand ſhall be eſtabliſhed, and my arm ſhall ſtrengthen him; the enemy ſhall not exact upon him, nor the ſon of wickedneſs afflict him; I will beat down his foes before his face, and plague them that hate him: I will ſet his hand on the ſea, and his right hand on the rivers; I will make him my firſt-born, higher than all the kings of the earth; my mercy will I keep for him, his ſeed ſhall endure for ever; if his children forſake my law, then will I viſit their tranſgreſſion with the rod; nevertheleſs my loving kindneſs I will not utterly take from him, nor ſuffer my faithfulneſs to fail.* There is Hoſ. iii. a promiſe of the ingathering of the Jews: and, Iſa. ix. 6. it is ſaid, that *the government ſhall be upon his ſhoulders, and of the increaſe of his government there ſhall be no end;* and, Rev. xi. 15. it is proclaimed, *The kingdoms of this world are become the kingdom of our Lord, and of his Chriſt:* all theſe, and many the like promiſes, ſhall be accompliſhed, though the world ſhould be turned upſide down every mouth once, let be every year: the ground of the church's continuance, and preſervation, is not, becauſe ſuch and ſuch perſons govern; otherwiſe, what would become of the church, when Antichriſt prevailed? but the promiſes made to the Mediator. Here lieth the Chriſtian's peace, when he hath to do with challenges; it is impoſſible that the believer

believer in Chriſt can periſh: and here is inſured the church's preſervation, even by God's promiſe to the Mediator, that he ſhall have a ſeed, and that many ſhall be juſtified, that he ſhall divide the ſpoil: and though we ſee but very little appearance of the ſpreading of the goſpel among the Jews and Pagans, or where Antichriſt reigns, the viſible church being now for many years rather incroached upon, than extended; yet there is one word here promiſed, but it ſhall be accompliſhed: and this is both a ground of our peace, and of our confidence in prayer, as it is, Pſal. lxxii. *Prayer alſo ſhall be made for him continually, and daily ſhall he be praiſed:* two ſweet exerciſes, daily to be praying for that which is in the pattern of prayer, *Let thy kingdom come*, and daily to be praiſing him for the coming of his kingdom.

But, 2*dly*, What is ſpoken of Chriſt the Mediator's part, we take it for granted, that there is nothing ſpoken of, but it is, or ſhall be performed; the Father engages to perform to him whatever promiſes are made to him, becauſe he hath performed whatever he undertook: and although Iſaiah, long ere the Meſſiah came in the fleſh, ſpake of it, as a thing done in the pretrite, or bypaſt time, when as yet it was not actually done; yet he doth ſo, becauſe it was as certain as if it had been already done. *Obſerve* hence, *That there is no part of Chriſt's undertaking, as Mediator in the covenant of redemption, but it is, and ſhall be actually performed.* O but there are two reſponſal and faithful parties in this covenant? It is not God, and Adam who brake the covenant, and played the traitor; but it is God upon the one ſide, and the Mediator, *Emmanuel*, God with us, on the other ſide: therefore there is faithfulneſs in the Mediator's performing to his undertaking, as well as there is faithfulneſs in God's performing whatever he hath ſpoken of him, or promiſed to him. Ye ſhall only take two or three teſtimonies for this: the 1*ſt* is, Mat. iii. 14. and xvii. 5. *This is my beloved Son, in whom I am well-pleaſed*; he undertook to pay the elect's debt, and hath accordingly performed it, ſo that the Father is well pleaſed. A 2*d* is, John xvii. 4. where he appeareth before the Father, and uſeth it for an argument for his glorifying of him with the ſame glory, which he had with the Father before the world was: *I have glorified thee on earth, I have finiſhed the work which thou gaveſt me to do;* I have gotten a taſk and piece of work committed to me, and now it is performed: and that other word he hath on the croſs, is remarkable to this purpoſe, *It is finiſhed*; now the taſk and work is ended, and I have no more to do, but preſently to paſs to the victory and to the dividing of the ſpoil. And a 3*d* teſtimony, is our Lord Jeſus his aſcenſion to heaven, and the glory that he will appear in, at the day of judgment, when his kingdom ſhall be conſummate: that ſhall be a proof and teſtimony, that he left nothing undone, that was given him to do; that he bare the ſins of many, that he gave his back to the ſmiters, and his cheeks to them that pulled off the hair, and that he ſatisfied juſtice freely, and aſcended to heaven, as it is 1 Tim. iii. 16. *Great is the myſtery of godlineſs*, ſaith the apoſtle, *God was manifeſted in the fleſh, juſtified in the Spirit*, fully abſolved, as having performed all whatſoever he undertook, *ſeen of angels, and raiſed up unto glory.*

Uſe. This is alſo, though a general, yet a very comfortable doctrine to the people of God, in as far as from it they may know, that there is no more to be paid to the juſtice of God for the ſins of the elect; it hath gotten full ſatisfaction, the cautioner hath paid all their debt, and is now exerciſing his offices, for applying to them his purchaſe, making interceſſion for them, overſeeing them, proving a tutor to them, guiding them, and all that concerns them, and his church; even doing all things well, managing the affairs of his Father's houſe, as a Son, and he cannot but guide all things well: *Other ſheep*, ſaith he, *I have, which are not of this fold, them I muſt bring in, and they ſhall hear my voice, and I give them eternal life, and they ſhall never periſh:* A moſt pregnant ground of comfort to the believer, that his eternal well-being, cannot but be ſure and ſicker, becauſe it hath

the Father and the Mediator their faithfulneſs engaged for it; if Jehovah perform the promiſes made to the Mediator, and if the Mediator perform his engagement to Jehovah, and raiſe up believers at the laſt day, then it muſt follow that their ſalvation is ſure. This is the main ground on which believers peace is founded; and here, we may allude to that, Heb. vi. *He hath ſworn by two immutable things, wherein it is impoſſible for God to lie, that the heirs of promiſe, who are fled for refuge to lay hold on the hope ſet before them, may have ſtrong conſolation:* even ſo here, there are two immutable things, to wit, God's promiſe to the Mediator, and God will and muſt keep his word to him; and the Mediator's engagement to God, and he will and muſt keep his word to him; and indeed we have good proof of both already; for it was this engagement that made the Father ſend the Son of his love, out of his boſom, to be incarnate and to undergo the work of elect ſinners redemption; and it was this engagement that made the Mediator die, of whom the Father exacted the price, till he declared himſelf ſatisfied, and well pleaſed: now, when theſe things that ſeemed moſt difficult are accompliſhed, what can fail?

1. Then there is here ground to fix our faith upon; and indeed there is need to fix it rightly: the ground that our ſalvation, and perſeverance in the faith is founded on, is not our continuing to pray, to believe, and to love God, but this engagement betwixt the Father and the Son; and it is the cauſe procuring the other, as a neceſſary and infallibly certain effect; it is mainly on this, that believers ſhould reſt quiet and confident. 2. It ſhould make believers humble and cheerful, ſeeing, though they be weak in themſelves, yet here they have a grip and hold for every hand, as it were; Jehovah's word, and the Mediator's word for their through-bearing. 3. It ſhould much commend believing, and the ſtate of a believer, who have ſuch ground of aſſurance: the greateſt monarch on earth hath not ſuch ground of aſſurance for his dinner or ſupper, as the poor believer hath for eternal life; for, the word ſpoken by Jehovah to the Mediator, and the undertaking of the Mediator to Jehovah, cannot fail; and the believer hath that to reſt upon, as the ground of his aſſurance.

More particularly, the articles on the Mediator's ſide are, as I ſaid, in theſe four expreſſions, [He hath poured out his ſoul unto death, he was numbred with the tranſgreſſors, he bare the ſins of many, and made interceſſion for the tranſgreſſors.] 1*ſt*, He muſt *die*, expreſſed in theſe words, *He hath poured out his ſoul unto death*; which implies *three* things, 1. That it is an article of the covenant of redemption, and of the Mediator's undertaking, that he ſhould die for ſinners; and ſo it is a needleſs, curious, and unwarrantable diſpute, Whether fallen man might, have been redeemed any other way, or whether a drop of his blood was not enough to redeem man? becauſe we ſee here it is determined and articled in the covenant of redemption, that he ſhould die; Jehovah will have the Mediator dying; and be poſſible what may to God's ſovereignty (which we would not make to claſh with his juſtice, nor his juſtice with his ſovereignty) this may bound and limit us, that it is concluded in this covenant of redemption, that the Mediator ſhall lay down his life; and it being concluded, it is certain, 1. That God hath given man a law, threatning him, that if he ſhould break that law, he ſhould die. 2. That all mankind, and ſo the elect, have broken that law, and ſo are liable to the threatning and curſe. 3. That the Mediator became cautioner, and undertook to ſatisfy for the elect's debt; it was neceſſary that he ſhould die, becauſe he undertook to pay their debt, and to ſatisfy for their ſin, which was death by the law to them: And ſo the juſtice of God is vindicate; he cannot be called unjuſt, nor partial, nor unholy, though he do not actually puniſh every ſinner, that hath ſinned in his own perſon, becauſe God's holineſs and juſtice appear conſpicuouſly, that he would rather execute what was due to the elect, on his own Son, than that their ſins ſhould go unpuniſhed: and, conſidering the nature of the Mediators death, that it was a violent and curſed

ſed death, that which had extreme anguiſh and ſorrow going before, and alongſt with it; it ſhews that the Lord hath purpoſely taken that way, to make it known, how bitter a thing ſin is, how terrible a thing his wrath is, and how holily ſevere his law is, and to let all know that it is a dreadful thing to come in tops with him, who did ſo put his own Son to it.

Uſe 1. This doctrine, though it hath been ſpoken to before, is a ſovereign doctrine, yea, the ſovereign doctrine, and the corner-ſtone of all religion, that Chriſt hath died for the ſins of his people: it gives us acceſs to preach the goſpel, which is therefore called *the preaching of Chriſt crucified*. Know therefore, and believe, that the Mediator died, and that it behoved him to die; for it was required as a condition of the covenant of redemption, to be performed by him; to which he yielded and conſented. O what love is here, to article ſuch a thing before ſinners had any being! It was more than to be hungry and thirſty, and weary; he behoved to die, and to be made a curſe: when ſacrifices and burnt offerings will not do, he ſays, *Lo, I come, in the volume of thy book it is written of me; I delight to do thy will O my God!* I heartily accept of the bargain.

Uſe 2. It ſpeaks a ſadly alarming word to all you who are ſecure athieſts, and care not for the wrath of God; O what will become of you, when the wrath of God and you ſhall meet! If ſin brought the Creator to death, O what wrath ſhall ye come under, when ye ſhall be put to reckon for your own ſins! The ſmiting of the ſhepherd was more than if all the ſheep had been ſmitten; and though now ye think little of ſin, yet the day comes, wherein ye ſhall know to your coſt, that *it is an evil and bitter thing to depart from God*, and that *it is a fearful thing to fall into the hands of the living God*.

Uſe 3. See here the neceſſity of making uſe of Chriſt's death; either ye muſt do it, or die, and come under the curſe of God yourſelves; there is not a mids: if ye have ſin, how will it be gotten put by, and ſatisfied for; not by your prayers, let be by a laugh or ſmile, nor by your living of an honeſt life, as ye call it: Chriſt had infinitely more of this than any of you, and yet he got not ſin ſo put by: we may here allude to that, Eccl. viii. 8. *There is no diſcharge in that war, neither ſhall wickedneſs deliver theſe that are given to it.* Death, when it hath a commiſſion, and God's terror backing it, O how will it handle the ſecure ſtubborn ſinner, when the hand of God ſhall purſue him eternally! Alas! what are many doing that never fear the wrath of God, that ſuſpend, put off, and delay the cloſing of their accompts, and all endeavours to die to ſin, and to live to righteouſneſs, and either paſs over their days as Atheiſts, or as formal hypocrites; and ſuch are ſome of you that hear me this day, who never ſeek to be found in Chriſt, nor to improve his death to the mortifying of ſin: what will ye do in the day when ye ſhall be called to a reckoning? Ye will curſe the day that ever ye heard the goſpel, and that this was concluded, that Chriſt ſhould die; it will be the ſavour of death to you through all eternity, and will be the moſt ſoul-ſearching and tormenting word that ever you heard; and ye will wiſh that the work of redemption had never been heard of, nor reſolved upon.

Uſe 4. It is a comfortable and encouraging word to ſenſible ſinners; ſuch, betaking themſelves to Chriſt, may be ſure to get good of him, for he hath paid the price already, and hath given his word for it, *That ſuch as believe in him, ſhall never periſh, but that he will raiſe him up at the laſt day*. Ye would not think, that it will be diſpleaſing or diſſatisfying to the Father, or to the Son, that ye come to him, and take hold of him; for it was for that end, that God ſent him, and that he laid down his life, and died; but he dies no more, it will be no trouble to him, but ſatisfaction to his ſoul, for all the travel of it, to make application of his purchaſe to you: and ſeeing it will not diſpleaſe, but be moſt acceptable to him, that ye believe on him, and be ſaved by him; and ſince not believing rubs ſhame in a manner upon him,

why do you not betake yourſelves unto him by faith, for his ſatisfaction, and your own ſalvation?

2dly, He not only died, but it is ſaid; *He poured out his ſoul unto death*, which implies two things, 1. The intenſeneſs of it, it was an uncouth and and ſtrange death; not only was his body afflicted, but his ſoul was poured out. 2. It looks to his good will, readineſs, and chearfulneſs in dying; Father, (as if he had ſaid) muſt I die? and wilt thou have my ſoul ſorrowful and heavy? I am content to be ſo, thou ſhalt have my life; he comes not prigging to die, to ſpeak ſo, but caſts down his bleſſed life at his Father's feet, and plentifully gives it out to the uttermoſt; ſo that he will not, as it were, leave one drop of his blood, but will needs pour and yett it out in abundance, even all of it.

Hence Obſerve, *That our bleſſed Lord Jeſus was moſt hearty in laying down his life for ſinners, was moſt chearful in undertaking, and moſt willing and chearful in executing what he did undertake.* He makes not two words of the bargain, to ſpeak ſo, but when ſacrifice and offering will not do it, as it is, Pſal. xl. then ſays he, *Lo, I come in the volume of thy book it is written of me; I delight to do thy will, O my God.* There is no ſtanding, nor diſputing here on the Mediator's ſide, but a preſent willing and heartſome undertaking: therefore, Prov. viii. he ſays, *Though he was continually with the Father, even from everlaſting, yet his delights were with the ſons of men, rejoicing in the habitable parts of the earth;* Ere ever the world was made, ere ever there was a ſinner in being to be redeemed, he rejoiced before hand, thinking there ſhould be ſuch an opportunity to manifeſt his good-will, grace, and mercy, and if we look thro' the goſpel, how often will we find this made good? *No man taketh my life from me;* but, ſaith he, *I lay it down of myſelf, and I take it up again:* And when they came to take him, and Peter drew his ſword, he ſaid, *Could not I have commanded twelve legions of angels: but all that is written of me muſt be fulfilled:* I have bargained to lay down my life, and it muſt be; and, *I have a baptiſm to be baptiſed with, and how am I ſtraitned till it be accompliſhed?* and when it came to be accompliſhed, though he gave evidences of his power, *in making them fall backward*, who came to apprehend him, yet he raiſes them again, and goes with them; and when they mock him, and buffet him, and nod the head at him, and bring him to the bar, and queſtion him, and and when they ſaid, *If thou be the King of Iſrael, come down from the croſs, and we will believe thee*: which we may think he could have done, though they were but tempting him; yet in all theſe he was ſilent, and never opens his mouth, till he comes to that, *It is finiſhed:* he never ſpake a repining word: it was wonderfully much to ſuffer, and to die ſo chearfully, but to pour out his ſoul unto death, to take his life in his own hand, and to be holily prodigal of it, as to pour it out, there having never been ſuch a precious life, and ſo precious blood poured out, this was much more.

Uſe. It ſhews what eſteem ye ſhould have of ſouls, and every one of you of your own ſouls: our Lord Jeſus poured out his ſoul unto death for ſouls: he values ſouls ſo much, that he gave his precious life for them: therefore it is ſaid, 1 Pet. i. 10. *We are not redeemed with corruptible things, as ſilver and gold, but with the precious blood of Chriſt:* if he eſteemed ſo much of ſouls, what will it be thought of, when ye waſte your ſouls, and ye know not whereon. He bought ſouls dear, ye ſell them cheap, for a little ſilver and gold, or for that which is worſe, and far leſs worth: what an unſuitableneſs is here bewixt Chriſt's eſtimation of ſouls and yours, betwixt his buying them at ſo dear a rate, and your caſting them away, for that which is very vanity? What do the moſt part of you get for your ſouls? Some a bit of land, ſome a houſe, ſome a feckleſs pleaſure, ſome a ſport, ſome the ſatisfaction of their luſts, or a moment's ſinful mirth; O pitifully poor bargain! what will become of the mirth, or luſt, or pleaſure, of this houſe, or of that land, when kings, and great men will ly crawling, like ſo many worms before the Lamb? Ye will not get your houſes or lan

with

with you, ye will not get leave to wear your brave cloths, ye will have no ſilver nor gold in your purſe in that day; and ſuppoſe ye had it, the redemption of the ſoul is precious, and ceaſeth for ever by any ſuch price: it is a wonderful thing, that when Chriſt eſteems ſo much of ſouls, that ſinners ſhould eſteem ſo little of them; is it not juſt that ſuch ſouls go to hell, when they eſteemed them ſo little worth?

Uſe 2. It ſhould teach you to love, and heartily to welcome this Lord Jeſus Chriſt; what argument of love and of truſt, what motive to welcome him can there be, if this be not, that he ſpared not his life, but poured it out unto death for ſinners? How long ſhall we halt betwixt Chriſt and Belial? We dow not endure to mortify a luſt, to want our ſport and laughter, or a bit of our credit or honour, though it ſhould coſt us the want of Chriſt: But, O ingrate fools! is that a becoming requital to him that took his innocent ſoul in his hand, and poured it out for ſinners, and when he was ſome way melted like lead in the fire of God's wrath, was content to yett it forth abundantly, out of love to their ſalvation! Should it not rather call for love to him, for truſting and welcoming of him, and to ſuffering for his ſake, if he call you to it? Will ye ſcar to hazard your life for him, that poured out his ſoul for ſinners! It would do a ſoul good to think how willingly and chearfully he ſuffered; but, alas! how reluctantly, and unwillingly come we under ſuffering for him? However, let me commend theſe *three* words to you. 1. Love him, *For even publicans will love theſe that love them;* and give Chriſt love for love. 2. Credit and truſt him, do not look for ill at his hand; what ground is there to ſuſped him? It is his glory to do good to ſinners, and he counts them his triumph and ſpoil; and to make conqueſt of them, he poured out his ſoul unto death, or, as the word is, Phil. ii. *He emptied himſelf;* which ſeems to look to this word of the prophet. And is not that warrant ſufficient for you, to truſt and credit him, and to lay the weight of what concerns you upon him. And, 3. Welcome him, which is a fruit of faith and love; he is a ſweet wooer, he is that *good Shepherd, that laid down his life for his ſheep;* He gave himſelf for his church, as it is, Eph. v. Therefore, I ſay, welcome him; this is the great thing the goſpel aims at; ſuch expreſſions are a great depth, and it would require time to read, to ponder them, and to wonder at them; and we would be much in praying for a right uptaking of them.

3*dly*, From the connection, *becauſe* he hath poured out his ſoul unto death; *Obſerve, That our Lord Jeſus his willing condeſcending to die, is moſt acceptable to the Father.* Therefore, he ſays, *I will give him a portion with the great, and he ſhall divide the ſpoil with the ſtrong*, becauſe he hath done ſo and ſo; and all the promiſes made to him confirm this: that is a wonderful word, John x. 17. *Therefore does my Father love me, becauſe I lay down my life for my ſheep.* The only begotten and well beloved Son of the Father, cannot but be loved; yet, he ſays, *Therefore*, or on this account, *does my Father love me:* that is, I am a Mediator, the Father's miniſter, ſteward, or depute, in this work of redemption of ſinners; and becauſe I ſo willingly and chearfully lay down my life for them, he hath given me this victory and glory. So well pleaſing to God is the willing and chearful death of the Mediator, that it ſhould be admired by us, and ſhould have this weight laid on it by us, that ſeeing chearfulneſs in obedience is ſo acceptable to God, we would ſtudy it, for he loves a chearful giver, and chearfulneſs in any duty: It is much we have this word to ſpeak of to you, many nations never heard of it, and ye would make ſome other uſe of it, than if ye had never heard it: O but it will be dreadful to ſuch as have heard it, and do ſlight it! their ſouls ſhall be poured out into hell, even ſqueezed, and wrung eternally by the wrath of God; therefore look not highly on it, do not think all this tranſaction of grace to be for nought, if we were ſerious, we would wonder what it means. Alas! we think little or nothing to make our peace with God, and yet all this buſineſs is, ere the matter can be brought about. It is a great

great evidence of the ſtupidity, ſenſeleſneſs and abſurd unbelief of many, that they think nothing of ſin and wrath, and of the hazard that their ſouls are in; and that they look at peace with God, as an eaſy buſineſs: but one day it will be found to be a great matter to be at peace with him, that ſin is bitter, and wrath heavy; and that to be in good terms with God, is better than a thouſand worlds: God himſelf make you wiſe to think ſeriouſly on it in time.

SERMON LXVI.

ISAIAH liii. 12. *Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong; becauſe he hath poured out his ſoul unto death: And he was numbred with tranſgreſſors, and he bare the ſins of many, and made interceſſion for tranſgreſſors.*

THERE was never a bargain ſo ſeriouſly entred in as this betwixt Jehovah and the Mediator, never a bargain was of ſuch concernment and weight: it is therefore no marvel it be inſiſted upon.

The prophet hath been holding forth the terms and conditions of it on both ſides, and now he ſums them up in the laſt verſe, that the buſineſs may be left clear and diſtinct; ſetting forth what the Lord Jehovah engageth for to the Mediator, and what the Mediator engageth for to Jehovah; only with this difference, that in the former part of the chap. the Mediator's engagement is firſt ſet down, and then what are the promiſes that the Lord Jehovah made to him; but in this verſe, where the covenant is reſumed, what the Lord engageth for to the Mediator is firſt ſet down, and then what the Mediator is to perform in the laſt place; to ſhew, as I ſaid, the mutualneſs of the covenant of redemption, and that it is but one bargain, one link whereof cannot be looſed on either ſide.

In the laſt part of the verſe, what the Mediator is to perform, is ſet down in four expreſſions, as paſt and done, becauſe of the certainty and efficacy of the Mediator's ſufferings, and of his performing what he undertook, and of divine juſtice its acceptation thereof. The 1ſt is, *becauſe he hath poured out his ſoul unto death*: It was propoſed to the Mediator to die, which he undertook, and in the execution, goes chearfully about it; *He poured out his ſoul unto death*, without any prigging; grace and love (to ſpeak ſo with reverence) were ſo liberal and prodigal of the life of our Lord Jeſus, for the ſalvation of loſt ſinners, that his bleſſed ſoul was ſeparate from his body, and he made obnoxious to the curſe, which moſt willingly he under-went; his life or ſoul was poured out unto death. The 2d is, *He was numbred with the tranſgreſſors*: which implies three things, 1. It ſuppoſes that he was indeed no tranſgreſſor, there was no guile found in his mouth; yet he behoved to ſtoop ſo low, as to be reckoned among, or numbred with tranſgreſſors. As the former expreſſion holds out the painfulneſs of his death, ſo this holds out the ignominy of it: he not only died, and behoved to die, but he was looked upon as a deſpicable perſon, even ſo deſpicable, that Barabbas, a thief and a robber, was preferred unto him: of this we ſpake from verſe 3. *He was deſpiſed and rejected of men.* 2. It implies mens ingratitude, that when our bleſſed Lord came to redeem them, they did not count him worthy to live, but looked upon him as a tranſgreſſor; this was alſo fulfilled in the hiſtory of the goſpel,

pel, as John xviii. 30. they ſay unto Pilate, *If he were not a malefactor, we would not have delivered him unto thee.* 3. It implies the low condeſcendence, and depth of the love of our Lord Jeſus Chriſt, which hath no bottom; he will not only die, but die a ſhameful and curſed death, and take on reproach and ignominy with the debt of ſinners, when they are deſpiſing him; the cautioner muſt not only die, but die a ſhameful death: ſome deaths are creditable and honourable, and men will with a ſort of vanity affect them; but it behoved not to be ſo with our Lord Jeſus, when he entred himſelf ſinners cautioner; he muſt not only die, but be deſpicable in his death, as it is, chap. l. 5. *He gave his back to the ſmiters, and his cheeks to them that plucked off the hair, he hid not his face from ſhame and ſpitting;* becauſe it was ſo articled and agreed upon; *When he was reviled, he reviled not again:* O what condeſcending love ſhines forth here, in the Mediator! It was much to pay the debt, and die, but more in his dying, to be counted the tranſgreſſor; much to be cautioner, but more to be counted the dyvour: as if ſome wicked and perverſe officer, ſeizing on the cautioner, ſhould not only arreſt him for the debt, and exact it off him, but account and call him the dyvour debtor; yet he bears all patiently. It would learn us to bear reproach for him; he bare much more for us, than we can bear for him: he was railed on, reviled, buffeted, and ſpitted on; they in deriſion, ſaid, *Hail king of the Jews*; they mocked him, nodded the head at him, hanged him up betwixt two thieves, as the moſt eminent malefactor of the three; and Mark ſaith, chap. xv. 28 That *this ſcripture was fulfilled, which ſaith, And he was numbered with the tranſgreſſors:* God had appointed it, and the Mediator had condeſcended to it; and therefore it behoved to be: we ſpake to the matter of this before, and will not now inſiſt on it any further.

The 3*d* is, *He bare the ſins of many;* which is alſo caſual, as the former are: it is put in here, 1. To ſhew the end of his dying, and the nature of his death; his death was a curſed death, but not for his own ſin, but for the ſins of others, even to pay the debt that was owing by his elect: the *many* here, are the ſame *many* ſpoken of in the former verſe, *who by his knowledge are juſtified.* It is not the ſins of *all* that Chriſt bare, but the ſins of *many;* and the *many* whoſe ſins he bare, are the *many* that are juſtified; and all who are juſtified, their ſins he bare, and of no more: ſo that as many as have their ſins born by Chriſt, are juſtified; and whoever are juſtified, had their ſins born by him. 2. It ſhews alſo, how the ſins of theſe *many* are taken away, it was by Chriſt's bearing the puniſhment due for their ſins; this is that which we ſpake to, from verſe 6. *The Lord hath laid on him the iniquities of us all*: In a word, it is this, the Mediator articleth, and agreeth to take on the guilt of the ſins of the elect, though not their ſins themſelves, formally conſidered: he took the deſerving, or burden of their debt: of this we have alſo ſpoken before, and will not therefore inſiſt any more particularly on it.

The 4*th* and laſt article, or part of the condition required of the Mediator, is, *He made interceſſion for the tranſgreſſors.* There was more required of him, than to die, and to die ſuch a death for the elects ſins; he muſt alſo make application of his death, and he will do that likewiſe; whereupon is founded his interceſſion, that the benefit of his death and ſatisfaction may be applied, and made forthcoming to them; which is ſet down in theſe words, *He made interceſſion for the tranſgreſſors;* wherein alſo we are to carry along the thoughts of his condeſcending love, who not only will ſatisfy for the elects debt, and procure to them righteouſneſs and eternal life, but when they continue in oppoſition to him, will make interceſſion for the application thereof to them; he having a number given to him, not only to pay their debt, by dying for them, but alſo actually to apply the benefits of his death and purchaſe to them, according to that, John vi. 39. *This is the will of him that ſent me, that of all that he hath given me, I ſhould loſe nothing, but raiſe them at the laſt day*: Theſe, four do plainly and ſummarily com-

pre-

prehend the Mediator's engagement in the covenant of redemption, as to his prieſtly office; and having ſpoken ſomewhat to the firſt three, we ſhall inſiſt a little on this laſt, concerning his interceſſion.

For clearing whereof, when he prayed on the croſs, Luke xxiii. 34. *Father, forgive them, for they know not what they do*; this was in part fulfilled: but his praying, or making interceſſion for tranſgreſſors, is to be conſidered two ways, 1. As he was a man under the law, and ſo he was to pray for other tranſgreſſors, than the elect only; as Stephen, following his example, did, Acts vii 60. when he ſaid, *Lord, lay not this ſin to their charge.* 2. As he is Mediator, and ſo he prays only for the elect; as is clear, John xvii. 9. And his interceſſion, thus conſidered, is always effectual, and runs in the channel of the covenant of redemption, and is commenſurable and of equal extent with his death. His interceſſion, in the firſt ſenſe, is more largely extended; he might, conſidered as man under the law, have interceeded for his enemies, that were not elected: therefore we take his interceſſion here in the ſecond ſenſe, as he is Mediator. And as Matthew, chap. viii. 17. applies his bearing of our griefs, and carrying our ſorrows, ſpoken of, verſe 4. of this chap. to his carrying of our temporal bodily infirmities; ſo there may be an alluſion to this, in the Lord's prayer on the croſs. We may mark this diſtinction, becauſe Arminians, that pretend to an univerſal redemption, plead alſo for an univerſal interceſſion: and on this ground, they ſay, that Chriſt prayed for many that went to hell. But we anſwer, that our bleſſed Lord Jeſus did not there, if he prayed for any ſuch, interceed as Mediator properly, but as man under the law; even as in his prayer in the garden, when his holy human nature ſinleſly ſcarred at the bitter cup, he prayed, *Father, if it be poſſible, let this cup depart from me;* and it was agreeable to the human nature, to ſeek innocently to eſchew the drinking of ſuch a cup; but when, in the ſame prayer, he ſpeaks as Mediator, he ſays, *Not my will, but thine be done: and, for this cauſe came I unto this hour:* So when he preached as man, and a miniſter of the circumciſion, he ſays, *O Jeruſalem, Jeruſalem, how often would I have gathered thee, and thou wouldſt not!* Whereas, if we conſider him as Mediator, he doth what he will, and calleth none but they come, and willeth, none to be gathered, but ſuch as are gathered: the interceſſion here meaned, is that which is an article of the covenant of redemption, and a piece of Chriſt's prieſtly office, to which the promiſe in the firſt part of the verſe is made; and therefore we have here clear acceſs to ſpeak ſo of it, according as the New Teſtament holds it out to us.

1. Then we obſerve this doctrine from it, *That according to the covenant of redemption, our Lord muſt not only die, but alſo interceed for tranſgreſſors, or ſinners:* or, *It is a part of our Lord's office, agreed upon in the covenant of redemption, that he ſhould be interceſſor for tranſgreſſors.* It is on this ground that it is ſaid, Pſal. cx. 4. *The Lord hath ſworn, and will not repent, thou art a prieſt for ever, after the order of Melchiſedec;* He is a prieſt after Melchiſedec's order, and not after the order of Aaron; and, Rom. viii. 34. he is ſaid to be *at the right hand of God, making interceſſion for us:* It is ſaid likewiſe, Heb. vii. 25. that *he is able to ſave to the uttermoſt, all that come to God by him; ſeeing he ever liveth to make interceſſion for them.* So, 1 John ii. 1. it is ſaid, *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous:* and frequently elſewhere, it is in ſcripture attributed to him. If it be aſked, why behoved Jeſus Chriſt the Mediator, to be an interceſſor: we anſwer, for theſe three reaſons: 1. It was ſuitable to the glory of God, that the great Lord-deputy, appointed for the ingathering of elect ſinners, ſhould be furniſhed with this office; and his interceſſion is derived from it, Heb. vii. 35. *He is able to ſave to the uttermoſt, ſeeing he ever liveth to make interceſſion for us:* He cannot ſit up, nor fail in proving himſelf to be an able Saviour, becauſe he lives for ever to interceed. 2. It is ſuitable and meet for the glory of the Mediator, and of his prieſthood, that he ſhould not be a prieſt

a prieſt for a time only, but for ever; herefore, when he is brought in as a prieſt, Pſal. cx. compared with Heb. vii. he is preferred to the order of Aaron, and is ſaid *to be a prieſt for ever, after the order of Melchiſedec; by ſo much as he is ſurety of a better teſtament: they were many, becauſe they were not ſuffered to continue; but this man, becauſe he continueth for ever, hath an unchangeable prieſthood.* It was meet, in reſpect of the conſolation that believers in him have from this his interceſſion; there had been a defect in the conſolation of believers, if he had not been interceſſor; but ſeeing, as it is, Heb. x. 19. *We have ſuch an high prieſt over the houſe of God, we have boldneſs to enter into the holieſt, by a new and living way*; and may *draw near with full aſſurance of faith.* And that which gives us this boldneſs, is that, (as it is, Heb. iv. 15, 16.) *We have not an high prieſt which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are:* Then follows, *Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.* 4. We may add, that it is ſuitable, for this reaſon, to wit, if we conſider, and compare the type with the antitype, Exod. xxx. 10. and, Lev. xvi. compared with Heb. ix. The high prieſt had ſacrifices preſcribed to him for himſelf, and for the people, when he went once in the year, into the moſt holy, with the blood of the ſacrifice; which ſignified, that Chriſt, after the laying down of his life, *was to enter into heaven, there to appear in the preſence of God for us*, Heb. ix. 24.

This is a point which may yield us many and great *uſes*, as, 1. For *information*, to clear us about Chriſt's interceſſion. 2. For *conſolation*, to ſhew us the advantages that flow to believers from it. 3. For *direction* in duty, to learn us what uſe we ſhould make of it. And, 4. For *reproof* and *conviction*, for, and of the ſin of our much ſlighting and neglecting this part of Chriſt's prieſtly office.

As for the *firſt*, It ſerves, we ſay, for *information*; and to let us ſee that we have an excellent high prieſt, who is not only anſwerable to the type, in dying, but alſo in interceeding; who died, that he might make application of what he purchaſed by his death.

For further clearing and proſecutting of this *uſe*, we ſhall ſpeak a little to ſome few queſtions; as, 1. What this interceſſion is? 2. Who interceeds? 3. For whom? 4. For what? 5. How this interceſſion is performed? 6. What are the grounds on which it is founded?

For the *firſt*, What this interceſſion is in general? And for clearing it, ye would conſider, what it is not; and 1. There is here no humbling of the Mediator in way of ſupplication, as he prayed when on earth, or as we pray, or as one man intreats or interceeds with another; that way of interceeding is inconſiſtent with his exaltation, his humiliation being perfected, and he being now exalted at the right hand of God. 2. It is no verbal thing, no bringing forth or uttering of words; there is no ſuch language in our Lord's interceſſion: and ſo we are not to conceive of his interceſſion, as if he had made a formal prayer; that manner of dealing, or proceeding, is not now betwixt God and the Mediator. 3. Neither doth this his interceſſion conſiſt in any new particular act of his will, as if he did act or will ſomething that he did not before; therefore he is ſaid to *live for ever, to make interceſſion, and to abide a prieſt continually:* His interceſſion is continual, as is clear, Heb. vii. 3, 25. his being in heaven, and appearing there in our name, is his interceſſion. And therefore, 2*d*, Let us ſee, in the next place, what it is? And more generally, we may take it up in ſuch expreſſions, as the ſcriptures make uſe of to hold it out by; and in the ſimilitude and analogy whence it is borrowed; for it is a borrowed thing, as the covenant of redemption is, from compacts among men, becauſe we cannot take up divine and myſterious things, except they be expreſt after the manner of men for our capacity; ſuch as this, as if a king's ſon were interpoſing for a perſon not in good terms with the king, or for whom he would have ſome benefit from the king his father: the ſimilitude ſeems indeed to be drawn from this, yet it muſt not be aſtricted thereto; therefore, 1 John ii. 1. he is

called *an advocate with the Father;* and yet he doth not advocate our cauſe verbally, as we ſaid before; And, 1 Tim. ii. 5. *There is one God, and one Mediator betwixt God and men;* where the apoſtle is ſpeaking of praying: and here he is ſaid to make interceſſion for us, as the high prieſt did in the name of the people. In a word, it is our Lord Jeſus Chriſt his making of what he hath purchaſed, and hath engaged to him in the covenant of redemption, effectually forthcoming for the behoof of the people, as if he were agenting their cauſe, as an advocate in heaven; which is ſo held forth, for the help of our faith; that the Mediator having made his teſtament, and confirmed it by his death, is looking well that his death, and the benefits purchaſed to elect ſinners thereby, may be made effectual; and is as it were lying as agent and advocate at court, to procure and bring about this buſineſs, according to that, John xvii. 19. 20. 24. *For their ſakes I ſanctify myſelf, that they alſo may be ſanctified,* &c. *Neither pray I for theſe alone,* &c. *and, Father, I will that theſe whom thou haſt given me, may be with me where I am:* It is even that all may be made good to them, for whom he ſanctified himſelf; and the effectual making out of that which he hath purchaſed to them, that is called his interceſſion.

2dly, Who makes interceſſion? It is not enough that Chriſt, as man, makes interceſſion; but it is Chriſt Mediator, God and man in one perſon; it being an error of the Papiſts, to make the interceſſion of Chriſt to be a thing performed by the human nature only, which leſſeneth the conſolation of believers, and is inconſiſtent with the union of the two natures, and detracts from the weight that his God-head gives to his interceſſion.

3dly, For whom does he interceed? There are here extremes on both hands to be eſchewed. 1. Some make his interceſſion over broad, as if he interceeded for all the world: this he expreſly denies, John xvii. 9. *I pray not for the world;* and his interceſſion being grounded on his death and ſatisfaction, it muſt be of equal extent therewith, and muſt relate to the covenant of redemption, wherein ſo many were given him to be redeemed by his death. 2. Others make his interceſſion too narrow, in making it only for them that actually believe: he alſo refutes this opinion, John xvii. 20. by ſaying, *Neither pray I for theſe alone, but for all that ſhall believe on me through their word:* And it is always on this ground that he interceeds, to wit, becauſe *they are given;* ſo that it is for the elect, converted or unconverted, that he interceeds. The reaſon why we mark this, is to overturn thereby two corrupt diſtinctions that are made uſe of, to bring in an univerſal interceſſion, as well as an univerſal redemption. (1.) Some make his interceſſion common to all; but we, according to the ſcripture, acknowledge no ſuch interceſſion to belong to Chriſt, eſpecially as Mediator: however, he might, as man, under the law, have prayed for ſome that ſhall not be actually ſaved, as he commands one man to pray for other men, yet not for all men ſimply. (2.) Others make a conditional interceſſion for all, as they make a conditional redemption of all, and make both abſolute for believers only, which is alſo corrupt; for, conſidering the object of his interceſſion, as Mediator, to be only the elect, as indeed they are, it overturns both this, and the former opinion: if he prayed not for all, he died not for all; the one whereof is grounded on the other.

4thly, For what doth he interceed? In general, for all that is conditioned to him in the covenant, for the behoof of his people; he prays for the fulfilling of all the articles of the covenant, as that all the elect, who are not regenerate, may be regenerate, and made believers; that many through his knowledge may be juſtified; that theſe that are regenerate, and believers, and by faith have betaken themſelves to him, may be juſtified, pardoned, and received in favour, friendſhip, and fellowſhip with God; that believers may be keeped from temptation; that temptations may be prevented, and they made to perſevere; that Satan may not make their faith to fail them, as he deſigns; and the Lord gives account of his deſign, Luke xxii. 32. *Satan hath ſought to winnow you, but I have prayed that thy*

thy faith fail not; that they and their prayers and ſervices may be accepted; that the ſuits and ſupplications that they preſent, and put up in his name, may get a hearing; that they may be carried on in the gradual advances of ſanctification, to the end of their faith, the ſalvation of their ſouls; that they may be glorified, and be where he is, to behold his glory: in a word, he interceeds for every thing needful, and for every thing promiſed to them, his interceſſion being as broad as his purchaſe.

5thly, How doth he perform this part of his prieſtly office for his people? It is performed by his entry into the moſt holy place, in our nature and name, as having ſatisfied juſtice, and vanquiſhed death, where he appears before God for us; ſo that we are to look to Chriſt's being in heaven, not ſimply as glorifying himſelf, or as glorified in himſelf, for himſelf, but as our head and forerunner, to anſwer all that can be ſaid againſt his elect, for whom he ſuffered and ſatisfied, as it is, Heb. ix. 23, 24. *It was therefore neceſſary, that the patterns of things in the heavens ſhould be purified with theſe, but the heavenly things themſelves with better ſacrifices; for Chriſt is not entred into the holy place made with hands, which are the figures of the true, but into heaven itſelf, now to appear in the preſence of God for us*; ſo that our Lord Jeſus, by his entry into heaven, doth declare, I mean materially, his victory in our name, and appears there, as a public, and not as a private perſon: his entry into heaven is not to be looked on as the entry of Moſes, or of Elias, but as the entry of him who is head of the elect, whoſe entry there is a declaration of what he would be at: as by the power of his Godhead, he conveyed himſelf in thither; ſo he hath poſſeſſion in our name, and according to the covenant declares, that theſe whoſe room he ſuſtains, may and muſt be admitted to glory; and we muſt conceive a ſpecial efficacy in his being there; for procuring to them what he hath purchaſed. 2. His interceſſion is performed through the efficacy of his blood and ſatisfaction, flowing from the nature of the covenant, which hath a moral real cry, for making effectual what he by his death hath procured; as the apoſtle, ſpeaking of Abel's blood, and of making application of Chriſt's blood, Heb. xii. 24. ſaith, *It ſpeaketh better things than the blood of Abel*; for Abel's blood had a demerit in it to cry guilt, and could not but have a curſe following it, becauſe God had curſed the ſhedder of blood; but Chriſt's blood, conſidered as the price of redemption for the elect, hath an invaluable and unconceivable merit and worth in it, and muſt have a cry for the bleſſings purchaſed to them by it. 3. He performs this his interceſſion by his conſtant care, and by his continual willingneſs, and actual willing, that what he hath purchaſed for his elect people may be applied to them, that ſuch and ſuch perſons may be brought to believe, that upon their believing they may be pardoned, delivered from ſnares and temptations, keeped in favour with God, may be accepted in their performances, *&c.* for he had that prayer, John xvii. 20, 24. and he continues to have that ſame ſympathy; his way on earth was always ſinleſs, but now is glorious and majeſtic, ſuited to his glorified ſtate; he continues to interceed according as he intended; and his actual willingneſs is a main part of his interceſſion, which is not in renewing of acts, to ſpeak ſo, but in his continuing deſire and willingneſs, that what good he hath purchaſed may be conferred, according to the covenant; for Chriſt in heaven is ſtill a true man, and hath a will, as he had on earth, continuing to ſeek that they may be glorified with him, for whom he ſatisfied: and this actual willing, deſiring and affecting, that ſuch a thing ſhould be, is called his interceſſion, becauſe it cannot but be ſo eſteemed, as to have the effect to follow, according to the covenant, as he ſays, John xi. 41, 42. *I thank thee, Father, that thou haſt heard me, and I know that thou heareſt me always.* This, as to his actual willing, cannot but be in heaven; however, we are ſure that he is there, and in our name, and that his death and blood ſhed hath an efficacy to bring about what he hath purchaſed; and that his will and affections are the ſame, and have an efficacy with them, and the effect cer-

tainly following, ſo as nothing can go wrong there, more than a man that hath a juſt cauſe in a court of judicature, and an able advocate, with much moyen, to agent and plead it before a juſt judge, can be wronged, or loſe his cauſe.

6thly, The grounds of his interceſſion, are, 1. The exellency of his perſon, who, though he be man, yet he is God alſo, *equal with the Father, the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power*, as it is, Heb i. 2. which cannot but add weight to his interceſſion, as well as to his ſatisfaction, the perſon that interceeds being God. The *2d* is his ſatisfaction, which is the ground of his interceſſion; for upon his ſatisfaction he maketh interceſſion, even as if a cautioner would ſay, I have paid ſuch a man's debt, and therefore he ought to be abſolved: therefore, 1 John ii. 1, 2. theſe two are joined, *We have an advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins*; ſo Rom. viii. 34. they are joined, *It is Chriſt that died, who is at the right-hand of God and maketh interceſſion for us*. 3. The covenant of redemption is the great ground on which his interceſſion is founded; ſuch and ſuch perſons are given to Chriſt, and ſuch privileges and benefits offered to be conferred upon them, on condition the Mediator would undertake, and ſatisfy for them; and he having undertaken, and paid the price, there is good ground for his interceeding, for the making application of the purchaſe; therefore he ſays, John xvii. *Thine they were, and thou gaveſt them me*, &c. This gives him right to plead and interceed for them, ſeeing he hath endured ſoul-travel for them, he ought to ſee his ſeed, and to have many juſtified, and freed from the curſe and condemnation that they were obnoxious to, as the fruit of that ſore ſoul-travel.

In and from the conſideration of theſe, we may gather what is the nature of Chriſt's interceſſion, and how we may make uſe of it, and how particularly we ſhould beware of a carnal miſtake in many about his interceſſion, as if he were praying in heaven, as a diſtinct party from God. It is true he is a diſtinct perſon of the glorious trinity, but not a diſtinct party in interceeding, as ſome ignorantly conceive of him; and therefore think him eaſier to have acceſs to than the Father, and therefore will pray him to pray the Father for them, as if, when they prayed to him, they were not praying to the Father, or as if there were not one object of worſhip. This flows from ignorance of the nature of Chriſt's interceſſion, and is unbecoming a Chriſtian; for, ſuppoſing a man to reſt by faith on Chriſt, the Father is content and well pleaſed to pardon him, as well as the Son is, becauſe he is engaged in the covenant of redemption ſo to do; and, if he be not a believer, neither the Father nor the Son will reſpect him: our uſe making of Chriſt's interceſſion doth conſiſt rather in the founding of our hope of ſpeeding with God on it, as on his ſatisfaction, than in putting up words of prayer to him, to interceed for us, as if he were to pray in heaven, as he did on earth, or as one man interceeds for another. The point is ſublimely ſpiritual, and ſomeway tickle; and I indeed fear to enter on more *uſes*, at leaſt for the time: only remember, that he is an interceſſor; and learn to make right uſe of him as an interceſſor: and the Lord himſelf make the benefit of his interceſſion forthcoming to us.

SERMON LXVII.

ISAIAH liii. 12.----*And he made interceſſion for the tranſgreſſors.*

IF Chriſt were known in the greatneſs and vaſt extent of his worth, O how lovely would he be! How incomprehenſibly full are his offices of grounds of conſolation to his people! But the mean and low thoughts we have

have of him, and the poor conſolation we feed on, do evidence much ignorance of him, and much unbelief of the ſolid worth and fulneſs that is in him and in his prieſtly office in particular; and yet, O how full of conſolation is it! *Such a high prieſt became us* Heb. vii. 26. even ſuch a high prieſt as ſinners had need of: there hath been much ſpoken of one part of his prieſthood, to wit, his *ſacrifice*, and offering up to himſelf, in the former *verſes* of this chapter. Now ere the prophet cloſe, he gives a hint of the other part of his prieſtly office, to wit, of his *interceſſion*, a main commendation of Chriſt's fulneſs; it is that which evidenceth him to be a Saviour, *able to ſave to the uttermoſt ſuch as come unto God through him, becauſe he lives for ever to make interceſſion for them:* as it is, Heb. vii. 25. And it is a piece of the conſolation of God's people, that Jeſus Chriſt hath this office by the Father's allowance, and that it is articled in the covenant of redemption betwixt the Father and him, that as he ſhall *pour out his ſoul unto death, be numbred with tranſgreſſors, bear the ſins of many, ſo he ſhall make interceſſion for the tranſgreſſors;* therefore, Heb. 7. 21. he is ſaid *to be made an high prieſt with an oath, by him that ſaid unto him* Pſal cx. 4. *The Lord ſware and will not repent, thou art a prieſt for ever, after the order of Melchiſedec.* He was a prieſt on earth, by offering himſelf in a ſacrifice, and by interceeding for elect ſinners and he is a prieſt in heaven by his interceſſion, and therefore is preferred to all the prieſts on earth, *who did not continue by reaſon of death, but he continues for ever;* and none can ſtart him wrong, to ſpeak ſo with reverence of him.

We ſhewed, in our entring on this *verſe*, that this his interceſſion is not to be aſtricted to his prayer on the croſs, that was but one evidence or particular inſtance of it; but it takes in his whole interceſſion, becauſe the ſcope of the prophet here is to hold out, as what God promiſed to him on the one hand in the covenant of redemption, ſo on the other what he interceeds for; and ſo his interceſſion, looked on in the covenant of redemption, takes in his whole interceſſion' eſpecially as it is gone about in heaven, by virtue of his ſacrifice once for all offered up when he was on earth.

We *obſerved* the laſt day, that according to the covenant of redemption, our Lord Jeſus Chriſt behoved not only to die, but to be an interceſſor; or, that it belongs to our Lord's prieſtly office, agreed upon in the covenant of redemption, not only to offer up himſelf in a ſacrifice, and to die, but to make interceſſion for his people; *He made interceſſion for the tranſgreſſors;* or as all the reſt may read in the future time, ſo this, *He ſhall make interceſſion for the tranſgreſſors;* but for the certainty of the thing, it is ſet down in the pretrite, or by paſt time, the Father did take his word, and ſo it paſt as done in the court of heaven.

We cleared this point, and propoſed *four uſes* of it, the *firſt* whereof was to inform us anent Chriſt's fulneſs, to diſcover his unſearchable riches and to let us ſee what an excellent high prieſt we have, that continues an interceſſor: not only hath he once for all offered up his ſacrifice, as the high prieſt under the law did once a year, but hath entred within the vail, to interceed, and thereby to make the benefits of his purchaſe effectual and forthcoming to them for whom his ſacrifice was offered; even as Lev. xvi. (where the rules for the high prieſt's offering are given) after he had offered the ſacrifice, he took the blood, and entred within the vail; and by the ſacrifice, and his going in to pray, he made atonement for the people typically: anſwerable to this, our Lord Jeſus, *by his once offering, hath perfected for ever theſe who are ſanctified;* and by his going within the vail, he executes this part of his prieſtly office, in interceeding for tranſgreſſors.

In the proſecuting this uſe, we anſwered ſome queſtions, which now we ſhall not inſiſt to repeat; only there is a ſhort queſtion or two, that further may be aſked, which will clear the former, ere we come to the next uſe; and the firſt is, If our Lord before he came in the fleſh, diſcharged this part of his prieſtly office? The

reaſon

reaſon of the queſtion or doubt is, becauſe in the New Teſtament his interceſſion is always, at leaſt very ordinarily, ſubjoined to his aſcenſion. The ſecond is, How his interceſſion now differs from his interceſſion before his incarnation, or in what reſpects the conſolation of believers, that flows from his interceſſion, is ſtronger now, than the conſolation of believers flowing therefrom, was before he was incarnate? As for the *1ſt*, it cannot be denied, but Chriſt was interceſſor, ſince he had a church in the world; for it is a part of his prieſtly office; and he was made a prieſt, by the eternal oath, in the covenant of redemption, Pſal. cx. 4. *The Lord hath ſworn, and will not repent, Thou art a prieſt for ever:* and he is ſaid to have *an unchangeable prieſthood;* and there being but one way of acceſs for ſinners to heaven by Chriſt, who is called *the Lamb ſlain from the beginning of the world*, it muſt be holden for a ſure concluſion, that his interceſſion is as old as his ſacrifice: and he was interceſſor before his incarnation, in theſe three reſpects. 1. In reſpect of his office, being deſigned to be interceſſor; for, as we ſaid, being deſigned to be prieſt, and being Mediator before his incarnation, he behoved to be interceſſor alſo; for that way he did mediate; and the benefits that came to ſinners from the beginning were the effects of his interceſſion; therefore, 1 Tim. ii. 5. it is ſaid, *There is one God, and one Mediator between God and man, the man Chriſt Jeſus;* and there was never another real Mediator, however Moſes might be called a typical one. 2. He was interceſſor before his incarnation, in reſpect of the merit of his future ſacrifice: he did not before his incarnation interceed by vertue of his ſacrifice actually offered, as now he doth; yet there was vertue which flowed from his ſacrifice to be offered, to the people of God, as well then as now, when it hath been long ſince offered: the ſins of all that ever were pardoned, were pardoned on the account of his ſacrifice, and ſo alſo the ſpiritual benefits that did redound to them, as now, by vertue of the ſame ſacrifice, becauſe of the nature of the covenant, wherein it was agreed, that his ſacrifice ſhould be of the ſame efficacy before his incarnation, as after: for the day and hour was agreed upon, when he ſhould offer that ſacrifice; therefore it is ſaid, that in *due time*, and in *the fulneſs of time*, he came and died. 3. He was interceſſor before his incarnation, as after it, in reſpect of the effects that followed on it, to the people of God then and now. The people of God, before his incarnation, had communion with God, and acceſs to him, though not generally, in that degree of boldneſs; they preſented their prayers through, and were beholden to the ſame Chriſt for a hearing, as we are; and therefore his interceſſion before his incarnation extended to them, as to us, in theſe reſpects, but with this difference, that he procured theſe benefits to them by vertue of the covenant, and the efficacy of his blood to be offered; and now he procures them to be his people ſince his incarnation and aſcenſion, by virtue of the ſame aſcenſion, and by virtue of the efficacy of the blood offered.

As to the *2d*, How his mediation and interceſſion now differs ſince his aſcenſion, from his interceſſion before it, as to the ſtrengthning of the conſolation of the people of God? For anſwer, 1. We lay down this for a concluſion, That though our Lord Jeſus was Mediator, both before his incarnation, and now; yet ſince his aſcenſion, he hath a new way of mediation and interceſſion, that exceedingly abounds to the ſtrengthning of the conſolation of his people; therefore it is ordinarily ſubjoined to his aſcenſion, becauſe of his new manner of diſcharging that his office. It is true, there is no addition to that grace which is infinite in him, as if he could be more gracious; or as if, in reſpect of the covenant, there could be larger promiſes, as to eſſential things contained therein; but by taking on our nature, he hath a new way of being affected, and a new way of venting his affection to us, and is capable of another manner of touch with the infirmities of his people now, that he hath human bowels, though glorified and glorious? and the faith of his people, hath a ground ſupperadded, whereupon to expect the communica-

tion

tion of that grace, mercy and goodneſs that is in him, though all the effects that followed to his people, before his incarnation, had reſpect to his future incarnation; ſo theſe effects had reſpect to his future interceſſion, in our nature, as well as to his dying, and laying down of the price: for theſe that were admitted to heaven ere he came in the fleſh, were admitted the ſame way that we are.

But 2. and more particularly, if it be aſked, Wherein this addition to the conſolation of God's people by his interceſſion, after his aſcenſion, kythes, or manifeſts itſelf? We may take it up in theſe ſix ſteps, which will alſo ſerve to illuſtrate the manner of his interceeding. 1. It kythes in this, that he appeareth in heaven in our nature; now the man Chriſt is in heaven interceeding, and as advocate anſwering for purſued ſinners, or as ambaſſador and legate, agenting the affairs of them that are given him of the Father, as it is Heb. vi. 24. *He is not entred into the holy places made with hands, but into heaven itſelf, to appear now in the preſence of God for us:* where the apoſtle having been ſpeaking of the excellency of his prieſthood before, and comparing him with the type, he tells, that he is not entered into the typical tabernacle, but into heaven itſelf, to appear there in the preſence of God for us: and this is a ſolid ground of conſolation to a poor believing ſinner, that he hath Chriſt in his own nature in heaven interceeding, that what he hath performed before, by vertue of his office, and of the efficacy of his ſacrifice to be offered, when he ſhould be incarnate; he now being incarnate, and aſcended, performs it, we having God in our nature, become a man like unto us, to care for the things of his people: and if any new queſtion ariſe, or debate be ſtarted, to etertain the treaty, and to effectuate and make out their buſineſs, that nothing that concerns them miſgive 2. Their conſolation is ſtronger in this reſpect, that he is in heaven by vertue of the efficacy already offered; as the high-prieſt, when he had offered the ſacrifice, took the blood with him within the vail, and interceeded for the people, ſo our Lord Jeſus is not now interceeding by vertue of his ſacrifice to be offered, but by vertue of his ſacrifice already offered, having entred into heaven, and taken the efficacy of his ſacrifice with him, to enter it to ſpeak ſo, in the book of God, to ſtand on record: nay he ſtandeth there himſelf, to keep the memory of his blood freſh; and by each appearance of him there, who is never out of the ſight of the majeſty of God, there is ſtill a repreſentation of the worth and efficacy of his ſacrifice, and for whom, and for what it was offered. 3. There is, by the man Chriſt his being in heaven, this ground of conſolation ſuperadded, that he hath a ſympathy with ſinners otherwiſe than before, not as to the degree, nor as to the intenſeneſs, of his grace and mercy, as I hinted before, but as to the manner how he is affected; ſo that he hath the true nature and ſinleſs affection of a man, and ſo hath bowels to be wrought upon, which kythed while he was on earth: although we cannot take up the manner how he is touched, yet he is touched otherwiſe than God abſtractly conſidered can be, and otherwiſe than an angel in heaven can be touched, as we may ſee, Heb. ii. 17. and iv. 15. *We have not an high prieſt, which cannot be touched with the feeling of our infirmities, but was in all things tempted as we are, yet without ſin:* and it behoved him to be like unto his brethren, that he might be a merciful and faithful high prieſt, and have compaſſion on the ignorant, and them that are out of the way: he is ſinners friend, that is interceſſor, and ſuch an interceſſor, that interceeds, from the impreſſion that the holy and inconceivable ſympathy, which he hath with his members hath upon him, as his expreſſion to Paul ſpeaks forth, Acts ix. *Saul, Saul, why perſecuteſt thou me?* counting himſelf a ſufferer with his people, which cannot but have its own influence on his interceſſion, and add to the conſolation of his people, that what he interceeds for the procurement of to them, is ſome way on this ground, as being a favour to their glorified head. 4. Beſide this ſympathy, he hath a longing, to ſpeak ſo, to have all the wants and defects of his people ſupplied and made up, and to have all the promiſes made to him, in be-

behalf of the elect fulfilled: not any ſuch longing, as may in the leaſt incroach on, or be inconſiſtent with the glory, and glorified ſtate of our bleſſed Lord Jeſus; but conſidering that there is a near relation betwixt him and his followers, he being the head and they the members, and that he hath a ſympathy and affection according to that relation, it is anſwerable and ſuitable, that he ſhould deſire, and ſome way long for the perfecting of his body the church, which, Eph. i. is called, *The fulneſs of him who filleth all in all:* and he hath, no queſtion, though a moſt pure and regular, yet a moſt kindly and ſtrong deſire and longing to have his body perfected, to have the elect gathered and brought in, as he had on earth a longing to have the work finiſhed, which was given him to do: and this cannot but be a weighty part of his interceſſion, and very comfortable to his people, his longing to have ſuch and ſuch a perſon converted, ſuch and ſuch a perſon more mortified and more perfected, and made more conform to him. There is a word, Heb. x. 13. that gives ground for this, *From henceforth expecting till all his enemies be made his footſtool*: and what is ſpoken of this *expecting* of what is there mentioned, may be applied to other things: he is ſure expecting, till all theſe promiſes, concerning his ſeeing of a ſeed, and the juſtifying and glorifying of many, be fulfilled, becauſe that was promiſed him in the former verſe; and expecting till he divide the ſpoil with the ſtrong, as is promiſed in the former part of this verſe. Now, our Lord Jeſus having laid down his life, what is he doing in heaven? Even longing till theſe promiſes be fulfilled; not that he hath any longing that implies a defect in him ſimply, for he is abſolutely glorified and glorious: yet ſuch longing as is conſiſtent with his glorified ſtate, as (if we may make the compariſon, though in every thing it be not ſuitable) the ſouls in heaven are perfectly glorified, yet they have a longing for the union of their bodies, for the perfecting of Chriſt's body myſtical, and for the union of all the members in a ſoul and body with the head: ſo Chriſt, conſidered as Mediator, God-man, in heaven, hath a longing and holy deſire, which agrees with his office, and is a qualification thereof, and doth nowiſe interrupt his happineſs, that what concerns his elect may be perfected; therefore it is ſaid in the verſe before, *He ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied,* importing, that it is a kind of new ſatisfaction to him, to get a ſinner brought in to believe in him, and that he was waiting and longing for it. 5. He hath an actual waiting and continuing deſire, that what he hath purchaſed to ſuch and ſuch perſons may be applied; and this is not ſimply to will, for he had that on earth, but a declaring of it in heaven, that ſuch and ſuch things may be made forthcoming, and made effectual for the behoof of his members, that what he intended, in laying down his life may be brought to paſs: it is the Mediator God man willing, whoſe will, as man, being perfectly conform to the will of God, cannot be, to ſpeak ſo, gainſaid, in whatſoever he willeth for the perſons given him; and this is anſwerable to that, John xvii. 24. *Father, I will, that theſe whom thou haſt given me may be with me where I am*, &c. I will, that ſuch and ſuch things engaged to me for them may be made good; that ſuch and ſuch perſons be pardoned and brought through; that they may be preſerved from temptation, may have their prayers heard; that they may be made to perſevere, and may be glorified; ſo that we cannot imagine a caſe wherein God's people have need, and a promiſe in the covenant, but there is an actual willingneſs in Chriſt to have the need ſupplied, and the promiſe applied, according to the terms of the covenant. 6. We may take in not only Chriſt's willing that ſuch a thing be done, but his effectual doing of it: and as this is a piece of his interceſſion, ſo it holds him forth to be a notable interceſſor; compare John xiv. 13, 16, 26. and xv. 26. and xvi. 7. In the xiv. chap. verſe 13. he ſays, *Whatever ye aſk in my name, I will do;* which we ſuppoſe reſpects Chriſt as Mediator, to be truſted as great Lord deputy in our nature, to anſwer the prayers of his people, when put up according to the will of God.

God. The xvi. chap. ver. 26. ſpeaks of the Father's ſending the Comforter: and chap. xv. 26. of the Mediator ſending the Comforter: ſo doth chap. xvi. 7. in one place it is, *What ye aſk I will do:* and in another place, it is that *the Father will do:* it is all one; but it is to ſhew, that what the Father doth, he will do it by the Son the Mediator, and he will actually perform it and theſe three expreſſions, *I will pray the Father*, and *I will ſend*, and *the Father will ſend*, hold out this, that as the Father doth by the Son ſo this is a part of Chriſt's interceſſion, effectually to procure and ſend out to us what we have need of. 7. In all this, there is in the man Chriſt, an adoration of the Father, which, though it be not ſuch as is unſuitable to his exalted and glorified ſtate, yet is becoming well him that is man, and in that reſpect is at his right hand, to give to God. I ſhall only ſay further here, that tho' we cannot tell how he interceeds, to ſatisfy ourſelves fully, yet this is clearly held forth to us, that whatſoever is needful, by his being in heaven, we may confidently expect it will be performed from the man Chriſt, from him who is God man in one perſon; and ſo his interceſſion with the Father is his actual procuring and doing ſuch a thing, and that not as God ſimply, but as Mediator: therefore theſe two words are put in the forecited expreſſions, *Whatſoever ye aſk in my name, I will do it, that the Father may be glorified in the Son, and whom the Father will ſend in my name:* that is, by virtue of my procurement, by virtue of my ſacrifice and interceſſion: and the ſending of the Comforter ſhews, that it is performed by him that is God-man, out of the reſpect he hath to his members, and on the account of his office, which he purſues for their edification: and ſo there is enough to anſwer the queſtion, and abounding conſolation to his people, which is the next *Uſe*.

Uſe 2. To ſhew the notable conſolation that flows from this part of Chriſt's office. O what ſavouryneſs and unſearchable riches are in this part of his name, that our Lord Jeſus, as interceſſor, appears in the preſence of God for us! We ſhall ſpeak here of theſe *five* things; 1. Wherein this is comfortable? or to the extent of it. 2. To the advantages that follow on it. 3. To the grounds of this conſolation, which are confirmations of it. 4. To this, at what times, and particular occaſions the people of God may, and ought in a ſpecial manner to make uſe of, and comfort themſelves in it. And, 5. On what terms this conſolation is allowed, that they grow not vain and proud of it.

For the *firſt*, our Lord's interceſſion gives a *fourfold* extent of conſolation, that makes it wonderful, 1. In its univerſality, as to the perſons to whom it is extended, not indeed to all men in the world, but to all that will make uſe of it; and though it were ſimply of univerſal extent to all men in the world, yet it would comfort none but ſuch as made uſe of it. And that vanity of the Arminians, that extends Chriſt's death and interceſſion to all, can truly ſay no more for ſolid comfort; for they are forced to ſay, that Chriſt died and intended his death for many that will never get good of him: but we ſay, all that he intended ſhould get good of his death, do get the intended good of it; yet, we ſay, that whoever will make uſe of him, ſhall get good both of his death, and of his interceſſion: ſo, Heb. vii. 25. *He is able to ſave to the uttermoſt, all that come unto God through him.* Though the cauſe ſeemed to deſperate, and the ſentence pronounced, *Curſed is he that continues not in all things written in the law*, yet he is able to ſave them; therefore, 1 John ii. 2. it is ſaid, *If any man ſin*, O ſtrange words! *We have an advocate;* What! an advocate for *any* man? yea, for any man that will make uſe of him: for, as we ſhewed before, tho' it is true that his interceſſion is bounded to his elect, yet it is as true, that he refuſes no cauſe that is honeſtly given him to plead; *If any man ſin, we have an advocate:* He will not ſay to ſuch poor ſouls, I will not be for you, I have done all that I may, but it is gone againſt me; neither will he prig, to ſay ſo, with you; he will not ſay, I will have this or that, ere I undertake your cauſe for you; but, *if any man ſin:* If any man ſee his need, and will imploy him, whether he be poor or rich, bond or free; whether

he be an old ſinner that has lived long in ſecurity, hypocriſy or profanity, or be a ſitten up profeſſor, whether he be young or old; if any of you all that are here will come to him, he will not refuſe to be imployed by you: *By him therefore*, as the apoſtle exhorts, Heb. xiii. 15. *let us offer praiſe to God continually*: And as praiſe, ſo the ſacrifices of other duties, and they ſhall be accepted. As the offer of the goſpel runs on an univerſality, and excludes none, but theſe that by their unbelief exclude themſelves; ſo his interceſſion runs on an univerſality, if any man ſin, and will imploy him, he is an advocate at hand: and ſeeing it is Chriſt, and Chriſt as interceſſor for tranſgreſſors, that we are ſpeaking of, as the ground of ſinners conſolation, let me in paſſing deſire you to remember, that he is pointing at you, men and women; and if there be any of you, that have a broken cauſe to plead, any debt that ye would fain be freed of, any ſin to be pardoned, or your peace to be made with God; here is an advocate, and the very beſt, offering himſelf to be imployed. Such an advocate as ſaid, John xi. *I thank thee, Father, for that I know thou heareſt me always*: This was true while he was on earth, and will be true to the end of the world. 2. The extent of this conſolation appears in reſpect of all caſes: as his interceſſion ſecludes no perſon, that will make uſe of him; ſo it ſecludes no caſe, tho' looked like a loſt cauſe, and though the conſcience had pronounced the ſentence, God is greater than the conſcience, and who can looſe from it; though the act were paſt in the law, he can cancel it; and here comes in the triumph, Rom. viii. 33, 34. *Who ſhall lay any thing to the charge of God's elect? it is God that juſtifies*. Will the devil, the law, the conſcience, or any thing, lay ought to the charge of the man whom God juſtifies? No, why ſo? *It is Chriſt that died*; But that is not all; alas! may the ſoul ſay, how will I get good of Chriſt's death? I cannot apply it, and make uſe of it: he anſwers, that *He is alſo riſen again, and ſitten down at the right hand of God, and there maketh interceſſion for us*; to wit, that his purchaſe may be applied: and there needs no more, ye will get no more, ye can ſeek no more; and that cloſes the triumph. There is no ſin, before nor after converſion, no ſin of ignorance, no ſin againſt light, no enemy, no temptation, whatever it be, but that word anſwers all, *Who can lay any thing to the charge of God's elect?* Where Chriſt takes the ſinner's caſe, in hand, who will ſtand up againſt him? he is too ſtrong a party. If Satan ſtand at the high prieſt's hand, it is the Lord that rebukes him, Zech. iii. that as it were boaſts him from the bar. 3. The extent of this conſolation, appears, in reſpect of the degree and height of the perfection of the ſalvation that comes by Chriſt's interceſſion, to all that make uſe of him, in all caſes, Heb. vii. 25. *He is able to ſave to the uttermoſt*: The word is very ſignificant, he is able to ſave perfectly, to perfection, and to perfection at the height of perfection; and what more would ye be at? He can ſave from corruption, and put without the reach of it; he can ſave from wrath, that it ſhall not come near you; he can ſave from all the effects of ſin and wrath; he ſhall not leave a tear on the cheek of any of his own, ere all be done; and that is the ground of it, *For he lives for ever to make interceſſion for us*. If any ſhould ſay, he may ſave from one ſin, but not from another, or he may bring me a piece of the way to heaven, and then leave me there; it is folly, ſays the apoſtle, to think ſo, *For he is able to ſave to the uttermoſt, becauſe he lives for ever to make interceſſion*: Although his death ſeem to be tranſient, once for all perfected, yet that cannot mar the application of the benefits purchaſed by it; for he is interceſſor, and he that procured thy entring in the way, will carry thee on in it; he that procured a ſanctified conviction to come in, will through it; he that procured thy juſtification, and pardon of ſin, will alſo apply it to thy conſcience, and bring forth an intimation of it, when he thinks fit, and ſanctify thee throughly: and this is indeed great conſolation to a ſinner, that he who hath begun the work will perfect it; and he will not leave it, till it be at ſuch a height of perfection, as it can be deſired to be no higher. 4. The extent of this conſolation is ſuch, that it

reacheth

reacheth to all times. There is not a believer in any place or caſe, that is wreſtling with any difficulty, that can come wrong to Chriſt; he is ever in readineſs to be employed; there is never an hour nor moment that he hath his door ſhut: he died once, but now lives for ever, to make interceſſion: he is entred into immortality, to make effectual what he hath undertaken in favours of his people; he is always at the bar, and when his own are but little employing him, he is minding their affairs night and day, watching over them every moment. See Luke xxii. where the Lord ſaith, *Peter, Satan hath ſought to winnow thee, but I have prayed for thee, that thy faith fail not:* Satan gave in a bill againſt Peter, when he had no mind of it, but the Lord repelled it: the greateſt cheat, of the moſt ſubtile adverſary, that ſteals out decreets, cannot circumveen him; he is ſtill waiting on at the bar, that nothing come in againſt his people to their prejudice; and if it do come in, it is that he may cruſh it in the firſt motion. O how doth the conſolation of believers ſtream out here? *He will not cry, nor lift up, nor cauſe his voice to be heard on high; a bruiſed reed will he not break, and the ſmoking flax will he not quench, until he bring forth judgment unto truth:* he will not contend, nor ſay, man or woman, how is this, that thou haſt put thyſelf in the mire, and would have me to take thee out of it; that thou brings a broken plea to me, and ſeeks of me to right it? He will not aſk, whether ye have money, all his employment is free; or will he put you back till the morrow, nor bid you wait on till another time: morning and evening, and at midnight he is ready; and when the elect ſinner hath little thought, he is watching over his need, preventing many temptations, keeping from many ill turns, caſting many challenges over the bar, that the devil and the law put in: therefore ſtudy his offices more, and this among the reſt; we much wrong him, in not ſtudying of them, and acquainting ourſelves with them, that we may feed upon them. Himſelf open up his name to us, and to him be praiſe.

SERMON LXVIII.

ISAIAH liii. 12.---*And he made interceſſion for the tranſgreſſors.*

O That ſinners were ſeriouſly conſidering how much they are obliged to Chriſt! he hath, in the former words, *poured out his ſoul unto death* for ſinners, and was wounded for tranſgreſſors; and yet that was not all, though ſin was our Lord's death, he hath not caſten out with ſinners, but having gotten the victory over all enemies, and ſitten down at the right hand of God, *he makes interceſſion*; and to make it the more full, it is ſaid, *he makes interceſſion for tranſgreſſors:* All his offices have an eye to ſin and ſinners, and this part of his office among others.

We began to ſpeak of an *uſe* of comfort that flows from this; and truly, if any doctrine be comfortable, this is, that ſinners have an advocate with the Father. What would ſinners do, when their peace is broken, and there is a door ſhut betwixt God and them, and his back is turned on them, and the conſcience is wakened, and they cannot think on God but it is troubleſome to them, if they had not a friend in court, with whom the Father cannot but be well pleaſed?

This conſolation being a main part of this doctrine, and the ground of believers boldneſs with God, in the following of it forth, we propoſed five things to be ſpoken to. 1. To ſhew the largeneſs and extent of the conſolation that flows from this ground, and of this we ſpake. 2. The particular advantages that the ſcripture attributes to Chriſt's interceſſion, and the conſolation that is in them. 3. The particular times, when eſpecially believers are called to make uſe of this conſolation. 4. Some grounds warranting them to make uſe of it. And,

5. Some caveats, or advertiſements to them that would warrantably comfort themſelves from it.

To proceed now, and to ſpeak to theſe laſt four things. 1. The particular advantages that the ſcriptures attribute to Chriſt's interceſſion; and if ye look through them, we will find that there is nothing that may be uſeful to a believer, either as to a particular or public mercy, but it is knit to Chriſt's interceſſion.

1ſt, For private mercies. 1. Look to the beginning and growth of our ſpiritual life, and to the pouring out of the Spirit; it is made the fruit of Chriſt's intercеſſion, John xiv. 16. *I will pray the Father, and he ſhall ſend the Comforter*; and, John xvi. *If I go not away, the Comforter will not come.* This is the conſolation of a believer, labouring under deadneſs of ſpirit, barrenneſs and unfruitfulneſs, that the pouring out of the Spirit is a remedy of that, and the pouring out of the Spirit a fruit of Chriſt's interceſſion: it is this that procures the firſt conviction of the Spirit to an elect lying in nature; it is this that continues theſe convictions, and procures the Spirit's quickning of them, John xvi. 8. If it ſhould then be aſked, how a perſon, lying in black nature, gets any good? It is anſwered, that it is Chriſt's interceſſion, that does the turn. 2. It is from Chriſt's interceſſion, that we are keeped from many temptations, or when they aſſault, that they prevail not utterly over us: the devil lies always at the wait, and we are often ſecure; but our Lord Jeſus, to ſay ſo, watcheth the ſtot, or rebound of the temptation, and wards it off, as to the deſigned prejudice, Luke xxii. 32. *Simon, Simon, Satan hath deſired that he may have you, that he may winnow you; but I have prayed for thee, that thy faith fail not*: There are many temptations that he keeps off, that they beat not on us, and when they aſſault us, he breaks the power of them, that the believer ſuccumbs not under them: hence it is, that we are keeped on our feet, otherwiſe, what would become of us? When David fell in adultery, and Peter denied his Maſter, what would have become of them, had it not been for this? There would be no living for us, in the multitude of temptations, if he were not interceeding for us. What could we foreſee of Satan's ſnares? What ſtrength have weak and witleſs we, to reſiſt temptations? What could we do with the ſpeat of corruption, when it riſes like a flood upon us, and Satan inforceth his aſſaults upon us, as if he were ſpeaking with man's voice, or mouth, bidding us do this and that? But there is an interceſſor, that pleads our cauſe. 3. We have, by this interceſſion, the preventing of many judgments temporal and ſpiritual: when the ax is laid to the root of the tree, and it is found barren, and juſtice cries, and the command comes out, *Cut it down, why cumbreth it the ground?* How comes it, that the ax ſtrikes not? Why is it not hewed down? There is an efficacy in Chriſt's interceſſion for ſparing of it a while longer, as it is, Luke xiii. 6. *The dreſſer of the vineyard ſays, Spare it for this year*, and it is granted. O but we would have a moſt ſinful and miſerable life, if there were not an interceſſor at God's right hand! 4. Diſpoſition for duty, and help in the performance of duty, flows from his interceſſion: it is this, that makes us pray, and that gives us boldneſs in prayer, and in other duties, that *there is ſuch an high prieſt over the houſe of God*, as it is, Heb. x. 19, 20, 21. It is this that gives us ground of approaching to God, and to expect a hearing; as it is, Luke xiii. 7, 8. it is his digging and pains, that makes the barren fig-tree fruitful. 5. It flows from this, that our prayers are heard, though there be much infirmity in them, and that they are not caſt back in our faces as dung, but are made ſavoury to God; it is through the efficacy of his interceſſion. We have a type of this, Rev. viii. 4. 5. where John ſees an angel come and ſtand at the altar, *having a golden cenſer, and there was given unto him much incenſe, that he ſhould offer it up with the prayers of all ſaints, and the ſmoke of the incenſe which came up with the prayers of the ſaints, aſcended up before God*: it was ſavoury and acceptable to God, and made the prayers of all ſaints acceptable; for the weight of God' accepting their prayers, is laid o the ſmoke of his incenſe: it is h

that

that takes the mangled, and half prayers of his people, and preſents them to God; and when they would be caſt back, as the ſupplication of an enemy, he, as great maſter of requeſts, through the acceptation that he hath with God, makes them acceptable: we ſhould have no ground to pray with confidence, nor expectation to be heard, if there were not a golden cenſer in his hand. 6. We have from his interceſſion an anſwer to all challenges: there is much debt on our ſcore; the law purſues hard, and curſeth us for our habitual enmity, and all the particular acts of it; and his interceſſion is the laſt defence, on which the triumph of faith riſes, by the other ſteps, Rom. viii. 33. *Who ſhall lay any thing to the charge of God's elect?* Is it becauſe they want a charge? No, there is the devil, the law, and the conſcience to charge them; but, *It is God that juſtifies, who ſhall condemn? It is Chriſt that died, yea rather is riſen again, who is at the right hand of God, and maketh interceſſion for us:* we have an high prieſt there, that hath paid our debt, and pleads, that the application of his purchaſe may be made forthcoming; and who, I pray, will lay any thing to our charge in that court, where God is judge, and Chriſt is advocate? 7. More particularly, our Lord, by his interceſſion, taketh away the guilt of our holy things, for when we approach to God in worſhip, there is a carnalneſs and polſutedneſs in the beſt things we do, much irreverance, much unbelief, much want of humility, zeal, ſincerity and tenderneſs; ſo that *all our righteouſneſs, are but as filthy rags*: but the high-prieſt, Exod. xxxviii. 28. hath on his forehead, *Holineſs to the Lord;* and his office is, *to bear the iniquities of the holy things of the children of Iſrael*, that they may be accepted before the Lord; and in this, he was a type of Chriſt, the great high prieſt going in unto heaven, to make interceſſion for his people, who bears not only their iniquities, but the iniquity of their holy things. Aaron anſwers for them as the type, our Lord Jeſus as the antitype: he being eminently *Holineſs to the Lord, and having holineſs on his forehead*, and being ſo well pleaſing to the Father: however our prayers and praiſes, and other parts of ſervice, be but little worth; yet he makes them acceptable, and procures that they be not rejected, when he is for this end employed, and made uſe of. 8. We will find that ſtrength to bear thro' under a croſs, and a good outgate from under the croſs, comes from him, as interceſſor: O ſo advertent as he is, when his own are under the croſs! his bowels are then moved, though not as they were on earth, yet certainly they want not their own holy motion, ſuitable to the glorious eſtate whereunto he is exalted: therefore, Acts ix. he cries from heaven, *Saul, Saul, why perſecuteſt thou me?* And Stephen when a ſtoning to death, ſees him *ſtanding at the right-hand of God*, executing this part of his prieſtly office: one part whereof, is to keep off a croſs; and another part whereof, is to help to get it honourably born, and to get victory over it. 9. Our perſeverance in the faith, and perfect glorification, is a fruit of Chriſt's interceſſion; ſo that his own cannot but perſevere, and be glorified becauſe he interceeds for them. This is it that is ſpoken to ſeveral times, John xvii. eſpecially verſes 15. and 24. In the 15th verſe, *I pray for them, that they may be keeped from the evil:* he prays for them, that they may be keeped, from the evil of ſin eſpecially; he prays for them that they may be keeped, that they fall not from the truth: and verſe 24. *Father, I will that thoſe whom thou haſt given me, be where I am, to behold my glory.* That longing and effectual deſire and will of his, preſented by him in heaven, is continuing ſtill effectual for all the ſaints in the church militant; there is ground of quietneſs and comfort from his interceſſion, and by vertue of it, to have hope, that not only preſent, but coming ſnares and temptations ſhall not prevail; therefore the apoſtle, Rom. viii. 38. to his ſpeaking of Chriſt's interceſſion, ſubjoins his higheſt triumph, *I am perſuaded, that neither death nor life, principalities nor powers, things preſent nor things to come;* and becauſe it is impoſſible to number all things, he ſays, *or any other creature, ſhall be able to ſepa-*

rate

rate us from the love of God, which is in Chriſt Jeſus our Lord. Now, if all theſe be put together, beſides many more that may be gathered from ſcripture, what wants a believer for his own private and particular conſolation, which this one word, that *Chriſt is an interceſſor*, doth not anſwer?

But, *2dly*, There is not only conſolation for a believer's particular condition from this ground, but alſo in reference to the public caſe of God's church. There are four things eſpecially, that ſeem very heavy to the church, and public work of God; in reference to all which, we will find conſolation from this ground. The *1ſt* is the fear of a ſcarcity, or weakneſs of the public miniſtry; that being the great gift which he hath given, for the edifying of his body; and it being a prejudice to the church, when ſhe hath not paſtors *according to God's own heart*. But compare Pſal. lxviii. 18. with Eph. iv. 8, 12, 13, 14. and we will find that his interceſſion anſwers all that fear: in the pſalm it is ſaid, *Thou haſt aſcended on high, thou haſt led captivity captive, thou haſt received gifts for men;* which ſuppoſeth his ſeeking of, or making ſuit for them; or, as the word is, Thou haſt received gifts *in the man*, that is, being in our nature, he procured them: and Eph. iv. it is ſaid, *He gave gifts to men;* and compare theſe two places with a third, to wit, Acts i. 4. where he bids his apoſtles *tarry at Jeruſalem, till he ſend the promiſed Spirit:* and immediately after his aſcenſion, as it is, Acts ii. he poured it out, which abode on them, in the *likeneſs of cloven tongues of fire:* it is likewiſe ſaid, John xi. 39. that *the Spirit was not given, for Jeſus was not yet glorified:* all which ſhew an influence, that Chriſt's aſcenſion hath on the pouring out of the Spirit, and on the gifts given to men, whether miniſters or others. There is nothing amongſt men readily leſs cared for, than a miniſtry; ſome would have none at all, others would have them of ſuch a ſtamp, as would pleaſe and humour them; but our Lord hath received gifts to be given unto men; and he that poured out ſuch gifts on the apoſtles and others, hath what gifts he pleaſeth, and ſees needful for his church's edification, yet to give: and that he gives ſuch gifts to men, that his people are not praying much for; whence it is, but from his interceſſion? Therefore, Rev. i. we will find, that he delights in this property, as a piece of his ſpiritual ſtate and grandeur, *That he holds the ſtars in his right-hand*; ſuch is his reſpect to them. 2. It is a greatly exerciſing difficulty to the church of God, to think of the mighty oppoſition that is made by enemies; Mahomet, heathens, Antichriſt, falſe brethren, threatning to ſwallow up the little flock, the church of Chriſt, which is like a buſh burning with fire, and not conſumed: but for this there is a conſolation in Chriſt's interceſſion, according to that word, Heb. x. 13. *He ſat down on the right hand of God from henceforth expecting, till his enemies be made his footſtool*: he hath this for his ſuit at the Father's bar, and is backing it: upon this it followed, and as a fruit of it, that all the firſt perſecutions were broken; on this it hath come to paſs, that Antichriſt's kingdom is tottering; and it is on this ground, that his bearing down, and utter breaking will be accompliſhed: hence it is moſt emphatically ſaid, 1 Cor, xv. 24. that *he muſt reign till he hath put all enemies under his feet*; according to the promiſe made by Jehovah to him, Pſal. cx. 1. *The Lord ſaid to my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool.* He cannot be an interceſſor, but his enemies muſt down: for who, I pray, will be able to ſtand, when he gives in his complaint againſt them? who will plead Antichriſt's and other perſecutors cauſe, when he appears againſt them? And he is ſo certain of his enemies being made his footſtool, that he is waiting till he ſee it done; he muſt reign till then, maugre all the malice and might of devils and men. 3. It is a difficulty to the church and people of God, to think on ſuch great confuſions as are in the world; there are but few judicatories that are for Chriſt; but few governors, higher or lower, that do conſult his honour, or regard him; it is others that have the throne and court, and the guiding of things, than the friends and favour-

ers

ers of his intereſt, for moſt part: but here the conſolation lies, that there is a court in heaven, that gives out orders, where the church hath an agent conſtantly lying, where the devil and the world hath none; Jeſus Chriſt is the church's agent and interceſſor there: Daniel, chap. x. 13. hath a word to this purpoſe, *The prince of the kingdom of Perſia withſtood me one and twenty days, but Michael the chief prince came to help me*: and, verſe 21. *There is none in all the court of Perſia that holdeth with me in theſe things, but Michael your prince.* The great interceſſor was at court, looking that nothing went wrong, ſeeing that no decree were paſt to the prejudice of the people of God, and his work. In the time when they were building the temple, *He*, Zech. xvi. 13. is ſaid *to build the temple of the Lord, to bear the glory, and to be a prieſt, ſitting and ruling on his throne*, having the government committed to him. What hazard then is there here, when heaven guides all, when the church hath an agent at the court, to ſee, as I ſaid, that nothing go wrong, when Michael the prince is there, and ſees all the acts and decrees of the court, and readeth them, yea, draweth them, and look well that there be nothing in them hurtful to his church: and O! may we not, and ſhould we not thank God for this? 4. A fourth thing that troubles the church of God, is the abounding of offences in herſelf, and the ſpreading of error, which, like a flood threatneth to drown the church; and great ſtormy winds come, that are like to blow down the houſe of God; offences and ſtumblings abound, and error, which, I juſt now ſaid, as a flood is like to drown all; when the devil is put from the throne, and gets not violence acted, he turns about, and falleth on another way, and ſpues out his flood of error, to devour the woman and her child; but our Lord hath a vote here alſo. After the perſecution of the heathens is over, Rev. vii. 1, 2. John ſees an angel aſcending from the eaſt, the great Lord keeper, or chancellor of the Father's council, the ſupreme deputy over all under officers, that hath the keeping of the great ſeal of the living God, and there is nothing relevant or valid till it be ſealed by him: and mark the time when he appears; it is when the winds are holden, and ready to blow, as verſe 1. but he cries with a loud voice, *Hurt not the earth, nor the ſea, nor the trees, till we have ſealed the ſervants of God in their foreheads.* Stay, ſaith he, a little; ere theſe winds blow that will take the moſt part off their feet, ere that deluſion go forward, there are ſome ſervants of God that muſt be marked, and put without the reach of the hazard, and the winds ſhall get leave to blow: what reaſon then of anxiety is there, or could be here, if the ſolid and lively faith of this interceſſor, and advocate, his being in heaven, and thus interceeding, were in our hearts?

2dly, As to the particular times and occaſions when the people of God ſhould more eſpecially make uſe of this ground of conſolation, and comfort themſelves in it. (I ſpeak not of Chriſt's interceſſion ſimply, but of the conſolation that flows from it.) 1. In their languid and lifeleſs conditions, when the body of death comes in on them, like the waves of the ſea, and is ready as it were to drown them; they ought to comfort themſelves in this, that they have an interceſſor, that can rebuke that: when temptation is violent, and a perſon fears he be undone, he hath a grip here to hold himſelf by: Jeſus Chriſt is interceſſor; he prays, that my graces fail not, that my faith and patience be not undone, that the devil get not his will of me: the man would be deſperate, if he were not in heaven, and interceeding; but he gathers confidence from this ground, and ſays, *I ſhall not die, but live, and ſee the ſalvation of God: for he is able to ſave to the uttermoſt all that come unto God through him, ſeeing he ever liveth to make interceſſion for them*: and therefore, although I cannot win out of the grips of this temptation, yet he can rebuke it, and break the force of it; and hence is that comfortable word, Heb. ii. laſt, *For that he himſelf ſuffered, and was tempted, he is able to ſuccour them that are tempted.* Sometimes it will not meet with believers condition, that Chriſt ſuffered; but this doth, when he comes on,

and

and finds that he was *tempted:* It is true, there was no corruption in him, and temptations has no ſinful influence on him; and the more comfort to us, he is the ſtronger to overcome in us: yet he was ſet on, and aſſaulted by the temptation, he was tempted; and this is a conſolation. When Joſhua the high prieſt is in his duty, Zech. iii. and the devil is at his right hand, to reſiſt him and mar him in it, and he can do or ſay little himſelf, he boaſts him with authority from marring his ſervant in his work. A great conſolation it is, when the temptation is ſtrong, and we weak, when the devil is violent, and we are deſpairing to reſiſt him, that there is a high prieſt at hand, whoſe office is to do it. A *2d* time is, when challenges are very freſh, when the charge of one's debt given in, is long and large, and the law is ſevere in exacting, and juſtice in preſſing, and preſſing hard, and the conſcience cannot deny, nor reſiſt, and the man hath nothing to pay his debt, and he is like to be dragged to the priſon, and there is none to undertake for him; there comes in that word, 1 John ii. 1, 2. *I write theſe things to you, that ye ſin not,* I give none a diſpenſation to ſin; but, *if any man ſin we have an advocate with the Father Jeſus Chriſt the righteous.* And this is the ground of Paul's triumph, ſo often mentioned, Rom. viii. 34. *Who ſhall lay any thing to the charge of God's elect? It is God that juſtifies,* &c. Though the charge ſhould be given in, what is the matter? There is a way to be freed of it, there is an advocate at the right hand of God in heaven, who became cautioner for, and paid the elect's debt, and is now interceeding for them; and who can loſe the cauſe, when he pleads it? And here he quiets and comforts himſelf, giving a defence to challenges, and all that can be libelled againſt him. A *3d* time and occaſion is, under a croſs condition, when Chriſtians have the world on their tops, and there is confuſion in public things, and there is darkneſs and indiſtinctneſs in our private conditon; it ought to comfort us, that we have an advocate in heaven, who pleads our cauſe, and will not deſpiſe the ſuit of the poor and needy. A *4th* time is, when we ourſelves cannot interceed for ourſelves; when we pray, but our prayers are much mangled, and little worth, and we think ſhame to look upon them; we would then look upon what account our prayers are are put up: if on the account of Chriſt's interceſſion, a ſigh, a groan, a broken word, nay, a breathing will be accepted; the intererceſſor hath his own incenſe to perfume it with, and it is accepted on the weight that it hath from him: and though our prayers be but as the ſhadow of a prayer, if there be no honeſty in it, it is a comfort, it will be accepted on that account; *Whatſoever ye ſhall aſk the Father in my name, I will do;* and, Rev. viii. he accepts the prayers of all ſaints, the weakeſt as well as the beſt; for the beſt goes not up but by his cenſer and incenſe, and the weakeſt goes up the ſame way: and there is, in ſome reſpect, no diſtinction of believers, and of their fervent or not fervent prayers there, if honeſt; the fervour of Chriſt's interceſſion, and the ſavour of his incenſe, makes all go up, and be accepted, becauſe the reaſon of God's hearing of our prayers is not in us, elſe he ſhould hear none of them; but it is in his interceſſion, which is of equal worth and extent to all honeſt prayers of ſound believers; *He is able to ſave to the uttermoſt, all that come unto God through him,* tho' there be no ability nor worth in themſelves, becauſe *he lives for ever to make interceſſion for them.* But the two laſt things will clear this yet more.

3dly, Though this may ſeem ſtrange like, yet it is true, if we conſider the grounds, warranting us to make uſe of his interceſſion, and to draw this conſolation from it; and they are four, 1. That his interceſſion ſuppoſes a defect in us, a libel and charge given in againſt us, elſe what needed we to have an advocate and interceſſor? If our plea were juſt and good, as from ourſelves, we needed not one to undertake for us, the judge would abſolve us; but the defects that are in us, give acceſs to this part of his office, which ſuppoſes us to have infirmities, elſe we needed not an high prieſt, if we were like Adam in his innocency, for he needed not an interceſſor

ceſſor; and therefore in the text, it is *for the tranſgreſſors* that he makes interceſſion: and 1 John ii. 2. *If any man ſin, we have an advocate*, &c. 2. All the weight of Chriſt's interceſſion, and the grounds whereon he pleads, are in himſelf, and therefore none need to ſtand a-back, becauſe there is nothing in themſelves; *We have an advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation.* Chriſt hath in him a fulneſs to pay the debt himſelf, and he pleads on that, and on nothing in the creature: he ſays not, Let them be pardoned, becauſe they have not ſin, nor becauſe they have ſuch and ſuch qualifications, but becauſe I have a propitiation for them, I have paid their debt, therefore he is called *the righteous*, becauſe he hath reaſon for that which he ſeeks; he hath paid for what he ſeeks, and therefore it cannot but be granted. 3. There is a freedom in the application of all, the application is free grace every way, and that is clear from the parable of the barren fig-tree: what could the tree ſay, when juſtice pleaded it ſhould be cut down? There is nothing in it to procure a delay, but the gardener ſtands up, and bids ſpare it, and he will take pains on it, and apply what is needful: cauſes are not here caſt back becauſe the party is poor, nor becauſe he hath much debt on his ſcore; no, *If any man ſin, he hath an advocate*, the thing is obtained without money and without price: would ye then have a prieſt that ſuits you well? Ye ſhall have him, and have him freely; if ye employ him to undertake for you, he will do it freely, and it is his honour ſo to do. 4. It is free and effectual, it cannot miſgive: for who pleads? Is it not the Son? Before whom pleads he? It is before his own Father who heareth him always: For whom doth he plead? It is for them who are the Father's own elect, and his alſo; *Thine they were, and thou gaveſt them me; and all mine are thine, and thine are mine:* It is for them whom the Father loves as well as he. What does he ſeek and plead for? For that which is covenanted; and he pleads for it, according to the terms of the covenant: therefore it is ſure, that though heaven and earth may be mixed and overturned, yet none can looſe a link here; it is impoſſible, but what he interceeds for, he muſt obtain; and for whom he interceeds, he prevails, and that is for all that employ him.

4thly, For *advertiſement* or *caveat*. It may be aſked here, May all comfort themſelves in Chriſt's interceſſion? Some will think, that were good; but in truth, it would make the conſolation of all unſure: therefore there are four qualifications of a perſon that may, and only may warrantably take the conſolation whereof we have ſpoken, 1. It is a perſon that hath betaken himſelf to Chriſt's ſatisfaction; for there are two parts of the prieſtly office, his ſanctification and his interceſſion; and there is no dividing of them, nor making uſe of them, but in the right order Firſt he ſatisfies, and then he interceeds; and he muſt be taken and made uſe of in this order, firſt in his ſatisfaction to divine juſtice; and it is on this ground that we muſt found our righteouſneſs, and plead for abſolution: and whoever have made this uſe of his ſatisfaction, may in the ſecond place, comfort themſelves in his interceſſion; becauſe it is grounded on his ſatisfaction, 1 John ii. 2. For whom he interceeds, for theſe he is a propitiation, and he is a propitiation for all who by faith have betaken themſelves to him: this is the very hinge of our conſolation, even to take with our debt, and betake ourſelves to him, according to the covenant, lippening for ſalvation on that ground. 2. It is theſe who are eſſaying and practiſing themſelves in the duties of holineſs, wreſtling with a body of death, and exerciſing themſelves to godlineſs, that may warrantably comfort themſelves in Chriſt's interceſſion; as Paul who, Rom. vii. being put to it, in the conflict with his corruption, comforts himſelf thus, *I thank God, thro' Jeſus Chriſt our Lord.* Though they be ſorely harraſſed with a corrupt nature, yet they may expect an outgate, through vertue of his interceſſion: therefore, Rev. viii. Chriſt's incenſe, as I have often ſaid, and the ſaints prayers, go, and go up together Lazineſs and ſecurity hath not this

conſolation; but if a perſon be praying, and be ſerious, though weak in it, he hath an advocate, who, when it comes to be aſked, What ſhall be thought of ſuch an one's ſacrifice? pleads that it may be accepted. 3. It is the perſon that not only is aiming, and minting to do duty, but is denied to it, laying no weight on it, deſpairing ever to get victory over corruption in his own ſtrength, or to come by the hearing of his prayers through any worth that is in them, and not daring to ſtep forward his alone, but leaving all he does at Chriſt's feet, to make it acceptable; which leads us to the fourth thing requiſite, *viz.* When perſons, whether their doing or duties be of worth or not, Jeſus Chriſt is made by them the upſhot of all; they lay weight on him to get them done, and to get them accepted when they are done, and without him all would be deſperate in their eſteem: this was typified in the peoples giving the ſacrifices to the prieſt to be offered; and though it were but two turtle doves, or two young pigeons, they were brought to the prieſt, as well as other ſacrifices. But ſuch as conſider not the enmity and ſinfulneſs that is in themſelves, and adventure to ſtep in to God without him, cannot lay claim to this conſolation, which runs always on this ground, Heb. vii. 25. *He is able to ſave to the uttermoſt, all that come to God through him, ſeeing he ever liveth to make interceſſion for them.* Is there not then ground of conſolation here, and ſuch as there is reaſon to beſtow a preaching upon it, to teach us how to clear ourſelves in it, and make uſe of it, and how to chear ourſelves in it: ye that ſeclude yourſelves from this conſolation, O but ye ſpill and mar a good life to yourſelves, and hazard your own cauſe, that will moſt certainly go againſt you, becauſe ye put it not in the right-hand; which the Lord give you wiſdom to amend, and give us all the right uſe of this, through Jeſus Chriſt.

SERMON LXIX.

ISAIAH liii. 12.------*And made interceſſion for the tranſgreſſors.*

IT were a very great conſolation, and a main furtherance in all religion, to get this ſolidly believed, that Chriſt Jeſus, *who is the expreſs image of his father's perſon, and the brightneſs his glory*, is now in heaven in our nature, and hath it for his work, to be interceeding, and interceeding for tranſgreſſors: we are every day reaping the good of this interceſſion, in reference to many evils that are keeped off us, and in reference to many mercies beſtowed on us, that we pray not at all, or but little for; and we come never to hear a preaching, but we are beholden to it, it being a peculiar fruit of his interceſſion, that gifts are given to men, and that the goſpel is ſent through the earth; and if ever any get good of a ſermon, it is by vertue of this interceſſion, ſeeing he hath ſaid, that *he will pray the Father, and that he will ſend the Comforter;* and whenever we come to hear a preaching, there would be, to ſay ſo, a reviving of the thoughts of Chriſt's interceſſion, and a ſtirring up of ourſelves to get the faith of it lively in its exerciſe.

That which we ſpake to the laſt day, was concerning the comfort that flows from this; and indeed if any doctrine be comfortable, this muſt be comfortable, that we have ſuch a friend in the court of heaven, inveſted in this office of an advocate and interceſſor for us.

Uſe 3d. Of exhortation. Seeing there is ſuch an office wherewith Jeſus Chriſt is inveſted, and ſuch an officer that bears this office, to be an advocate for ſinners, then ſinners would be exhorted to learn to improve and to make uſe of this advocate, and of his office; ſince he hath this office of an interceſſor. O do not

not deſpiſe ſuch a mercy! neglect not ſuch an advantage, but learn to make uſe of him, and in your worſhip-applications to God, to approach by, and through him. The ground of this uſe of exhortation is clear in the words, and from the nature of the thing: for, if Chriſt Jeſus bear theſe offices, and if he bear them for us, then ſure we ſhould improve them. If he be a king, we ſhould make uſe of him, for ſubduing ſin in us; if a Prophet, we ſhould improve that office, for attaining of light and ſaving knowledge from him; and if he be a Prieſt, to ſatisfy divine juſtice, and to make interceſſion, we ſhould improve both parts of that office. The neceſſity of our improving of Chriſt's interceſſion appears from this, if we conſider in what terms we ſtand with God: have we any boldneſs or acceſs of ourſelves? Is not the door ſhut on us? And is there not a ſtated controverſy ſtanding betwixt God and us? and have we any acceſs but by his moyen? The neceſſity of it is further clear from the order that God hath laid down in the way of his adminiſtration of grace: Why, I pray, hath he appointed a Mediator, and interceſſor? Is it not for good reaſon? Even for the conſolation and encouragement of ſinners to draw near, who, if they be in earneſt, cannot but be affected with fear to approach unto God; and is it poſſible to come unto God, and not by this door? And were it not ingratitude to neglect it, ſeeing he hath contrived this new and living way of acceſs unto him?

But to deſcend to more particular diſcourſing of this matter, which is as difficult a thing to ſpeak of aright, and to practiſe ſuitably, as any part of religion, if eſpecially he himſelf teach us not; for ſometimes we will make uſe of his ſacrifice and ſatisfaction, when we know not how to make uſe of his interceſſion; for either we do all our alone, and miſken the interceſſor, or we will do nothing, and give it over deſperate, as if our buſineſs were quite broken and hopeleſs, and as if it were needleſs or uſeleſs to layany weight on Chriſt's interceſſion: and thus, whether we apprehend ourſelves to be in a better, or in worſe caſe, he is much miſkent and neglected. That therefore we may the better know how to make uſe of Chriſt's interceſſion, we ſhall, 1. In the general, ſhew what it is to improve it. 2. Speak to ſome particular caſes, wherein it in a ſpecial manner is to be improven. 3. Satisfy and remove ſome objections, or anſwer ſome queſtions that may be moved about it. 4. We ſhall give ſome characters of one that is ſerious and tender in improving of his interceſſion.

For the *firſt*, It is indeed a thing ſo difficult to improve Chriſt's interceſſion aright, that we cannot eaſily tell how to conceive of it, being a conſiderable part of the myſtery of faith, to go to God by a Mediator and interceſſor. However, we ſhall, 1. Shew ſome miſtakes that are to be eſchewed. 2. We ſhall ſhew wherein it more properly conſiſts, which is, in the exerciſe of faith in him, with reſpect to his interceſſion. 3. We illuſtrate it by ſome ſimilitudes, for the further making out of it. 1*ſt*, Then, when we ſpeak of improving Chriſt's interceſſion, and of going to God by him, we would have theſe miſtakes eſchewed. 1. Beware of thinking, that there is a going to the Mediator in a diſtinct, or different manner from what is in going to God, for he is God; or that we may go to God at one time, and to the Mediator at another time, as if we would firſt ſpeak a while to the Mediator, and then ſpeak to God; or would firſt make our moan to the Mediator to pacify God, and when God were calmed, to ſpeak to him; as if he were to make moyen with God for us, as a courtier makes moyen with the king, the offended party, for a rebel: we would beware of this, for it divides in our apprehenſion the Godhead, that is indiviſible; for if we conſider the Mediator as the object of our worſhip, he is to be conſidered as God, though we may, and are alſo jointly to conſider him as Mediator, and on that account to make uſe of him; and if we conſider him as God, we muſt conſider him as the ſame God with the Father, and the Holy Ghoſt: but to have this imagination of him, that we are to ſpeak to him, as another party, nor not as God, is to make him another thing, which is unbecoming that apprehenſion and

eſtimation that we ought to have of the unity of the bleſſed Godhead. 2. Beware of thinking, that there is a greater facility or eaſineſs to have acceſs to the Mediator, than to have acceſs to God; or that it is more eaſy to have acceſs to the *ſecond* perſon of the Trinity, than to the *firſt*, or *third* perſon. We are afraid that there be miſtakes here alſo, as if the Mediator were more eaſy to be dealt with than the majeſty of God; or, as if there were more eaſy acceſs unto him; whereas, he being the ſame God, and ſo conſidered, there are the ſame grounds, whereon ſinners may have acceſs to the Father as to the Son. For, if we look on a ſinner repenting, and believing, he is as welcome to the Father as to the Son; but if we conſider the ſinner as not repenting and believing, he is ſo, neither welcome to the Father, nor to the Son. It is true, the Son being conſidered as man, there is a ſympathy, that the *ſecond* perſon, united to our nature, hath, which is not in God abſtractly conſidered; yet this is not ſo to be underſtood, as if the mercy of the Mediator, having the two natures ſo united in his perſon, were of larger extent than the mercy of God, or as if he could be merciful, when God is not: for there cannot be a greater mercy than that which is infinite, and that is the eſſential attribute of the Father, Son, and Holy Ghoſt; only this ſympathy in the Mediator is to be conſidered, to ſtrengthen and confirm our faith in our application to God, that we have him to approach to in our nature; but it is not to give us any new ground of having acceſs eaſier to Chriſt than to God, but, as we ſaid, only to confirm our faith, in having acceſs to God: hence it is, that Jeſus Chriſt is always propoſed as the means, whereby, and through whom, a ſinner comes to God; ſo that we have acceſs with boldneſs, not to the Mediator as a diſtinct party, but to God through and by him. Therefore there is the ſame common way of application to God, and to Chriſt, the ſame covenant and promiſes, the ſame exerciſe of repentance, of faith and of prayer, which gives us acceſs to God, and that gives us acceſs to the Mediator. 3. Beware of placing this improving and uſe-making of the Mediator's interceſſion, in words or petitions directed to the Mediator; which, I apprehend, is the uſe that the moſt part make of his interceſſion; to put up ſuch petition, as I am afraid to ſpeak of; as namely, O Mediator at the Father's right hand, plead for me! as if the Mediator were a diſtinct party from the judge, to whom we muſt ſpeak for interceeding with the judge, which leads us to look on the Mediator as another different party, or as having other terms whereupon he dealeth with ſinners, or as if there were another way of making uſe of him, and of application to him, and on other grounds, than of, and to God; the contrary whereof we have ſhewed: whereas the uſe making of his interceſſion conſiſts rather, as after will appear, in faith's application to God in him, and laying weight on his interceſſion for acceſs, and acceptance of our perſons and ſervices; when we make it the ground of our addreſs to God, the ground on which we draw near; and this we may and ſhould do, when we name Chriſt, or pray to him as God, with reſpect to his office of being interceſſor: even as we look to him by faith, to get ſin pardoned; there is a looking to him as God, with reſpect to his offering and ſatisfaction to the juſtice of God, on which account we expect to be pardoned.

But, *2dly*, To explicate this a little more, we ſhall ſhew wherein this exerciſe of faith, in making uſe of the Mediator's interceſſion, doth mainly conſiſt: and, for the more clear following forth thereof, we ſhall ſpeak to theſe *two*, 1. To ſome things preſuppoſed. 2. To ſome things wherein more properly it conſiſts. To both which we would premit this word, that when we ſpeak of making uſe of Chriſt's interceſſion, there are *two* extremes to be avoided: one is, when perſons go to God, miſkenning Chriſt, and do all that they do, as if they were conſtantly friends with God, and in good terms with him, and had need of none to make their peace, or to keep up and maintain their peace with God; which is in effect the way laid down in the covenant of works, when Adam was a friend: another extreme is in the defect; and that is, when

perſons

perſons go to God by Chriſt, yet do not lay weight on his interceſſion as becomes; when not only they want confidence, which the other hath, though on a wrong ground, but do not lay the burden on the right ground, but go to God faintingly and diſcouragedly, as fearing to truſt or lippen to Chriſt's interceſſion. There is neceſſity to guard againſt both theſe; for there muſt be ſuch an uſe-making of Chriſt's interceſſion, as we dare not go by him, and yet a concurring act of faith, putting us to go to God by him, and to lay the weight of what we ſeek and expect on him, and on his interceſſion. Now, the things that are preſuppoſed to the uſe-making of Chriſt's interceſſion, guard againſt the firſt extreme; and theſe things wherein the uſe-making of it properly conſiſts, guard againſt the other extreme.

Firſt, Then theſe things preſuppoſed, are, 1*ſt*, A conviction of our natural ſinfulneſs, not only of the diſtance that is betwixt God and us, but of the quarrel and enmity, and that by our deſerving we may juſtly have the door of acceſs to God ſhut upon us; that is it that puts the ſinner to aſk for an interceſſor, and to make uſe of him, as theſe who have provoked a great perſon, fear to go their alone to him, but ſeek for the mediation of ſome ſpecial friend or favourite. 2*dly*, There is preſuppoſed a conſenting to, and acceptation of Chriſt's ſatisfaction, as the ground of our peace with God; for there is no acceſs to his interceſſion till this ground be laid, becauſe all the efficacy that is in Chriſt's interceſſion, reſults from, and is founded upon his ſatisfaction, 1 John ii. 2. *If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous, who is the propitiation for our ſins.* He procures nothing by his interceſſion, but through the virtue of that blood, which he offered in a ſacrifice to ſatisfy juſtice: and therefore, in improving of his interceſſion, this method muſt be followed; there firſt muſt be a betaking of ourſelves to his ſatisfaction, as the ground of our peace, and whereupon we plead for peace, and for any other thing we ſtand in need of: except this be, all the imaginations that we can have of Chriſt's interceſſion, (as if we would firſt prevail with Chriſt, conceiving that he will ſoon be engaged, and then have hopes of prevailing with God) if his ſatisfaction be miſkent, will be to no purpoſe; for, as we ſhewed in the firſt uſe of this point, he interceeds only for his own people, who are believers in him, and have cloſed with his ſatisfaction; and, as we ſhewed from Rev. viii. it is only the prayers of all ſaints that are offered up by him: I mean, none can comfortably conclude that he interceeds for them, but believers and ſaints; and therefore, till his ſatisfaction be reſted on, as the ground of our peace, we can look for no benefit by his interceſſion. 3*dly*, There is beyond this required, the conviction and impreſſion of our own unſuitableneſs, to keep up friendſhip and fellowſhip with God, through our remaining corruption, and the prevailing of temptation, without a Mediator; and withal, an approbation of God's way, who hath appointed a Mediator for that end; and a loving to keep up communion with him by a Mediator: ſo that, ſuppoſe we were clear that our ſins are pardoned, yet we would know, that this conviction and impreſſion is neceſſary to put us to make daily uſe of this part of the Mediator's office: for we may have conviction of the firſt part, that is, that we cannot make our peace without Chriſt's ſatisfaction; and yet we may be defective as to our walking under due conviction of the ſecond, that is, of a neceſſity of keeping up of our communion with God, by virtue of his interceſſion: which is, as if a rebel, being reconciled, and made a friend, by the procurement of ſome great perſon, yet having to do with the king, ſhould not dare to go unto him, without the man that was inſtrumental in making his peace; or, we may allude to Abſalom's coming home by Joab's procurement, who was three years thereafter at Jeruſalem ere he ſaw his father's face, and had a new dealing with Joab for that end: ſo it is very ſuitable to the way of grace, and ſhews, that our being and ſtanding in grace is free, not to dare to go in to God, even when our peace is made, without the Mediator. 4*thly*, Upon the back of all this, there is a neceſſity of the faith of the Mediator

or

or interceſſor his being at the right hand of God, ready to agent our cauſe, through whom we may have acceſs, when there is reaſon enough in ourſelves, why we ſhould be keeped at the door, and though we dare not go ourſelves alone, yet to adventure to go through him to God. And though this be but the doctrinal faith of the thing in general, yet it is neceſſarily preſuppoſed, as well as the reſt, that when a challenge riſes, and the conſcience ſays, How dare thou go to God? Faith may anſwer, becauſe there is a friend there in our nature. When the ſinner is convinced of ſin, the conſcience challengeth, and the law condemns, and there is ſome ſad expectation of the drawing forth of the ſentence; there is an act of faith, that convinces of a Saviour, whoſe ſatisfaction, if it be made uſe of and improven, all will be well. This, we ſay, is neceſſarily preſuppoſed to the uſe making of Chriſt's interceſſion.

adly, Theſe four being preſuppoſed it follows, that we ſhew what properly it is, to make uſe of Chriſt's interceſſion or wherein it conſiſts. And, 1. When faith hath laid hold on Chriſt's ſatisfaction for peace with God; in the improving of his interceſſion, there is an act of faith, whereby we actually beſtir ourſelves to approach unto God, upon the weight we lay on his interceſſion, that when the ſoul ſees itſelf ſecluded, conſidered in itſelf, yet it will go forward, lippening to that; ſo that if a challenge come in its way, and ſay, What ground haſt thou to look, that thou wilt be welcome to God? the ſoul ſays, none in myſelf, but there is a friend before me, with whoſe ſatisfaction I have cloſed for my peace, and I lay this weight on his office, and on God's call to make uſe of him, that on the ground of his moyen with God, I dare hazard to go forward: even as if a rebel, after his peace were made, had ſome buſineſs to do with the prince; and hearing that there is a friend at court, yea, the ſame friend that made his peace he thinks that a good time, and fit ſeaſon to go and preſent his ſuit, expecting to come ſpeed through his moyen: and this always keeps the weight and honour of our obtaining any thing we ſeek, as a prerogative to Chriſt, and ſtops the perſon's own mouth from looking to any thing in itſelf to boaſt of; even as the rebel hath no cauſe to boaſt of his getting a hearing from the prince, but gives the thanks to him, who, as he made his peace, ſo alſo procured him a hearing; and it is according to that word, Heb. x. 21. *Having an high prieſt over the houſe of God, let us draw near, with full aſſurance of faith, expecting a hearing;* and that, Heb. iv. 15, 16. *Seeing we have an high prieſt, who was tempted in all things, like as we are, yet without ſin, let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need:* This is the firſt ſtep of improving Chriſt's interceſſion, when the juſtified ſinner is at a ſtand, on ſome new challenge for guilt, and dare not go forward, nor adventure to approach unto God, on this account and ground, that there is a Mediator and advocate at his right hand, to hazard, if we may ſpeak ſo, or rather with confidence to go forward, and preſent his ſuit to God. 2. There is an act of faith, as in undertaking, ſo in expecting and on waiting upon God, for obtaining a hearing of our ſuit, on this account, that Jeſus Chriſt is an interceſſor in heaven for ſuch as employ him; and and this guards againſt both the failings before mentioned, to wit, againſt anxiety on the one hand, and preſumption on the other; againſt anxiety and fainting, when, as there is not only a propoſing of our deſire, but an on-waiting for, and expectation of a hearing from God; againſt preſumption, and turning carnal, when expectation of a hearing is not founded on our righreouſneſs, but on the interceſſion of Chriſt: this is it which we have, Dan. ix 17. compared with Jonah ii. 4. in the ii. of Jonah ver. 4. he ſays, *Then I ſaid, I am caſt out of thy ſight, yet will I look again toward thy holy temple;* the which look was in effect a looking toward the interceſſion of Chriſt the Meſſiah, the temple with its ſacrifices having been typical of him, and the mercy-ſeat that was there being typical of his interceſſion: it is as if unbelief had ſuggeſted to Jonah, now Jonah, what will become of thee? thou art a gone man, and needs not pray any more; *yet*, ſays he,

I will

I will look again towards thy holy temple: and though he knew not well now being in the belly of the whale, where the temple ſtood; yet his faith having a ſuitable exerciſe on the Meſiah ſignified by the temple, and his looking being an act of faith, carried in his ſuit to God, which was accepted: and indeed this is a main thing, by which a poor believer, caſt down, wins to his feet again. The other place is, Dan. ix. 16, 17. where, when he is ſerious, and doubling his petition, he hath theſe words, *Cauſe thy face ſhine to upon thy ſanctuary, which is deſolate for the Lord's ſake;* and to let it be known what he meaned, by ſaying, *for the Lord's ſake*, which looks to him who was to be interceſſor in our nature, he expones it in the following words, *O my God incline thine ear, and hear; open thine eyes, and behold our deſolations, for we do not preſent our ſupplications before thee, for our righteouſneſſes, but for thy great mercies:* this is an improving aright of Chriſt's interceſſion, not to pray directly to him as a diſtinct party, but to pray for mercy, upon the account of his interceſſion; for what is *for mercies ſake* in the latter, is *for the Lord's ſake* in the former, *viz.* becauſe by him, and by virtue of his interceſſion, mercy comes unto us: and this is a main uſe to be made of Chriſt's interceſſion, to wit, to have upon that ground an expectation of a hearing, or to found our expectation of a hearing on that account; and let it bear the weight of it, as well it can. 3. The right improvement of Chriſt's interceſſion hath this act of faith, that although there ſeem to be many difficulties and long off puttings, yet faith, upon the account of his interceſſion, will continue its expectation of a hearing, and its looking for, of what the perſon hath ſought, and ſtands in need of; whatever croſs diſpenſations thwart its expectation, and whatever ſigns of anger appear in the way of its obtaining, it waits on for all that. Though Jonah be in the belly of the whale, and the weeds wrapped about his head, yet will he look towards his holy temple: ſo tho' a ſoul have no life, nor ſenſe, no inward feeling, nor arguments in the mouth, yet acting on Chriſt's interceſſion by faith, it will not leave, nor give over its ſuit, conſidering, that though it hath no ground of expectation of good from itſelf, yet from Chriſt's interceſſion it hath, which is the improvement of that, Heb. vii. 25. *He is able to ſave to the uttermoſt all that come unto God thro' him*, &c. If there were never ſo ſtrong objections from unbelief and carnal reaſon, and if it ſhould be ſuggeſted ye have ſuch and ſuch difficulties, that cannot be overcome, lying in the way of your ſalvation, and there is nothing in you concuring to make out your ſalvation; yet faith ſays, *He is able to ſave to the uttermoſt;* or, as the word is, he can ſave to the full, or to the yondmoſt; and what is the ground? *Becauſe he ever lives to make interceſſion.* And this is the main thing to be taken notice of, in improving of his interceſſion, when the ſinner hath preſented his ſuit or requeſt to God, through the Mediator, to get his mind quieted, on the account of Chriſt's interceſſion, that it ſhall be anſwered: even as a man, who having a cauſe to plead, and getting an able advocate who ſays to him, I will warrant your cauſe, quiets himſelf, becauſe of his undertaking; ſo proportionably there is a weight on Chriſt's interceſſion by faith's lippening to him, which makes the ſoul to be without anxiety; and this continued act of faith doth not at all foſter ſin, but ſtrengthneth rather to oppoſe ſin, quiets the mind, and makes more humble, and keeps a tranquillity in the ſoul, in bands as well as in liberty, becauſe it lays the weight of its coming ſpeed with God, not on its own argumenting, but on the Mediator's interceſſion; for, as we ſhewed, from Rev. viii. the prayers of all ſaints go up from his cenſer, the weakeſt as well as the ſtrongeſt, becauſe it is his incenſe that makes them ſavoury. 4. There is an improvement of Chriſt's interceſſion, when any thing is obtained, whether it be a mercy in preventing ſuch and ſuch a ſtroke, or the beſtowing ſuch and ſuch a favour; and this is, when faith derives not that mercy from, nor attributes it to its own praying, though it did pray, and pray ſomewhat ſeriouſly, but derives it from, and attributes it to the virtue and efficacy of Chriſt's

inter-

interceſſion, and counts itſelf obliged that, as the riſe of all the perſons good, and again by him returning thanks to God for it: and this is a little proof of improving Chriſt's interceſſion. Sometimes, when we want what we would have, and are reſtrained, we will improve all means to obtain, yet when we have obtained, there is but little acknowledgment of him therein; which acknowledgement of our duty inſinuate, John xiv. 13, 14. *Whatſoever ye aſk in my name, I will do, that the Father may be glorified in the Son.* And in this ſenſe we ought to walk in the uſe of every mercy, as bearing the acknowledgement of Chriſt's interceſſion, and to be affected with love to God, and ſhould withal have a new impreſſion of its obligation, to be forthcoming for God, upon the account of his interceſſion: whereas the moſt part of folk take their mercies, and think not themſelves to be in his common for them; neither do they own him with thankful acknowledgment of them, when they have gotten them; even as a man, who had gotten a favour thro' the mediation of another, and ſhould forget him, would be very ungrateful. The making uſe of Chriſt's interceſſion, in this reſpect, is the improving of it, for the awaking of our thankfulneſs, and the confirming of our obligation to him. If we look through our life, is there any day, or hour, but we ſtand in need of ſomething, and be enjoying ſomething? And the improving Chriſt's interceſſion thus, would make the thoughts of Chriſt always, freſh and lovely to us; but we ſeek, and get, and enjoy, as if a Mediator were not in heaven: but as we acknowledge him in praying to him, when we have need; ſo, when any thing is gotten, we ſhould acknowledge, that we have received it and do enjoy it, on the account of his interceſſion, who obtained it for us

3*dly*, We ſaid, that this might be illuſtrate by ſimilitudes; and there are theſe *three*, whereby it may be illuſtrate. The *firſt* is (if we may call it a ſimilitude) the comparing of the uſe-making of his interceſſion, with the uſe-making of his ſatisfaction, wherein there is a reſemblance, we make uſe of his ſatisfaction, when we are convinced of our natural ſinfulneſs and enmity, and that we cannot make our own peace ourſelves; yet hearing of his ſatisfaction, and having an offer of it, and believing that it is able to do our turn, we hazard on that ground to cloſe with God in the covenant; and though the ſenſe of peace come not for a long time, yet we with confidence wait for it, becauſe the ground we lean on for it cannot fail. Proportionable to this, we make uſe of Chriſt's interceſſion, when under a challenge, we are convinced of a quarrel and dare not approach to God; yet hearing tell, that there is an interceſſor in heaven, who will undertake for them that imploy him, we hazard confidently on that ground, to propoſe our ſuits unto God, and notwithſtanding of difficulties, expect and wait for an anſwer. It may be objected here, that it ſeems there is no difference betwixt the improving of his ſatisfaction, and the improving of his interceſſion. Anſwer, There is no difference, in reſpect of the things ſought, nor in reſpect of the acts of faith, whereby we make uſe of the one, and of the other, nor in reſpect of the grounds whereupon; for Chriſt hath paid the debt of them for whom he interceeds, he hath purchaſed the ſame things for which he maketh interceſſion, they are the ſame acts of faith that make uſe of both: it is the ſame covenant and offer, that warrants us to come to his ſatisfaction for peace, that warrants us to make uſe of his interceſſion for the application of peace: there is only this difference, that by his ſatisfaction he procures us peace, and a right to it; and our peace is made, by his laying down before God the price, which we by faith take hold of; but when he interceeds, he hath nothing to pay, but interceeds for what he hath purchaſed: therefore the ſcripture hangs the application of his purchaſe upon his interceſſion; he hath bought peace, and every good thing that we ſtand in need of, by his death; and by his interceſſion, he procures and makes the application: therefore it is on this ground that the Spirit is poured out. As among men, it is one thing to make peace, and another thing to

bring

bring the offending perſon into familiarity with the offended party; ſo it is the ſame faith acting on Chriſt's ſatisfaction, for being brought into covenant with God, as the meritorious cauſe, that acts on Chriſt's interceſſion, for application of that which he hath purchaſed, but under a different conſideration, looking on his ſatisfaction as procuring, and on his interceſſion for application of the ſame things. A ſecond ſimilitude to clear it, is, the people under the law, their making uſe of the high prieſt; there were two parts of the high prieſt's office, or two things wherein the people made uſe of him, 1. For offering ſacrifice, 2 For interceſſion; the high prieſt went into the moſt holy once a year, and ſprinkled the blood, and prayed for the people; in which time they were ſtanding without, praying, in the hope of having their prayers made the more acceptable. This was, by God's appointment, typically to prefigure our Lord's interceſſion in heaven: It is true the high prieſt's praying for them was nothing to the ſoul's advantage, of him or them, if Chriſt was not made uſe of, both by him, and by them; yet he was typical, and to ſhew this much, that they were to improve Chriſt's interceſſion, as well as his ſacrifice and ſatisfaction: therefore Luke i. 10. when Zacharias went into pray, the whole multitude of the people was without praying. A *third* ſimilitude (which we have hinted at in our going along) is drawn from that way which is uſed among men, for bringing two parties that are at odds and variance to be reconciled, and at one; which, though we are not to conceive in that carnal manner, yet it holds as to the ſubſtance of the thing, as if the offending party durſt not go his alone to the party offended, but ſhould carry along with him a friend, that hath place and power to prevail with the other; when he undertakes to go along with him, contrary to his deſerving, he will expect confidently to get a good hearing; and if any ſhould ſay to him, how dare ye go to ſuch a one, whom you have ſo provoked? he would anſwer, becauſe I have a friend before me, that will make moyen for me; and when by that friend's moyen he gets a favourable hearing, and his ſuit granted, he comes away rejoicing, profeſſing his great obligation to that friend: ſo it is here, as to the thing; though, as was ſaid, we would guard againſt carnal conceptions, or taking up God and the Mediator as diſtinct parties, to be made application to. We ſhall inſiſt no further for the time: O that there were ſerioufneſs to improve his blood and ſatisfaction, for waſhing us from the guilt of ſin, and for making our peace with God: and his interceſſion, for upholding our peace and communion with God, and for the attaining of every good that that he hath purchaſed and promiſed, which is the ſum of all! God help us to the practice of it, and to be conſcientious in it.

SERMON LXX.

ISAIAH liii. 12.------ *And made interceſſion for the tranſgreſſors.*

ALthough this be a moſt neceſſary thing, and that whereof we have daily and hourly uſe, even to the improving Chriſt's interceſſion; and although it be one of the moſt excellent and moſt comfortable things that a Chriſtian hath to look to in his walk, there being no condition, but there is a ready help for it here: yet this is our ſinful miſery, that either through our blindneſs, or our indifferency, we are much out of capacity to improve aright ſo rare a privilege: For as much as we have heard of it, are there many of us that can tell how Chriſt's interceſſion is to be improved? Sure we may know, that if ever we do it, there is no thanks to us for the doing of it; and indeed it is of ſuch a nature, that we even cannot well tell, whe-

ther it be better to ſpeak of it, or to be ſilent, being ſo little able to make any thing plain, of ſuch a myſterious, yet very concerning thing.

Ye may remember the *doctrine* that we propoſed to ſpeak to, was, *That our Lord Jeſus Chriſt hath this for a part of his office, to make interceſſion for tranſgreſſors.* Being a real prieſt, he not only offers a ſacrifice, but goes in, and hath gone within the vail, with the virtue of his ſacrifice, to appear before God in heaven for us: as all the offices of Chriſt are advantageous, and would be ſtudied by us, and we would ſtudy them well; this hath many advantages with it, and we would improve it, leſt we fruſtrate ourſelves of the cluſter of privileges that is in this one doctrine, that Jeſus Chriſt makes interceſſion for tranſgreſſors, or ſinners.

We ſhewed the laſt day, wherein the improving of Chriſt's interceſſion doth conſiſt: we ſhall now inſtance ſome caſes, wherein believers, in a ſpecial manner, are to make uſe of it. 2. We ſhall give ſome directions for clearing ſome queſtions, or for anſwering ſome doubts about it. And, 3. We ſhall aſſign ſome characters of ſuch are rightly improving Chriſt's interceſſion.

For the *firſt*, Chriſt's interceſſion ought to be made uſe of, in as many caſes as are poſſibly incident to a believer; and therefore we are not to reſtrict it to one caſe more than to another, although indeed, there be ſome, wherein more eſpecially we are called to improve it. Now, to clear it, that there are ſome caſes, wherein, in a ſpecial manner, the believer is to make uſe of this office, of Chriſt's interceeding for tranſgreſſors: it may be inſtanced in theſe, 1. A believer hath either liberty, or he is in bonds; and there is a ſpecial, watchfulneſs called for in both theſe caſes, that the interceſſion of Chriſt be not ſlighted.

1*ſt*, When he hath liberty, and his ſpiritual condition thrives, he prays, and his heart melts in prayer; he hath what he would have, the exerciſes of religion become pleaſant, and he hath no will to come from them. In this caſe the believer is to beware, leſt he be ſtoln off his feet, and miſken Chriſt's interceſſion; for then he is ready to think that he cannot but be well, and his prayers cannot but be heard, becauſe he gets liberty to put them up; and it is then often, that there is hazard to lay leaſt weight on Chriſt's interceſſion. To improve Chriſt's interceſſion aright in ſuch caſes, theſe two are to be adverted to, 1. That his interceſſion be acknowledged as the fountain and procuring cauſe of that liberty and livelineſs; and ſo we are to carry a ſtopped mouth before God, and not to boaſt of it: for, as we ſhewed, the pouring out of the Spirit is a ſpecial fruit of Chriſt's interceſſion, it being by virtue thereof that gifts are given, and grace to worſhip God in a ſpiritual manner. 2. That we beware of thinking that our prayers are in a fitneſs, or that they put us in a fitneſs of acceſs to God, becauſe of that liberty, except by virtue of Chriſt's interceſſion, more than if we had not a word to ſay: there is in our unbelief and preſumption, a ſecret inclination to lay the weight of our acceptance on our own liberty; whereas, Rev. viii. the prayers of all ſaints muſt come up before God, having the ſmoke of his incenſe to make them acceptable; in which reſpect, in a caſe of liberty, Chriſt's interceſſion is made uſe of and improven, when we are denied to our own liberty, and it is not made the ground of our confident application to God, but Chriſt's interceſſion only. Again, 2. When the believer is in bonds, in ſome eminent manner, ſo that he cannot pray, he ſcarce hath a word to ſpeak to God; he goes, it is true about the duty, but he comes not ſpeed, his prayer reliſhes not to himſelf; he is like one ſpeaking, but not praying, his heart is not warmed; neither is there, at leaſt to his own apprehenſion, any connexion betwixt his words; whereupon he is ready to think, that his prayer is as good as no prayer, becauſe of that inclination that is in all of us, to reſt on our own praying, without making uſe of the interceſſion of Chriſt: the reaſons why in this caſe we would preſs the uſe-making of his interceſſion, are theſe, 1*ſt*, Leſt we faint and grow weary in prayer, which cannot but befal us, if his interceſſion be not made uſe of. 2*dly*, Leſt

Leſt we loſe the eſtimation of the excellent worth of Chriſt's interceſſion; which is exceeding derogatory to him that is *mighty to ſave, and on whom help is laid;* and it is eſpecially for ſuch a time and caſe, that he is holden forth for an interceſſor. Now, there is a twofold improvement of Chriſt's interceſſion called for in this caſe, when the believer is in bonds, and cannot ſo much as ſigh, but it is called in queſtion, whether it be accepted, though yet the man is ſerious. 1. There is an improving of it, for obtaining of that which we have been aiming at, though we cannot tell our own tale, to ſpeak ſo, nor open our cauſe, nor make known our requeſts to God; yet, to expect what we have been aiming at, and ſeeking after, by virtue of Chriſt's interceſſion, for as ill ſet together as our prayer hath been, becauſe it is founded upon the interceſſion of the Mediator, and we expect a hearing on that account allenarly; it being his interceſſion that makes our prayers acceptable, it can make ſuch a poor prayer acceptable alſo: whereupon the ſoul reſts quiet, and expects a hearing on this ground, becauſe, as we ſaid, the prayers of all ſaints go up from his cenſer, and with his incenſe; and none are caſt back, that are put up through him, and by virtue of his interceſſion: hence ſometimes looks, ſometimes thoughts, ſometimes broken words and groans come up before God, are acceptable, and get a return; the reaſon is, becauſe, through the interceſſion of the Mediator, the prayers of ſaints are acceptable. This is even as if a man ſhould credit his able advocate with the managing of his cauſe, although he cannot, to ſpeak ſo, mouth-band his own tale, nor expreſs himſelf ſatisfyingly to himſelf in it; hence we have theſe words often, John xiv. 16. *Whatever ye aſk in my name believing, ye ſhall receive; and, whatever ye aſk in my name, I will do it;* that is, when ye ground the expectation of your hearing, and ſpeed-coming in prayer, on me, and my mediation. Which folks, becauſe of their ſhort-comings in prayer, give over the expectation of a hearing, and a return, they give over, in ſo far, the laying of due weight on his interceſſion: ye would remember the only terms, on which a perſon is warranted to make uſe of his interceſſion; for, when we follow not his way, in the improving of it, we cannot expect to come ſpeed, or get good by it. 2. A believer in his bonds would expect a looſing, through the virtue of his interceſſion: and this is another way, how we would improve it in this caſe, when we are bound up, and, to ſpeak ſo, langled, that we cannot ſtir in prayer, then we would have an eye to the efficacy of Chriſt's intereeſſion, (that is of continual vigour and efficacy, even when we are very dead, indiſpoſed, and lifeleſs) for the attaining of liberty and livelineſs: this is indeed to caſt a look to him, and ſingly to improve the efficacy of his mediation, when we cannot ſpeak one word, to work up ourſelves to a diſpoſition for that work; and theſe two go well together, to be improving his interceſſion, for obtaining what we need for the time preſent, and for the time to come, and when we are in bonds, to be improving it for liberty and freedom.

2*dly*, There is an uſe-making of Chriſt's interceſſion called for, both when we aim to obtain any thing, and when we have obtained that which we would be at. 1. In our aiming to have or obtain, we would improve it, that our addreſſes to God may be in his name, and our faith of obtaining may be founded on Chriſt's interceſſion, and not on our own, and that our faith may be ſtayed and fixed in expectation of the thing: the improving of Chriſt's interceſſion in this reſpect leads us, 1*ſt*, To the right way of proſecuting our ſuits to God. And, 2*dly*, It quiets and fixes us in expecting of an anſwer; and, when this is wanting, Chriſtians are either diſcouraged, and know not how to purſue their cauſe, or elſe they are carnally ſecure and preſumptuous, which is very ordinary; for either, as I have ſaid, we are under an anxious fear, ſo that we know not how to go about duty with any hope of ſucceſs; or elſe we grow ſecure and ſlack, and careleſs in duty.

3*dly*, There is an uſe-making of Chriſt's interceſſion, when we have obtained any benefit, which keeps the

ſoul in his common and debt, and in acknowledging itſelf to be his debtor. This makes Chriſtians, when they have gotten any thing, to be humble, and helps them to a ſanctified uſe of the thing received; whereas, when this is forgotten, though perſons may be ſeemingly humble, when they are praying for a thing in his name; yet, when they have gotten it, they grow carnal, and ſome way wanton; and he is forgotten, as if the benefit had never come from him: but on the other hand, when there is an acknowledgment of Chriſt's interceſſion, when any thing is obtained, it keeps, as I ſaid, the perſon humble and holily afraid, when it hath gotten, as well as when it was ſeeking; and it makes wary in uſing and fearful to abuſe any benefit received, leſt it be found a wrong and indignity done to Chriſt and his interceſſion.

4thly, We may inſtance the improving of Chriſt's interceſſion, both in a moſt ſad, and in a moſt chearful condition; in reference to both which, we ſhould make uſe of Chriſt's interceſſion: and it being readily one of theſe conditions that we are in, either a more ſad, or more chearful one, we ſhould think ourſelves defective and faulty as to our duty, when we ſuit and conform not our way to our condition.

1. If it be a more ſad condition, whether we be ſpiritually ſad, the ſoul being heavy, and refuſing to be comforted, or whether we be under a temporal outward diſconſolate condition, there is an uſe-making of Chriſt's interceſſion called for in both; for a believer cannot be in any ſo diſconſolate a condition, but he may draw refreſhing from this fountain, in reference thereto; and when we make not uſe of his interceſſion in each, as it occurs, either anxiety and diſcouragement grows, or we turn to ſome unwarrantable and crooked mean or way for an out-gate from ſuch a diſconſolate condition.

Now, to make uſe of, and to improve Chriſt's interceſſion aright, in ſuch a diſconſolate condition and caſe, 1. The ſoul woud gather, and compoſe itſelf, to ſearch and ſee what is uſeful in Chriſt's interceſſion for its caſe, ſeeing that ſad caſe cannot be imagined, but Chriſt's interceſſion is a cordial for it, upon which, as a ſolid ground, the ſoul may be quiet, that it cannot miſcarry in that, for which it is now in ſo much bitterneſs, ſeeing Chriſt Jeſus hath the management of its caſe and cauſe: hence it may reaſon thus, although I was unwatchful, and this condition came on me unawares, and I was ſurpriſed with it, yet it is not any ſurpriſe to him: he was not ſleeping, though I was; he knew what was coming, tho' I knew not; therefore this will not hurt nor prejudge my main cauſe, becauſe it comes through his hand. 2. There is an improvement of his interceſſion in this caſe, when the out-gate, though deſperate as to us, is yet hopeful, by virtue thereof; and when this is made the only or main ground of our hope, to wit, that there is a friend at the court of heaven, who can order our cauſe, and make ſuch a thing work for our good, it puts ſpirit in us to pray, and activity to go about the uſe of the means; whereas, when we uſe not the means, or uſe them without due reſpect to Chriſt's interceſſion, the buſineſs becomes heartleſs, hopeleſs, and deſperate.

2. If our condition be, or ſeem to be more ſolacious and chearful, there would be an improving of Chriſt's interceſſion, leſt our chearfulneſs grow carnal, which it cannot otherwiſe be, but when he is acknowledged to be the author of our ſolace and chearfulneſs; when he is depended upon for the continuance of it, and when the praiſe of it is returned to him, it bounds the heart, that there is no acceſs to grow carnal: in which reſpect, theſe things wherein others grows carnal, ſuch as health, ſtrength, meat, drink, apparel, commodious dwelling, the recovery of themſelves, of their children, or of other near relations or dear friends, from ſickneſs, *&c.* are thus ſpiritualized and made ſpiritually refreſhing to the people of God, becauſe there is an uptaking of them, as coming through Chriſt's interceſſion, and a returning of thanks to him for them; hence, Heb. xiii. 15. it is ſaid, *By him therefore, let us offer the ſacrifices of praiſe to God*, there being the ſame acceſs to praiſe in our ſpiritual chearfulneſs, that there

there is to pray in our heavineſs and difficulties: he that is the ground, on which we ought to found our prayer, is alſo the ground on which we ought to build our praiſes; and it is he that puts life in and value upon the one and the other.

5thly, We may inſtance it in this caſe, when the believer is under challenges, it is then a ſpecial ſeaſon to make uſe of Chriſt's interceſſion, and to put the libel in his hand to anſwer it; which is done by faith's reſting on him as a prieſt, for the obtaining of an abſolution from that charge, altho' we cannot anſwer it ourſelves, yet expecting an anſwer through him, according to that famous place, Rom. viii. 34. *Who ſhall lay any thing to the charge of God's elect?* Who will libel them? Among other reaſons of the interrogation, which hath the force of a negation, this is one; *It is Chriſt who died, yea rather who is riſen again, who is at the right hand of God, making interceſſion for us.* This furniſheth an anſwer to the charge put in their hand: or, when the believer is under calmneſs and tranquility, his interceſſion would be improven; for there cannot be ſanctified calmneſs, without depending on him, by vertue of whoſe ſatisfaction and procurement we have it, and by vertue of whoſe interceſſion it is continued.

The reaſons why we have hinted at theſe things are, 1. To hold out to you the concernment of Chriſt's interceſſion; for we cannot be in that caſe, but the believer hath therein to do with it. 2. To ſhew our great obligation to God, who hath given us ſuch an interceſſor for all theſe caſes: in this one word there is ſtored up a treaſure of conſolation for all caſes that a Chriſtian can be in. 3. That we may be helped to our duty of improving and making uſe of him, according to the ſeveral caſes we are, or may be in: for though his interceſſion be mainly to be made uſe of, when we come to pray; yet not only then, but at other times, and in other caſes, as when we fear any hazard, when we need any good thing, when we expect it, or would be chearful on the receipt of it: and when we are in any difficulty, and know not what to do, we will find ſomething called for from us, in reference to his offices, and to this in particular. 4. Becauſe this uſe making of Chriſt's interceſſion, commends Chriſt, and makes him lovely to us: and indeed, that which makes believers think ſo little of him, is in part, at leaſt, the little improving of his interceſſion, which ſhould be made uſe of in the leaſt things, if it were when we need any thing in our thought to look up to God, thro' him, and to found the hope of our getting it on this ground, becauſe there is an interceſſor. If this were the practice of believers daily, they would ſee a neceſſity of thinking much of him; O when will we be ſerious and conſtant in the uſe-making of this part of his office! 5. Becauſe it may ſerve alſo for ground of conviction to many that are called Chriſtians, and who go through many caſes and difficulties, and yet know not what it is to acknowledge him in his interceſſion. O it is a ſad thing for folks to bear the name of Chriſtians, and yet if they want any good thing, and can get it another way, they neglect and miſken him; and if it be well with them, and if they obtain what they would have, they ſacrifice to their own net, and he is ſlighted.

The next thing in order is, to remove ſome objections, and to anſwer ſome queſtions concerning this improvement of Chriſt's interceſſion, in the manner that we have ſpoken of; and there will readily be ſtore of them in our carnal minds. Now, for the removing of theſe objections or doubts, I ſhall lay down ſome grounds for direction that may anſwer any doubt of that kind, which may ariſe, partly from the doctrinal, partly from the practical part of this doctrine; it being a puzzling piece of exerciſe to ſome, that they think they know not how to improve Chriſt's interceſſion, or that they never did it aright, or poſſibly both theſe may be their exerciſe.

The *1ſt* ground I would lay down, is this, That ye would remember, that there is an unſearchableneſs in this myſtery of the Godhead, in the myſtery of God's becoming man, and in the myſtery of the Mediator his taking on theſe offices, to exerciſe them in our nature; and, in ſpeaking or thinking of them, there is a neceſſity

to

to ſilence that which our curioſity would propoſe, for ſatisfaction about them; as namely, How there are, or can be three Perſons in the God-head, and yet but one God? How one of theſe perſons can be man? and how it is, that by him we have acceſs to God the Father, Son, and Holy Ghoſt? There is ſilence required in the *how* of theſe things, which leads us to the next direction.

2*dly*, We would ſtudy ſatisfaction in the matter of the truth itſelf, rather than to be poring into the manner or how of profound myſteries, eſpecially ſuch as concern the bleſſed God head, which *is higher than the heavens, broader than the earth, and deeper than the ſea*; that is, as we hinted at before, we would ſtudy rather to know that there is ſuch a thing, than how it is: as, in this particular, we know that the Son of God became man, took on our nature, and in our nature died, roſe again, and aſcended to heaven, ſat down on the right-hand of God, and makes interceſſion for us; theſe are clear: but if we aſk how theſe things can be, that God can be man, and that two natures can be in one perſon, and how God can interceed, they are things much above our reach, and not ſo properly the object of our faith, (I ſay, as to the how of them) and our conſolation lies not ſo much in knowing how ſuch a thing is, as in knowing that it is: and I make no queſtion, but there are many who pray in faith, becauſe there is an interceſſor, who, if the queſtion were aſked, how he performs that work? they could not tell well, if at all; theſe that can tell moſt of it, are but very ignorant of it, and can tell but little: the Lord, in his goodneſs, hath ſo ordered the matter, that he hath given grounds for the faith of his people, to walk on in their duty, but will not ſatisfy their curioſity. And truly, if we will ſeriouſly reflect, we will find, that theſe things which moſt readily vex us, are queſtions about the manner, and not about the matter of things: we do not doubt that the Son of God is God, that the Holy Ghoſt is God: and that he proceeds from the Father and the Son; that the ſecond Perſon of the Trinity became man, *&c.* but the perplexing queſtion is, How theſe things are, or can be? The Lord hath made it neceſſary to be believed, that there is one God, and three perſons in the God-head: but to be in reaſon ſatisfied, as to the how, or manner of their ſubſiſtence and operations, that is not required as neceſſary: ſo it is here, in this matter of Chriſt's interceſſion; and therefore this ſecond direction is, that ye would ſtudy clearneſs in the grounds that ye are to go upon, in the uſe-making of his interceſſion; but ye would not be curious in ſeeking ſatisfaction about the how, or manner of it.

3. In our addreſſes to God, and in our improving of Chriſt's interceſſion, we would beware of imagining, or framing in our imagination, repreſentations to ourſelves of him, who is the object of our worſhip; or of the manner of the Mediator's interceſſion, as if we had ſeen him, or heard him, with our bodily eyes or ears; a thing that ſometimes is faſhious and troubleſome, as well as it is ſinful, and which we are not called to; yea, if it were poſſible to attain any repreſentation of this kind, yet it is but a repreſentation of our own forming, and ſo a breach of the ſecond command: and therefore, in going to God through the Mediator, never repreſent to yourſelves one party ſtanding beſide, or by another, for that is but a diverting of the ſoul from the exerciſe of faith on a purely ſpiritual and ſimple object, and derogatory to the majeſty of God; and whenever ſuch repreſentations are made, or riſe in the imagination, or in the mind, God would be looked to, for cruſhing of them. It is from this, that many of our doubts and queſtions ariſe; and there is no looſing of them, but by the abandoning of them: if there were a poſſibility to conceive ſomething like God yet the Lord abhorreth that: and Deut. iv. 15. and xii. 30. all ſimilitudes and repreſentations of God are diſcharged.

4. In our addreſſes to God through the Mediator, we would reſt our faith on what is revealed in the word, ſeeking rather to take up God and Chriſt, as they are revealed in it, than, without the word, to ſeek ſatisfaction to our curioſity: we would, from the word, ſtudy to take up the attributes

of

of God, his omniſcience, omnipotency, omnipreſence, wiſdom, grace and mercy, purity and holineſs, ſovereignty, and abſolute dominion in guiding all; and as being at ſuch an infinite diſtance from, and infinitely above all creatures, that thereby a right impreſſion of God may be wrought in the heart? we would likewiſe ſtudy clearneſs in the promiſes, both concerning Chriſt and his offices; and in applications to God, we would fix our faith on theſe known grounds, believing we ſhall be heard; and being quiet on that. Moſes Exod. xxxiii. is under a vehement longing to ſee God, *I beſeech thee*, ſaith he, *ſhew me thy glory*; the Lord tells him that he cannot ſee it and live, *but he will make his goodneſs paſs before him*, he will let him ſee as much as is meet; and chap. xxxiv. when he gives him his anſwer, it is not any glorious viſible brightneſs he lets him ſee, but he proclaims his name to him, *The Lord, the Lord God merciful and gracious*, &c. And comparing the words with the ſcope, it ſays, that there can be no ſaving up-taking of God, but as he is revealed in the word: and that way we are to be fixed in the faith of the excellency that is in him; and in going to him by prayer, through the Mediator, we would guard againſt any repreſentation, and fix our faith on clear promiſes and attributes, as ſcripture holds him forth.

5. We would endeavour rather to have a compoſed frame of ſpirit, with holy reverence, in the exerciſe of fear, faith and love, and of other ſpiritual graces, than to fill our underſtanding with things merely ſpeculative, and leſs practical and profitable; and ſuppoſing that we are in ſome meaſure clear in what is revealed of God, and of his attributes and promiſes in the word, in as far as may found our faith, and warrant us to put up ſuch and ſuch ſuits to God through the Mediator, and that we come to him in holy reverence, we are rather to exerciſe our graces, and have an eye downward, in reflecting on ourſelves, ſeeking to be clear in what is called for in a worſhipper of God, than to be curiouſly poring and prying into the object of our worſhip himſelf: and therefore let this be well ſtudied, even to be up at that wherein we are clear, and which we do not queſtion, nor make any doubt of, as namely, that we ſhould be in a compoſed frame of ſpirit, in holy reverence, and under the due impreſſion of the majeſty of God, and then there will be the leſs hazard, if any at all, of going wrong; whereas, if we divert from this, and ſeek to ſatisfy ourſelves in the how, or manner of uptaking of God, we will but mire ourſelves, and mar the frame of our own ſpirits, and bring ourſelves under an incapacity of going about duty rightly.

This much we have ſpoken on the *third* part of the uſe of *exhortation*, wherein we allow a ſober and ſolid up taking of the things of God, and in as far as may be profitable for founding of our faith, and for guiding of our practice, but not to ſatisfy curioſity; for if we once go to chaſe, and follow queſtion upon queſtion, in what concerns the doctrinal, and ſpeculative part of this doctrine, we will run ourſelves a-ground. And therefore, God having made theſe things wherein our duty neceſſarily lies clear, that there is no hazard to go wrong in ſingle following of it, we ſhould ſtudy theſe things that are clear (which might be another direction) and holds us with, and at, what we are clear in, and not ſuffer our minds to run out on either groundleſs or unprofitable ſpeculations. God himſelf help to the ſuitable practice of theſe things; and to him be praiſe.

SERMON LXXI.

ISAIAH liii. 12.------*And made interceſſion for the tranſgreſſors.*

IT is a great mercy, that God hath beſtowed ſuch a Mediator on ſinners, that he hath given ſuch an high prieſt, that can be touched with the feel-

feeling of ſinners infirmities, ſo as to make interceſſion for them; O but it is a great mercy to be helping to make right uſe of him! When theſe two go together, to wit, a Saviour offered, furniſhed with all theſe offices of *king prieſt* and *prophet*; and a ſoul ſanctified and guided by the Spirit of God, in making uſe of him, according to theſe offices; it is a wonderfully and unconceivably gracious diſpenſation: and it is no doubt, a very valuable mercy to be helped to make uſe of this part of Chriſt's office, to wit, his interceſſion; this is that, whereof we have begun ſome few days ſince to ſpeak to you: and, for the better clearing of it, we endeavoured to anſwer ſome doubts, or queſtions, that it may be, have ariſen, and been toſſed in the minds of ſome, while we have been diſcourſing of, and opening up this matter. That which we would now ſpeak a little to, is a ſubject of that nature, that, conſidering our ſhallowneſs in uptaking of theſe things, we cannot eaſily tell, whether it be better to ſpeak of, or to forbear the ſpeaking of any doubt or queſtion, leſt one occaſion another; and therefore, moſt certainly, there would be much ſobriety here, and an abandoning of all ſinful curioſity, leſt unſeaſonable and intemperate deſires to know, either what is not to be known, or what we cannot know, mar and obſtruct our improvement of what we do, or may know. Several things doubted of may be moved and objected here; but we ſhall only ſpeak a word to the clearing of theſe four, 1. Something concerning the object of worſhip, and particularly of prayer in general. 2. We ſhall conſider how the Mediator is the object of our prayer, or how he may be prayed unto. 3. A word more particularly, in reference to the form of ſome particular petitions, and to what ſeems moſt warrantable from the word in theſe. 4. We ſhall anſwer ſome practical doubts that have, or may have puzzling influence on the conſciences of ſome Chriſtians: but, as I ſaid, we had need, in ſpeaking and hearing of theſe things, to be awed with ſome deep impreſſion of the majeſty of God on our hearts, leſt we meddle carnally with matters of a moſt ſublimely ſpiritual and holy nature. For clearing of the *firſt* then, we lay down theſe aſſertions: the 1*ſt* whereof is, that as there is one worſhip, ſo there is no formal object of worſhip but God; this is clear, becauſe the worſhipping of any with divine worſhip, as namely, with believing in them, or praying to them, ſuppoſes them to have ſuch attributes of omniſcience, omnipotency, ſupremacy, *&c.* as are only agreeable to the majeſty of God; for we cannot pray to one, but we muſt believe that he hears us, and ſo that he is omniſcient; that he is able to help us, and ſo omnipotent; that he is above all, and ſo ſupreme; as it is, Rom. x. 14. *How ſhall they call on him, in whom they have not believed?* There can be no divine object of worſhip to ſettle the ſoul upon, but where the eſſential attributes of the Godhead are; and it is on this ground, that we reject invocation of ſaints and angels: adorability being the eſſential property of the majeſty of God, as well as eternity and immutability are; there can be no adoring or worſhipping of any, but where there is adorability in the object that is worſhipped by that worſhip; and there is none capable of worſhip but God, ſupremacy being due and eſſential to him only. 2. That though there be three perſons in the glorious and bleſſed Godhead diſtinct, yet there are not three diſtinct objects of worſhip, but one object of worſhip only: the Father is not one object of worſhip, the Son another, and the Holy Ghoſt a third; but the Father, Son, and Holy Ghoſt, are that ſame object of worſhip; and when we pray to one, we pray to all. The reaſon is clear, becauſe, th gh there be three perſons in the Godhead, yet there is but one eſſence of the Godhead; and the divine eſſential properties (which are the grounds on which we adore God) are eſſential, and agree to all the perſons of the Godhead; the Father hath not one omnipotency, and the Son another, neither are their two omnipotents, but one omnipotent God; and ſo in other attributes they are the ſame eſſential properties of the Godhead, and incommunicable: and therefore, though the Father be another perſon, and, as they uſe to ſpeak,

alius

alius, yet he is not another thing, or *aliud*, but the ſame God, with the Son, the Holy Ghoſt: and although the perſons have a real diſtinction amongſt themſelves, yet none of them are really diſtinct from the Godhead; and ſo there is but one object of worſhip; and therefore, though ſometimes all the perſons be named, yet it is not to ſhew any diſtinction in the object of our worſhip, but to ſhew who is the object of our worſhip, to wit, one God, yet three perſons, one in three. 3. That though in prayer to God, we may name either the Father, the Son, or the Holy Ghoſt; yet whoſoever we name, it is always the ſame God, Father, Son, and Holy Ghoſt, that is worſhipped; and this followeth well on the former, and may be the uſe of it: for, if the Father be God, and if we worſhip him as God, we cannot worſhip him, but we moſt worſhip the Son and Holy Ghoſt with him, becauſe they are the ſame God, having the ſame eſſential attributes: and therefore, 4. Whenſoever we pray to, and name one of the perſons, we would not conceive that he is leſs worſhipped, that is not named, or that we pray leſs to him that is not named; as it may be in the ſame prayer, when a perſon begins at firſt, he names the Father, and when he has proceeded a little, he names the Son: men would then beware of thinking that there is a difference in the object they are praying to; or, as if they began to pray to one of the perſons, and now they are praying to another, as a diſtinct party; for it is ſtill the ſame God who is the object of worſhip. We obſerve it, to teach you calmneſs, ſoberneſs, and compoſedneſs of frame, in approaching to God; wherein folks would beware of curious toſſing in their mind, and imagination, what may be the object of their worſhip, and of ſuffering it to run in an itchingly curious way on the diſtinction of the perſons; but would ſtay their mind upon one God in three perſons, and ſeek after no more.

The 2*d* is, how the Mediator is the object of our prayers, or may be prayed unto? And for clearing of this, we would propoſe theſe conſiderations, 1. That it is a certain truth, that the perſon that is the Mediator, is the object of our worſhip, and may be prayed unto, becauſe he is God, the ſecond perſon of the Godhead; and therefore, Acts vii. at the cloſe, a direct prayer is put up to him by Stephen, *Lord Jeſus*, ſaith he, *receive my ſpirit*. 2. We ſay this, that the adoration and worſhip that is given to the Mediator, is not of any diſtinct kind from that adoration and worſhip that is given to the Father, and to the Holy Ghoſt, but the ſame ſupreme divine worſhip, for he is the ſame God with the Father and Holy Ghoſt; and although he be the Mediator, it derogates nothing for his Godhead: and the ſcripture ſpeaking of no divine worſhip but one, we are therefore not to conceive him to be worſhipped with leſs confidence, fear, or reverence, than the other perſons of the Trinity; for there is no ſuch worſhip in ſcripture: and to give him leſs, would derogate from the majeſty of Jeſus Chriſt, who is God equal with the Father, and the Spirit; for, altho', as Mediator, he be inferior to the Father, yet the perſon whom we worſhip, is the God equal with the Father, and the Holy Ghoſt. 3. The worſhipping of Jeſus Chriſt Mediator, and the giving of him divine worſhip, is not the worſhipping of any other object, but of the ſame, to wit, God, who is made fleſh, and is manifeſted in our nature, by the union of the ſecond perſon of the Godhead, with the human nature which he has aſſumed and taken to him; upon which it follows, that Jeſus Chriſt muſt be the ſame object of worſhip, and that our worſhiping of him, is the worſhipping of God, and that our praying to him, is the praying to God the Father, Son, and Spirit,: and there is reaſon to take heed to this, becauſe, when we in prayer are ſpeaking to the Mediator, thoughts may ſteal in, as if we were not ſo immediately and directly ſpeaking to God, as when we name the Father. 4. Conſider, that Chriſt Jeſus being worſhipped with this divine worſhip, as the one object of worſhip, (for as we ſhewed there cannot be two objects of divine worſhip) it will follow, that Chriſt Jeſus as God is worſhipped; for though it be the perſon that is Mediator and man, that is worſhipped, yet it is not the perſon

as man, but as God, that is worſhipped: and the reaſon is clear, becauſe it is not Chriſt Jeſus as man, but as God, that hath the properties of God to be omniſcient, omnipotent, infinite, ſupreme, adorable, *&c.* And therefore, as, upon the one hand, we ſay, that Chriſt-God died, and ſuffered, becauſe he being God and man in one perſon, the perſon that was, and is God, died and ſuffered, though the God-head did not ſuffer neither can ſuffer: ſo, upon the other hand, we ſay, that Chriſt man is prayed unto as God; but though there be an union of the two natures in the Mediator's perſon, and though the properties of the one nature be ſometimes attributed to the other, becauſe of the ſtraitneſs of the union, yet we muſt ſtill keep the properties of each nature diſtinct, and in our worſhip application to him, conſider him accordingly: as to be finite, agrees to his human nature, and is to be attributed to that; and to be infinite, agrees to his divine nature, and is to be attributed to him in reſpect of that. To clear it a little, (if it be poſſible for us to clear it) we muſt conceive, in our worſhipping of God in the perſon of a Mediator, a threefold object of our worſhip: (for ſo divines uſe to diſtinguiſh, and we would hold us cloſe by them.) 1. The *material* object, or the object which we worſhip, that is the perſon we pray to. 2. The *formal* object of our worſhip, or that which is the ground or account on which we worſhip that perſon. 3. The object of our *conſideration*, in our worſhipping of that perſon, on that account. As for inſtance, (1.) The man Chriſt Jeſus, is the perſon whom we worſhip, or pray unto. But, (2.) The formal object of our worſhip is Chriſt's God-head, and we pray to him on that account, becauſe he is eternal, infinite, omnipotent, ſupreme, *&c.* in reſpect of his divine nature. (3.) In our worſhipping of this Mediator, on this account, or ground, the mind may be ſwayed to it, on conſideration, that the perſon whom we worſhip as God, is alſo Mediator and man; and this propoſes no new object of worſhip, but gives a motive to induce us to worſhip him, and warms the heart with love to him: as when we go to pray to him, the mind may conſider him as one that died; now, ſo conſidered he is not the object of our worſhip, becauſe it holds him out as humbled, and ſuffering, yet our ſo conſidering him, ſtrengthens faith to expect what we need from him: and it induces to pray to him, and engages to love him: even as the people of Iſrael, in praying to God, ſometimes uſed that title, *Our Redeemer that brought us out of Egypt;* yet the ground, and account on which they worſhipped him, was his being the eternal, infinite, and omnipotent God; and the conſideration of his works were but motives to induce them to worſhip him, and to ſtrengthen their faith, in expecting what they ſtood in need of from him: ſo is it here; for if it were poſſible to conceive, that the Mediator that died, were not God, we would not pray to him, for God is the alone object of divine worſhip; yet to conſider, that he is God, and yet died, is an inducement to us to pray to him, and it ſtrengthens our faith, to conſider, that as he is God, ſo alſo man, one that died, and hath alſo entred himſelf in this near relation to us.

For the 3*d*, which will help to clear the former, that is, the forms of ſuch petitions as may be uſed in petitioning the Mediator; we need the leſs to ſtand on it, if, as hath been ſaid, we hold us by theſe grounds, 1. That there is but one object of worſhip. 2. That this one object of worſhip, is God. 3. That in worſhipping the Mediator, we do not divide that object of our worſhip. Yet we ſhall ſpeak a word for clearing, 1. What form ſeems moſt allowable here. 2. For clearing of ſomewhat, which we hinted at the other day, anent one particular form of petition.

1. Then, this is clear, that we may pray directly to the Mediator, by naming him, as Stephen does, Acts vii. at the cloſe. 2. That the Mediator, when prayed to, may be conſidered as ſuch by us; for there is a difference betwixt that which is conſidered by us, in the act of our worſhip, and that which is the object of that act; and, as we ſaid, the motive that induces us to that act, is the up-

taking

taking of him as Mediator. 3. That he may be deſigned Mediator and Redeemer, and may get theſe names and titles, becauſe they ſerve to ſtrengthen our faith, and to warm our affections to him: even as when the people of Iſrael prayed to God, they remembred that he was their Redeemer and deliverer, and had wrought ſo and ſo for them; and theſe were motives to induce them to pray, and ſerved to ſtrengthen their faith in praying to him; yet the ground and account on which they worſhipped him, was his own infinite glorious majeſty. 4. It is clear, that when the Mediator is prayed unto, ſomething may be ſought from him, that agrees to the office of the Mediator: for inſtance, he may be prayed unto, to take to him his government, and to exerciſe it, to give gifts unto men, to gather his own elect, to make his will effectual for the ingathering of them, *&c.* yet even then a difference would be put betwixt the object of our ſuit, and the matter we ſuit for, which belongs to him as Mediator; yet as God he is the object of our ſuit and prayer. This ſeems to be hinted at, Pſal. xlv. when the Pſalmiſt, ſpeaking to the Son the Mediator ſays, *Gird thy ſword upon thy thigh, ride proſperouſly; let the kings arrows be ſharp in the hearts of his enemies;* which upon the matter ſeems clearly to relate to Chriſt's executing his office as Mediator: yet look to the title he gives him, and the ground or account on which he puts up his prayer, it is the conſideration of him as God: therefore he ſays, *O thou moſt mighty!* a divine attribute, pointing him out to be God: and, *Thy throne, O God,* ſaith he, *is from everlaſting,* &c.

Now, as for the *2d* thing, If all this be granted, it may then be aſked, why we ſeem not to be ſatisfied with that manner of expreſſion, or form of petition, which we hinted at the other day, *Lord Jeſus, make interceſſion for me, plead for me, with, or before the Father*; ſeeing we allow ſuch a petition as this, *Lord Jeſus make me a partaker of thy interceſſion,* and the like, as warrantably, when put up with reverence and faith, the ſame object of worſhip being invocate with them both? *Anſwer,* 1. We ſay, that the uſe-making, and improving of Chriſt's interceſſion, is not to be reſtricted to this manner of expreſſion, or form of petition; and it was for this end that we obſerved it: for it cannot be ſaid, that only we make uſe of Chriſt's interceſſion, when we uſe this form, and ſo it is not eſſential, nor neceſſary to the uſe-making of Chriſt's interceſſion: this is the fault that is in it, as if there were no uſe-making of his interceſſion: but when this form of petition is uſed; whereas, we ſhew, that it is mainly the exerciſe of faith, reſting on his interceſſion, whereby it is improven; and one may be uſing this form of words, and yet not be improving his interceſſion; and another may not uſe this form of words, and yet be improving it, when faith is exerciſed on it, and therefore to improve his interceſſion, is rather by the exereiſe of faith to reſt on it, than in any ſuch form of words to pray to him; and we would not think, that Chriſt's interceſſion is made uſe of, when the Father is prayed unto, or when ſuch a form of words is uſed, but place it in the exerciſe of faith alone. 2. We ſay, if ſuch a petition be well underſtood and qualified, it is not ſimply ſinful or evil; if ſo be, our meaning amount to this much, Lord Jeſus let me be partaker of the benefits of thy interceſſion; even as we may pray, Lord Jeſus, let me be partaker of the benefits of thy ſatisfaction; yet we ſay, it would be well underſtood and qualified; and a perſon, in putting up ſuch a petition, would advert well, that he be not praying to any other object of worſhip, but God, and that his meaning be the ſame, as if he were praying to the Father, and ſaid, Father, let me be accepted, through the interceſſion of the Son: and thus the one is an improving of Chriſt's interceſſion, as well as the other; for although the altering of the nomination of the perſon may ſtrengthen faith, yet it is never to be ſo underſtood, as if there were a different object of worſhip, or as if there were leſs acceſs to Chriſt's interceſſion, or to the benefits thereof, in the one form than in the other. Yet, 3. We ſay, there is often a readineſs to miſcarry in this form of petition; for ye would conſider

ſider and examine, (1.) If it doth not often flow from a miſinformed judgment within, and if it had not a tendency in it to obſcure the nature of the unity of the object of our worſhip, and readily diſpoſing to, or flowing from this opinion, that praying to the Mediator is not the ſame that praying to God is, as if there were not two diſtinct objects of worſhip. Or, (2.) If there be not a readineſs to conſider the perſon that is Mediator, to be of leſs glory and majeſty than the Father, and to conſider the Father to be of leſs loving-kindneſs and tenderneſs to ſinners than the Son, and other things of that kind, which move people to put up a ſuit, in ſuch a form, which makes it more difficult to keep the thoughts of one object of worſhip under ſuch a form, than otherwiſe. Yet, (4.) We ſay, it may be uſed by, and accepted of God, from many that have not that diſtinctneſs and clearneſs in the ridding of their thoughts in this myſtery, that is requiſite, becauſe there may be real faith under ſuch a form of words, (though infirmity in the uſe making of Chriſt's interceſſion) and God reſpects that wherever it is: and under ſuch a form, there may be thoſe two, 1. A ſoul-ſenſibleneſs, that the perſon hath no acceſs to God, but through a Mediator. 2 A reſting on the Mediator for acceptance; and where theſe two are, though the form be uſed, it may be accepted; although if faith be, though this form be not, it mars not the perſon's acceptation: for no queſtion, many of the people of God, both before Chriſt came, and ſome time after, had not that diſtinctneſs in uſe-making of the interceſſion of Chriſt, as now is holden forth, as Chriſt ſays to his diſciples, John xvi. 24. *Hitherto ye have aſked nothing in my name;* and Cornelius, mentioned, Acts x. and others, their prayers were accepted of God, though they reſted by faith on the Mediator, in a more confuſed dark way, and had not that diſtinctneſs in them, of uſe-making of him, which was afterwards more clearly revealed. And therefore, 5. and laſtly, though we will not be peremptory in condemning ſuch a form altogether, yet we think it largely as ſafe to abſtain from any ſuch form of words, in the uſe-making of Chriſt's interceſſion, as may have in them any appearance of, or tendency to the dividing of the object of our worſhip, or the Mediator from his Godhead, eſpecially in praying with, or for others, where it may ſtumble more than edify; and when it is uſed, it would be very warily, and well guarded, remembring always, that the improving of Chriſt's interceſſion conſiſts more in faith's reſting on it, and in making addreſs to God through him, and according to the uſual manner of the ſcripture, than in any other thing or way whatſoever.

The 4*th* thing we propoſed to ſpeak a word to, was ſome *practical doubts* or *queſtions*, that may puzzle ſome Chriſtians, who, having obſerved what hath been ſpoken on this ſubject, may be ready to think, and ſay, that the improving of Chriſt's interceſſion is to them a greater myſtery than ever it was: many times they have prayed, and minded it not; and when they mind it, they are not diſtinct in their improving of it, and they are never like to mind it. For *anſwer*, 1*ſt*, Ye would look to what is eſſential to the improving of Chriſt's interceſſion, and make that ſure; and if ye aſk what it is, it takes in theſe *four*, which where they are, his interceſſion is made uſe of, though there may be unclearneſs in many other things. 1. That a perſon pray to God, that he be called on and worſhipped. 2. That our addreſſes be not founded on any thing in ourſelves, but that there be a renouncing of our own righteouſneſs, as it was with Daniel, chap. ix. 18 *We do not preſent our ſupplications unto thee, for our own righteouſneſs*, &c. 3. That there be a believing of our acceptation through Jeſus Chriſt; though there be a diſtance betwixt God and us, yet that there is a way, through the uſe making of Chriſt, to come over that diſtance, and to win at nearneſs to him. And, 4. Upon that account to enter our ſuit, and to put up our prayers to God, with the one word diſclaiming our own righteouſneſs, and with the other pleading on account of God's mercy through Chriſt, as Daniel doth, *Not for our righteouſneſs, but for thy mercies ſake, and for thy name's ſake;*

ſake: Now, I ſuppoſe, that ſouls ſhould not be able to anſwer the ſeveral queſtions about the object of worſhip, and the way of improving of Chriſt's interceſſion; yet, if they call upon God, if they renounce their own righteouſneſs, not knowing any ground in themſelves to lean to, or to put up their ſuit on, and make uſe of Chriſt for the ground of their acceptance with God; and if it were aſked them, What gives you ground to expect a hearing of your prayers? they would anſwer, even the ſame that gives us ground to expect pardon of ſin, and we would never expect to win to either without a Mediator; they are amongſt them who are improving Chriſt's interceſſion, and ſuch would ſilence and huſh other queſtions, if they be clear in this *2dly*, We anſwer, That there may be a real uſe-making of Chriſt's interceſſion, and it may be accounted ſo, where there is much indiſtinctneſs in the up-taking of it; as theſe inſtances clear, of Cornelius, Acts x. and of the diſciples, John xvi. who prayed not on the account of their own righteouſneſs, or of the covenant of works; (for they made confeſſion of their ſins) yet the Mediator, and his interceſſion, was not ſo diſtinctly, as ſuch, conſidered by them; in their ſo doing, for they did not diſtinctly take up him, as Chriſt ſays, *Hitherto ye have aſked nothing in my name;* yet there was an actual reſting on him by faith; and their prayers were no doubt accepted of God, he not being ſo diſtinctly known to be the interceſſor, as now he is: and therefore there is required a more diſtinct uſe making of him now, and not a reſting on him indefinitely, but particularly and diſtinctly, he being clearly revealed now to be the Mediator. *3dly*, We anſwer, that believers may ſometimes be making uſe of Chriſt's interceſſion, in approaching to God by him, and yet they themſelves not know diſtinctly that they are doing ſo, as we ſee in the diſciples, John xiv. 4. Chriſt ſays, *Whither I go ye know, and the way ye know;* and, verſe 6. ſpeaking of coming to Father by him, he ſays, *I am the way, the truth, and the life*; and yet, verſe 5. Thomas ſays, *Lord, we know not whither thou goeſt, and how can we know the way?* and the Lord turns it over to him, and ſays, that *they have both known him and the way*. As alſo, believers may ſometimes, through want of clearneſs and diſtinctneſs in this, what it is to make uſe of Chriſt's interceſſion, or becauſe they want that meaſure of diſtinctneſs they would be at, think that they are doing nothing, as to the uſe-making of his interceſſion; and yet the work of God's Spirit, though they know it not well, may be leading them: for it is in this, as it in the uſe-making of his ſatisfaction; a believer may be making uſe of Chriſt's ſatisfaction, and be juſtified by it, when he knows not that it is ſo, or poſſibly cannot well tell what it is to make uſe of it; which may quiet any riſings or reaſonings that may be in their minds about this matter. *4thly*, We anſwer, that explicit thoughts of Chriſt's interceſſion are not always neceſſary nor requiſite for the uſe-making of it; even as we are to deſign God's glory, to be our main end in all our undertakings, ſo we are to pray in the name of Chriſt; but as it is not requiſite, that there be always, and all along with the action, an actual minding of God's glory, but that being laid as our principle, which we walk by, and the ſtrain of our walk and converſation to that end, it is and will be accepted before God, although there be not, in and along with every thing we do, explicit thoughts of his glory: ſo it is in our praying in Chriſt's name, and in improving of his interceſſion; there may be a virtual, tho' not an actual and explicit reſting on it, the ſoul having laid down that for a ground and principle, that it is not for any thing in me that I do expect a heaven, but it is through Chriſt; and all the confidence that I have to be heard, it is through him. *5thly*, We anſwer, that a poor ſoul, that wots not well what to do in this caſe, would eye God's promiſe, to be guided in the uſe-making of Chriſt's interceſſion, without anxiety, as it is, John xvi. 26. *In that day ye ſhall aſk in my name;* as if he had ſaid, it hath been your fault, that ye have not hitherto prayed in my name, at leaſt with that diſtinctneſs that ye ought; but, I give you may word for it, *ye ſhall pray in my*

my name: And when through confuſion we are ready to faint, we would eye this promiſe, to be guided in the uſe-making of his interceſſion. *6thly*, We would learn rather to hold us in our worſhipping of God, with that which is practical, and ſerves to bring us under an awe and reverence of the majeſty of God, than give ourſelves to that which doth indiſpoſe and diſquiet us: and I ſhall cloſe all with this word, that we would even admire, how ſouls are carried and brought to heaven, that we ſhould be ſuffered to pray, and that God breaks not out upon us; and we would ſtudy to be deeply humbled for our ignorance of God, and of Chriſt, and would think ourſelves to be much in his debt and common, for teaching us to make right uſe of him, ſeeing we are ſo ready to miſcarry, even when we deſire and endeavour to make uſe of him.

SERMON LXXII.

ISAIAH liii. 12.------*And made interceſſion for the tranſgreſſors.*

THE greateſt privileges that we have by the goſpel, do often hold forth the greateſt aggravations of our ſin, as being againſt ſo great and excellent privileges. Now, that the Lord hath given us a Mediator, and that this one part of his mediation, to wit, to make interceſſion for tranſgreſſors, or ſinners, is one of the great privileges of the goſpel, is beyond all doubt; and therefore we had need to fear, leſt by our abuſing, and not improving aright of this privilege, it prove an aggravation of our guilt: and this is the laſt thing that we would ſpeak a word to, from theſe words, that ſeeing our Lord Jeſus is inveſted with this office, to be an interceſſor, then it muſt be a ground of expoſtulation with, and reproof of theſe, who ſhall be found ſlighters of his interceſſion; for, if it be a duty to improve his interceſſion, and if it be a mercy that we have it, and if many advantages be gotten by it, then it muſt be a grievous ſin, a matter of juſt challenge, and great ſhame, that ſinners ſhould have ſuch an advocate and interceſſor provided for them, to take and plead their cauſe ſo freely, and to manage it ſo dextrouſly as he doth, and not to ſlight him, and not to put that truſt in him, as to commit their cauſe to him.

In proſecuting of this *uſe*, we ſhall, *1ſt*, Shew, that there is ſuch a ſin, as not improving of Chriſt's interceſſion, and how it is fallen into. *2dly*, The cauſes of it, or whence it comes, that folks ſo much miſken this part of Chriſt's office. *3dly*, The great inconveniences that follow on it, and the great prejudices that are ſuſtained by it. *4thly*, We ſhall hint at ſome ſymptoms and evidences where this ſin is. And, *5thly*, Speak a word to the remedies in oppoſition thereunto.

For the *firſt*, That there is ſuch a ſin, it may be clear, from a few conſiderations, that may be obvious to every one of us. 1. It may be clear from the effect; what is the cauſe that ſo many come ſo little ſpeed in prayer, that they pray, and yet get not a hearing; ſo that, in the day of judgment, it will be found, that many prayed, and that their prayers were caſt back as dung upon their faces? *They ſought to enter, and were not able*, as it is, Luke xiii. And this will be found to be the reaſon of it, that they went to God, but miſkened, or took not notice of him, who is *the way, the truth, and the life:* for, where Chriſt's interceſſion is improven, there is an effect following; for God hath laid it down for a ſolid ground, that *whoſoever believeth in him, ſhall not periſh*, and *whatſoever ye aſk in my name, it ſhall be granted:* And therefore, where there are many petitions put up to God, and no anſwer at all, there is ſure a crack and default in folks making uſe of Chriſt; for God is faithful, and will perform his promiſe. *Secondly*, and more particulary, all the members of

of the viſible church may be reduced to theſe *three* ranks, and we will find a defect, as to the uſe-making of Chriſt's interceſſion in them all, though not of the ſame degree, or rather not of the ſame kind. 1*ſt*, Either they are profane, and have not ſo much as a form of religion; and ſuch do ſlight Chriſt and his interceſſion altogether. Or, 2*dly*, They are hypocrites, that make a faſhion of prayer, but come not to God by him, but, at the ſhort cut, proudly ſtep forward, and put up their ſuits upon the account of their own righteouſneſs; as they ground their juſtification on it, and not on Chriſt's ſatisfaction, ſo they put up their prayers to God, on the account of their own righteouſneſs, and not on the account of Chriſt's interceſſion. Or, 3*dly*, They are ſuch as have ſomething of God in them, and ſo are believers; and, even in ſuch, there is often a great defect, as to this, as Chriſt ſays to the diſciples, John xvi. 24. *Hitherto ye have aſked nothing in my name.* He chargeth them not ſimply for not praying, he grants that, *but ye have not aſked in my name*, Ye have not made uſe of my interceſſion as ye ſhould have done: although there be not ſuch defect in them as there is in the former two ſorts; yet there is a great ſhort-coming, and not an improving of Chriſt's interceſſion, as they ſhould. And therefore, *Thirdly*, It will be more clear, if we conſider the particular caſes incident to believers, wherein we will find, that but very ſcarcely Chriſt's interceſſion is improven in any of them; as, 1*ſt*, If the believer hath liberty in prayer, he is ready to ſit down on it, and to conclude, that he cannot but be heard, becauſe he hath liberty: and there is not ſo ſingle an eye had to Chriſt's interceſſion; and often it is more difficult to hold off this ſin, when liberty is enjoyed, than when it is wanting becauſe, though liberty be good and deſirable in itſelf, yet, through our corruption and pride, it is often abuſed: even as when Chriſtians win to ſome good meaſure of holineſs, it is in ſome reſpect more difficult to reſt upon Chriſt's righteouſneſs, than if that meaſure were not attained; ſo is it here more difficult, ſome way, to reſt upon Chriſt's interceſſion, when we have liberty in prayer, than when we are in bonds, and under reſtraint. 2*dly*, Upon the other hand, if we look to a believer, when he is ſtraitned, and it goes not well with him in prayer, there is then ordinarily a great defect in making uſe of Chriſt's interceſſion, as if it could not in that caſe avail us; and upon this follows anxiety and fretting, and the believer is ready to conclude, he will be nothing the better of prayer, and that it is better to pray none, than to pray ſo: whereas an eye to Chriſt's interceſſion would give the mind ſome quietneſs. 3*dly*, If there be an ill and very neceſſitous caſe, or if there be challenges, and ſome commotion, diſcompoſure, and diſquiet in the ſpirit, there is readily little reſpect had to Chriſt; if quietneſs and calmneſs be, there is alſo hazard of ſitting down on that, and we readily forget that we hold it of him; and indeed it will be found difficult, either to have or to want, and in either the one caſe or the other, to be making right uſe of his interceſſion. Now, when I ſpeak of this ſin, it not only reproves them that pray none at all, which ſmells of groſs Atheiſm, but alſo theſe who ſhuffle by Chriſt, and ſtep forward at the neareſt, as if they were not to come to God by him, as it is, Heb. vii 25. and John xiv, 6.

Secondly, The *cauſes* of this ſin, and whence it comes to paſs, that folks ſo ſlight the uſe making of Chriſts interceſſion, 1. There is a great difficulty in the thing, it is tickle. 2. There is a natural averſion from, and enmity at that thing in us. 3. There is a readineſs to pitch on ſome other thing, and to miſken and overlook this, Now, let all theſe three be put together, and we will ſee the reaſon and way how folk ſlide and fall into this fault,

1*ſt*, I ſay, there is a difficulty in the thing, it being one of the moſt purely ſpiritual, ſublime and denied things in all the goſpel, one of the greateſt exerciſes of faith; and we know, that all ſuch things have to our nature a great difficulty. 1. It is a difficulty to bring a man to be but formal in religion. 2. There is a difficulty, when he is made formal, to make him ſeri-

ous

ous, even in a legal manner, and to be any thing affected in the exerciſe of repentance, and of other duties, ſo that he be not groſly diſſembling. 3. When he is made thus ſerious, it is a difficulty to bring him over that ſeriouſneſs, and to draw him from reſting on theſe duties, which he hath been drawn to: I ſay it is a great and difficult work to get a man brought to the performance of holy duties, and as great a work to get him brought over them, and from reſting on them, to reſt on Chriſt's righteouſneſs for his juſtification, and on Chriſt's interceſſion for the acceptance of his prayers: and therefore, when the Lord hath once gotten his diſciples to pray, and honeſtly yoked and engaged therein, he trains them on to pray in his name, and ſo to get their prayers rightly qualified. *2dly*, If we conſider our nature, we will find, that there is an averſeneſs and backwardneſs therein to it, as there is an averſeneſs in us to all things that tend to the making us deny ourſelves, and lay the weight of every thing on Chriſt; that which thwarts with our pride, ſtands and ſticks at our ſtomachs, to ſpeak ſo, and goes not well down with us: of ſuch nature is this, for our uſe-making of Chriſt's interceſſion implies, that we of ourſelves are at a diſtance with God, that we have broken covenant, and are not to be truſted without a Mediator; and there is in our nature a ſecret ſort of diſdain at this, we cannot naturaly endure it: hence, Rom x. it is ſaid of the Jews, that being ignorant of God's righteouſneſs, they did not ſubmit nor ſtoop to the ſame, but ſought to eſtabliſh their own righteouſneſs. *3dly*, There is a readineſs to pitch and condeſcend almoſt on any other ſin, rather than on this; and therefore folks may be longer under it than under many, and yet not be challenged for it: they will readily be challenged for lying, ſwearing, ſabbath breaking, and the like; but they ſleep more ſecurely in this ſin, than in moſt others: it is a ſin eaſily fallen into, and a ſin not eaſily recovered from, or win out of, becauſe it is a goſpel-ſin, that the light of nature reacheth not, and that the conſcience hath not ſuch an awe in convincing of. It is againſt nature's light to neglect prayer, or to take God's name in vain: but this runs in the channel of the goſpel, to pray in the name of Chriſt, and to make all our addreſſes to God, through him; the ſinful neglect whereof, cannot be diſcovered, but by goſpel-light: and we find by experience, that many will be convinced of, and have challenges for outbreaking ſins, who yet will have no challenges for the neglect of this duty; even as it is eaſier to convince folks of a breach of the law, than of not believing in Chriſt: many will grant, that ignorance of God is a ſin, and that irreverence and wandering in prayer are ſins, who yet will ſtand and ſtick at this, and cannot be gotten convinced, but that they ſtill believe in Chriſt, and make uſe of his interceſſion.

For the third, to wit, the inconveniencies and prejudices of this evil, they are very many; we ſhall only hint at them, for they are directly oppoſite to the good that comes by the improving of Chriſt's interceſſion 1. It makes many prayers to be fruitleſs and fruſtraneous: though folks ſhould weary themſelves in prayer, yet it is all but loſt labour; and the Lord will ſay, as it is, Iſa. 1. *Though ye make many prayers, yet I will not hear them*, if Chriſt's interceſſion be neglected; but one word put up in Chriſt's name hath a gracious hearing. 2. It makes many prayers and other duties alſo to be lifeleſs; no duty goes with folks, neither can it go with them, when Chriſt is ſlighted, ſeeing it is by faith in him, that we have life derived to us, whereby we are made lively in every thing. 3. It hath much anxiety following on it, to be praying, and to have no expectation, nor ground of expectation of a hearing; for if we look no further than to ſomething in ourſelves, it is but a poor foundation of quietneſs and peace. 4. It hath this prejudice, that it inures, habituates and accuſtoms us to a low eſteem of Chriſt, and makes us want many ſweet experiences that we might have of his uſefulneſs and worth; and it foſters a diſreſpect of Chriſt: whereas the uſe-making of his interceſſion keeps always up an eſteem of him, and makes the thoughts of him freſh; and it is ever well with the ſoul, while

while he is eſteemed of; and it is impoſſible it can be well, when he is not in requeſt.

Now, ye may eaſily gather what all this aims at, even that ye may not ſatisfy yourſelves with the form of duty, but that ye may look that it be rightly diſcharged, ſo as Chriſt in his offices, and particularly in his prieſtly office, and more particularly in this part of it, be made uſe of: it may be there are ſome here that have been called Chriſtians, theſe twenty, thirty, or forty years; but I would enquire at you, what uſe have ye made all the while of Chriſt's interceſſion? The neglect of this is a ſin againſt mercy, a ſin againſt your own ſouls and the cauſe of many other ſins: therefore take it among your other reproofs, that not only ye have neglected prayer, lived in ignorance, and taken his name in vain, but that ye have alſo long profeſſed faith in Chriſt, and yet have not made uſe of Chriſt's interceſſion. This will be amongſt your ſaddeſt challenges, when ye come to ſickneſs, and to your death-beds, and ye will have it heavily charged on you, that there hath been great ſlighting and miſkenning of Chriſt, even when ye thought that ye were praying to him.

In the *4th* place, to clear it yet further, we ſhall, 1. Hint at ſome ſymptoms or evidences of neglecting of Chriſt's interceſſion. 2. At ſome characters of a perſon that is making uſe of Chriſt's interceſſion aright. 3. At ſome directions that may help to the ſuitable performance of this duty. And, 4. At ſome motives and encouragements to it.

1ſt, For the ſymptoms or evidences of miſkenning, and ſlighting of Chriſt's interceſſion. 1. This is one, when there is little walking under the impreſſion of the need of his ſacrifice, when folks walk whole-heartedly, to ſpeak ſo, and without due conviction of the diſtance that is betwixt God and them; for Chriſt's interceſſion flows from his ſatisfaction, and the improving of his ſatisfaction flows from the conviction of our natural diſtance from God: when folks are not ſenſible of their enmity, and of their vileneſs, and ſee not their need of waſhing, when they have a heal heart, few challenges, little exerciſe of repentance, and of ſelf-lothing, it is a great evidence that there is little or no uſe made of Chriſt's interceſſion. The *2d* ſympton is deep ſecurity, and much ſelf-confidence; where theſe are, Chriſt's interceſſion is little or not at all made uſe of; when a ſoul makes no queſtion of, nor hath any doubt about its own peace, or about its praying, or getting a hearing, this is indeed ſelf confidence, and does flow from the former, to wit, ignorance of our diſtance from God, which is clear both from experience, and from ſcripture; they that make leaſt uſe of Chriſt's interceſſion, and have moſt carnal confidence, and have readily feweſt challenges: thus the Phariſee ſtands, Luke xviii. and prays, ſaying, '*Lord, I thank thee*,' &c. The greateſt part of ſuch folks prayers is thankſgiving on carnal grounds; whereas the poor publican dare not come near; but when the Phariſee comes boldly forward, he *ſtands a far off*, and ſays, *Lord, be merciful to me a ſinner*, who, as if he had ſaid, have a reſpect to the covenant of grace, and ſo to the improving of Chriſt's interceſſion; it is certainly an ill token when folks ſit down with confidence to their prayers, and riſe up from them, without all fear of being denied, and ſaid nay. A *3d* ſymptom of not making uſe of Chriſt's interceſſion, is, when folks have too much anxiety, which is a fault that a believer may eaſily fall in, when he hath no ground from himſelf to propoſe to God for a hearing, and when he cannot anſwer his own challenges, and is therefore diſcouraged; which ſays, that he lippens not much to Chriſt, and to his interceſſion. A *4th* ſymptom is when duties of worſhip become burdenſome, when it weareth folk to pray, to ſanctify the Lord's day, *&c.* when theſe are faſhious and cumberſome to them; the reaſon whereof is, becauſe they take the burden wholly or moſtly on themſelves, and lay it not over on Chriſt; whereas, were he rightly made uſe of, it would be found to be a truth, that *his yoke is eaſy, and his burden is light*, as himſelf ſaith, Matth. xi. 30. A *5th* ſymptom is, when folks are not thankful for any mercy they receive, and are not wondering how it comes, that they

get ſuch mercies as they have, when they think little of their daily bread, of ordinances, of acceſs to pray, &c. Souls that are improving Chriſt's interceſſion, think much of any mercy, becauſe the leaſt mercy is quite without the reach of the merit of ought they can do, and muſt come to them by the mediaton of another: thus every mercy becomes a double mercy, as it is conſidered in itſelf, and as it comes to them by virtue of Chriſt's interceſſion: therefore the believer, improving Chriſt's interceſſion, wonders at every thing he meets with from God; that he is admitted to pray, or to praiſe; for he knows, that it is from free grace, thus admitting ſinners through and by a Mediator.

As to the *2d*, to wit, the characters or evidences of a perſons making uſe of Chriſt's interceſſion; the *1ſt* may be this, A conſtant uſe-making of Chriſt's ſatisfaction, when the ſoul is never quiet, but when it hath a reſpect to that; and this uſe-making of Chriſt's ſatisfaction hath in it always, either more implicitly, or more expreſly, an uſe-making of his interceſſion, and leaves the weight of duties and mercies upon him: hence a ſoul will be under thorow conviction of its enmity and very much edged and eager in its deſires after peace, and will have expectation of obtaining it through him. A *2d* evidence is, When folk in their approaches to God, have faith and fear going together: anxiety and fear, without faith, are not good, and ſelf-confidence without fear is as ill; but when faith and fear go together, it is good; fear, ariſing from the impreſſion of our own unworthineſs and diſcovered diſtance; and faith, from the diſcovery of Chriſt's fulneſs, keeping the mind quiet, looking over its own unworthineſs, to his worthineſs, like that ſpoken of Noah, Heb. xi. *By faith Noah, being moved with fear, prepared an ark*. Preſumption will not hold up with fear; and therefore, when the hypocrite is ſtaggered, he turns anxious, becauſe the ground that he leans to is ſhaken: neither is that which is ſuppoſed to be faith good without fear, for it turns to ſecurity; but fear is good, having confidence mixed with it; for it ſays, that there is a lippening to ſomewhat elſe than any thing in the ſoul itſelf. 3. They that make uſe aright of Chriſt's interceſſion, betake themſelves to it, when in a manner they have given over, and been formerly hopeleſs, like theſe ſpoken of, Pſal. cvii. *Then they cry in their diſtreſs*, &c. Many have a confidence, becauſe they were never brangled nor ſhaken, and have win to quietneſs this way; even as it is in the matter of making peace with God, many will profeſs that they always had it, even from their youth up, they never doubted of it, which ſpeaks its unſoundneſs: but it is a ſolid evidence of faith, when the ſoul hath once been brangled and ſhaken; and this gives it confidence, that Chriſt hath ſatisfied, and makes interceſſion, and they betake themſelves to that. 4. Where Chriſt's interceſſion is improven and made uſe of, it will be ground of rejoicing and comfort to think on it, when ſouls themſelves can do but little, being bound up, and under bonds, yet they chear themſelves, and bleſs God, that they know they have an advocate: I apprehend, there are many to whom it was never refreſhful, nor matter of gladneſs, that he is an advocate, or that he ſtands in ſuch relation to plead for ſinners; ſurely ſuch have not made uſe of him. A *5th* evidence is this, When any thing is attained, the improving of Chriſt's interceſſion makes thankful and humble: if the ſoul have liberty, it is not puffed up with it, becauſe it conſiders, that it is a mercy come through Chriſt's interceſſion; it hath received it, and therefore ſhould not boaſt; it is not of its own procurement, but it is obliged to free grace for it. 6. The ſoul that is improving Chriſt's interceſſion, when it obtains not, it gives not over, but continues adhering and waiting for attaining of that which it is ſeeking; the cauſe of ſuch a perſon is never quite deſperate: if it be a thing conditional, it is ſubmiſſive; if it be ſimply neceſſary it is dependent, and will not quit, nor give over, becauſe though it obtain not to day, it knows it is poſſible to attain it, and that it will in due time be attained; it lays not the weight of its obtaining on its own prayers, but on Chriſt's purchaſe

and

and interceſſion: and though the believer may be ſometimes aſſaulted and ſet upon, to quit his ſuit, and then his faith is brangled, yet he leaves it not ſo. 7. It is a difficulty to the believer, to get Chriſt's interceſſion rightly depended on, and made uſe of, when he prays; this is as great a difficulty to him, as to get words, and greater: as it is one piece of his exerciſe in prayer, to get words, affection and reverence; ſo it is another piece of his exerciſe to get his prayer accepted through Chriſt's interceſſion. It is here as in juſtification, it is one part of his exerciſe to do duty, and another part of his exerciſe to be denied to it, and made to betake himſelf to Chriſt's righteouſneſs allenarly for his acceptation; but other perſons that make not uſe of Chriſt's interceſſion, if they get words, and any a bit of tenderneſs, they think all is well enough; but it is a believer's exerciſe, to ſee that his mind miſcarry not in the uſe-making of Chriſt. 8. Souls that are improving Chriſt's interceſſion, their confidence is not up or down, according to their liberty, words, or reaſons they win to make uſe of in prayer; but they are up or down, according as they win to get the thing they ſeek, committed to Chriſt. Hence, a word or look will ſometimes quiet the ſoul, when at another time, many hours prayer will not do it: for this is ſure, ſo long as the thing reſts on ourſelves, the ſoul gets never a kindly lair; and that which puts it off ourſelves, over on Chriſt, is the exerciſe of faith, and not liberty, nor the multitude of words. At another time, a believer will riſe from prayer, and not ſeriouſly look, whether Chriſt have been depended on, or not, but is quiet, becauſe he hath prayed; whereas, when Chriſt's interceſſion is improven, he is quiet on that ground, that it is God that is prayed to, through Chriſt; it is that which gives him ground of confidence to expect a hearing, and on that his ſoul reſts, when he hath done praying. And therefore we would commend this to you, in place of many queſtions that might be moved on what ye have heard, even to carry a diſtinct anſwer in your boſom to theſe *two*, whether when ye are going to pray, or when ye have done with prayer, 1. To whom are ye to pray, or have ye been praying? That it is the great God, that one God, the maker of all things, who ought alone to be worſhipped, that being properly and formally the object of your worſhip, and particularly of this your prayer. 2. Upon what ground do ye hazard to put a ſuit to this great God, and what is it that gives you confidence to expect an anſwer? It is that, not for any righteouſneſs or worth in yourſelves, or in your prayers, but for Jeſus Chriſt, for his ſatisfaction and interceſſion's ſake: when ye can give a diſtinct anſwer from the conſcience, in reference to theſe *two*, though there be not ſuch diſtinctneſs in other things, to wit, that it is God ye pray to, and that ye expect a hearing on Chriſt's account, it is right.

For the *third* thing, what is it, that will help us to make uſe of Chriſt's interceſſion? (1.) Conſider that it is our duty. Souls often mind not, that God hath not ſimply bidden them pray, but commanded them to pray in the name of Chriſt; he hath not bidden you ſimply approach to him, but to approach to him, in and by Chriſt; this would be remembred, elſe we forget the half of our duty, to wit, the manner how we ſhould come to God, which is a main, if not the main part of it. (2.) We would remember, and think upon our condition by nature, that upon the one ſide, God is a conſuming fire, and we on the other, like dry ſtubble; and that there is no approaching to him, without a Mediator: there were the leſs hazard of going wrong, if folk were walking under the ſuitable impreſſion of their ſinfulneſs and miſery by nature; the want whereof, makes too much forwardneſs, in ſtepping to God without Chriſt. Therefore we commend to you all, and eſpecially when ye go to prayer, to endeavour to be under deep impreſſions of your own ſinfulneſs and baſeneſs; as we ſee it was with Abraham, Gen. xviii. *Behold, now I have taken on me to ſpeak to the Lord, who am but duſt and aſhes.* Mind the promiſe of God's hearing you through Chriſt, and his promiſe of leading you in all neceſſary truth, and ſo to perform

duty in this manner: mind, I ſay, *1ſt*, The promiſe of hearing, that it is not a promiſe to hear us ſimply in what we pray for, but in what we pray for with other requiſite qualifications of prayer, and with this in particular, that it be in Chriſt's name: hence is *aſking in his name*, ſo often mentioned, John xiv. ver. 13, 14. and xvi. ver. 23, 24, 26. To mind, that there is a promiſe of hearing, draws a ſoul to pray to God; and to mind that the promiſe is made to praying thus qualified, to wit, that it be in Chriſt's name, binds the ſoul to this way, becauſe otherwiſe it forfeits the promiſe, if it obſerve not the due qualification; I fear, there are too many, who look on the promiſe, as abſolute: it is true, though there are abſolute promiſes in the covenant, yet there are other promiſes that have qualifications and conditions, whereof this, anent hearing of prayer, is one; and we are to expect the performance of the promiſe, when we ſeek after the qualification and condition. *2dly*, Mind Chriſt's promiſe, whereby he hath engaged, as to lead us in all neceſſary truth; ſo in this part of it, to put up our prayers in his name, John xvi. 24. *In that day ye ſhall aſk in my name*. To conſider aright of this promiſe, gives ſome ground of confidence to win at the performance of it, and holds the ſoul in dependence on him, and makes it to be quiet in the duty of improving Chriſt's interceſſion: and indeed this is a main part of religion: learn therefore, to put theſe things together, 1. Think it a mercy, that ye have a warrant and acceſs to pray. 2. That ye have a promiſe to be heard. 3. That ye have a Mediator to interceed for you. 4. That a promiſe is given you to learn how to make uſe of him; and though that the uſe-making of his interceſſion aright be difficult, and many do miſken and miſtake it, yet that by the eying of the promiſe, ye may win to the right uſe-making of it; ye would by any means eye the promiſe, that ye be not miſtaken: it may be there is a look now and then to liberty, and it is good in itſelf; but there may be a defect here, that ye look not to Chriſt to be helped to pray with liberty, and to be guided to pray in his name, ſo as to lay the weight of your being heard, on Chriſt's interceſſion.

4thly, When there hath been an eyeing of the promiſe, not only for the thing we ſeek, but alſo to be guided in the ſeeking of it, ye would be often taking a review of yourſelves in, and after prayer, whether ye be indeed praying, and have prayed in Chriſt's name, that when the ſoul looks back, and ſees that it hath much miſkenned and neglected Chriſt, it may take itſelf in this evil, and diſclaim it, and ſettle itſelf on a right ground. In a word, there would be looking well on the one ſide, that Jeſus Chriſt be the ground we build on; and on the other ſide, that when we eye Chriſt, and build on him, we be not afraid to hazard on him: for into one of theſe extremes we readily run, either to lippen and lean to ſome other thing than Chriſt; or, if we ſee no other thing to lean and lippen to, and be neceſſitate to eye him, we diſtruſt him, and are loth to hazard on him.

5thly, And laſtly, If we conſider well, we will ſee good ground, 1. To preſs, 2, To encourage us to this way, not to be doing duty only, as men under the law, but as Chriſtian men under the goſpel, with reſpect to Chriſt's ſatisfaction and interceſſion. And, *1ſt*, For preſpreſſing it, conſider that there is a neceſſity of it in reference to as many prayers as are accepted of God: if it be neceſſary to get a hearing, it is neceſſary to pray in Chriſt's name. It may be, many think it to be but an indifferent thing, that we have been preſſing, all the while that we have been ſpeaking of Chriſt's interceſſion; but indeed it is of more moment than our preſſing you to any external duty, for the external duty of prayer, tho' it muſt needs be gone about, is yet but the carcaſe, this is the ſoul and life of prayer: and therefore let me exhort and obteſt you, never to ſatisfy yourſelves with a legal performance of the moſt ſpiritual duties in themſelves, except ye win to a Chriſtian way of performing them, that is, that they be done in Chriſt's ſtrength, and that ye reſt on him for the acceptance of them; it is as neceſſary to worſhip

worſhip God in and by a Mediator, as it is to worſhip the only true God, and not to worſhip a falſe or ſtrange God. I make no queſtion, but the moſt part of the hearers of the goſpel do deſtroy themſelves here, by reſting on their legal performances, and not making uſe of Chriſt. 2*dly*, For your encouragement conſider, that it is moſt advantageous and profitable; theſe words in the promiſe are broad and full, *Whatſoever ye aſk in my name, I will do it*: and the promiſe is frequently repeated, in theſe forecited chapters of John, O what calmneſs, tranquillity, peace, victory over anxiety, what patience in waiting, whether in bonds or liberty, do flow from the exerciſing of faith on this ground, to wit, that we have an advocate in heaven with the Father! Further, conſider the great ground of confidence that hath been given us, that we ſhall come ſpeed in this way, which ſhould ſtir us up, hearten and encourage us to it; which will manifeſtly appear, if we join theſe two together, 1. That this bleſſed advocate is our brother; that he was made like unto us, in all things except ſin; that he is a fellow-feeling high prieſt, that is touched with our infirmities; that he refuſeth to grant no ſuits of his people, that are for his glory, and their good; that he ſaves to the uttermoſt all that come unto God by him: none could ever ſay, that he refuſed to take their cauſe in hand, when they indeed committed it to him. 2. That when a cauſe is committed to him, it cannot but carry, and be ſucceſsful; for as he is man, ſo he is God, and he is heard always: this bleſſed Mediator, as I ſaid juſt now, refuſeth the ſuit of none, and no ſuit is refuſed him. And now, what can we ſay more to you, for your upſtirring and encouragement to make uſe of him? It is no ſtranger that we have to go to, and there is good ground of confidence, that when we go, we ſhall come ſpeed: therefore, let him ever be gone unto more and more; and bleſs God heartily, that he hath given ſuch an high prieſt unto ſinners, *who is able to ſave to the uttermoſt all that come unto God through him*. Now, to this God, who can effectually teach us to make uſe of the Mediator every way, and particularly in his interceſſion, ſuitably and ſucceſsfully; and who is *able to do exceeding abundantly above all we aſk, or think, according to the power that worketh in us, be glory in the church by Chriſt Jeſus, throughout all ages, world without end*. Amen.

FINIS.

28 SE60